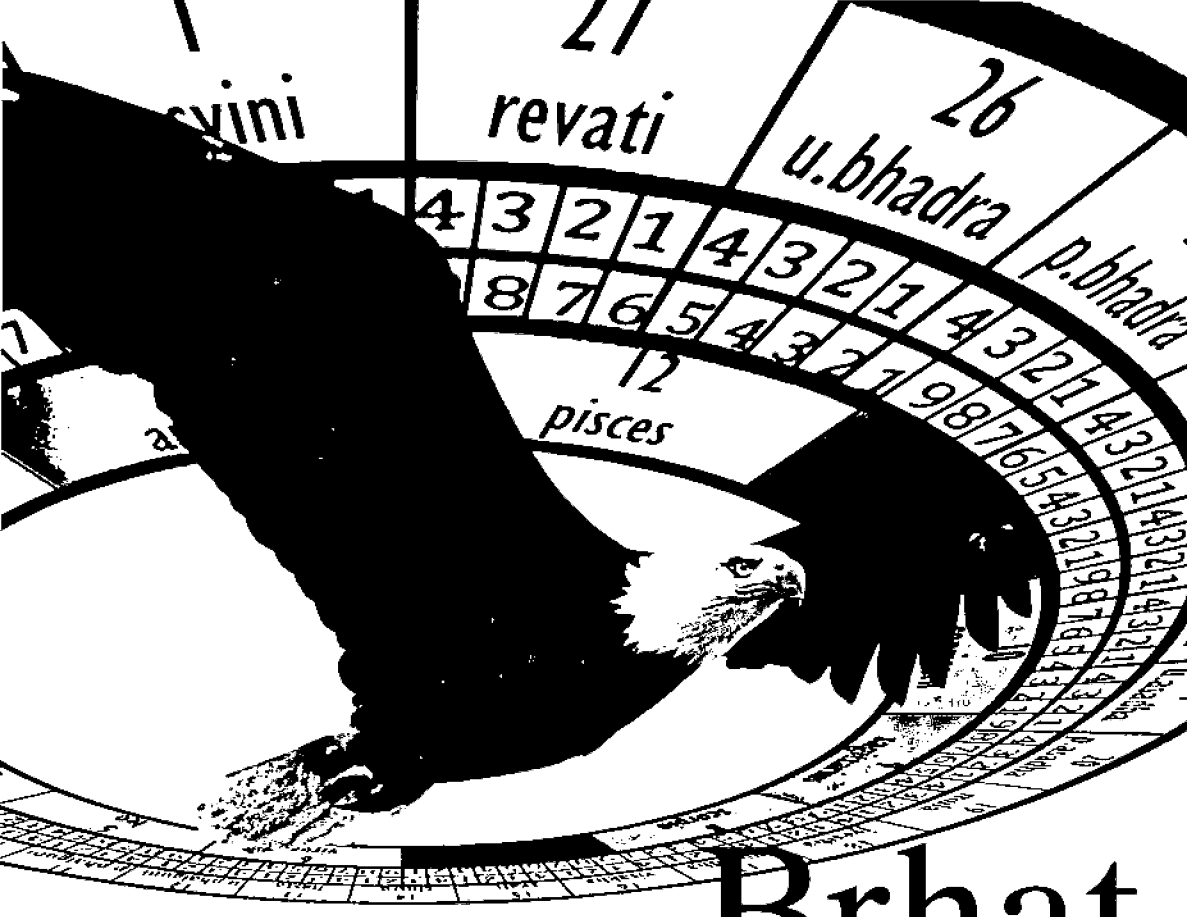


Bṛhat Nakṣatra

Sanjay Rath

Sagittarius Publications

Preface

NOT ANOTHER STORY BOOK!

Pick any English book on nakṣatra and all you will find is a series of descriptions and elaborations about the 27 lunar mansions and delineation of 27 types of people that make up this world! We would like to credit some recent works, the authors of which have taken the scholarly step of looking beyond these standard descriptions and bringing in a whiff of fresh air with something really wonderful which is also useful.

1. Śrī Vāmadeva Śāstri (Dr. David Frawley), *Fruits of Worshipping Each Nakshatra:* Using material from the Taittiriya Brahmana III.1.4 he speaks of the value of worshipping each nakṣatra while simultaneously bringing out their significations and utility in real life.
2. Dennis M. Harness, Ph.D. and Maire M. Masco, *The Nakshatras of Vedic Astrology: Ancient & Contemporary Usage*: An excellent book that opens with two new meanings for the word Nakṣatra. They write "The Sanskrit term nakshatra translates as 'that which does not decay' (*na-* not and *kshatra-* destructible). *Naksh* can also indicate approaching, to worship, to guard or protect. Tra is a suffix implying a tool or instrument. Thus, the nakshatras are themselves a means of worship."

There are some good books but mainly in the vernacular languages like *'Vaidik Nakṣatra Jyotiṣa'* (Hindi) by Śrī Suresh Chandra Mishra or the brilliant two volume book *'Janma Kuṇḍali'* (Oḍiya) by Śrī Debaraj Pathi. Prash Trivedi has also written a fine book on *'The 27 Celestial Portals'* but seems to have missed the 28th asterism Abhijit.

This book has been named Bṛhat Nakṣatra because we intend to cover everything taught in the tradition about nakṣatra (including our research after the passing of jyotiṣa guru Pt. Kasinath Rath) in it. In this initial volume we have avoided descriptive details about nakṣatra as these are already available in other books and will take them up in subsequent volumes. Instead our approach is exactly as is taught in the tradition starting with the sapta-loka maṇḍala and the tri-loka maṇḍala which brings out the first clear difference between the 28 and 27 nakṣatra systems under the first part. Thereafter we examine some of the nakṣatra groups like Tri-nāḍi chakra and the nakṣatra tattva where you would be amazed to see that the clue to understanding Leonardo's Vitruvian man lies in the nakṣatra tattva. Puṣkara nakṣatra and Gaṇḍānta nakṣatra have been explained with the tattva so that the reasons for the dangers posed by them are clearly appreciated. Ample examples using the concepts help to cement them before we go to the well known navtārā chakra and show new ways to use it including in relationships and family dynamics. The remedial measures taught are with very specific ślokas and those who use vimśottari daśā frequently would do well to get acquainted with this.

Anybody using the Jagannath Horā software would be aware of the special nakṣatra in the

28 nakṣatra system but few really use them. We show their specific use not only in this chapter but also in subsequent chapters. For example, the placement of the Sun in Mānasa nakṣatra can cause suppressed anger which can cause schizophrenia. Ample illustrations help to see the utility of these concepts. Thereafter the very basics of nakṣatra sight and their use – two systems have been brought out in this book while the others have been left for subsequent books where they are to be used more extensively.

Śūla chakra: We did present a paper on this subject sometime back but then we only showed one hand i.e. the transit of the Moon at certain points. The śūla chakra is far more important that just that – it is a tool by which we can pinpoint the exact nakṣatra the Moon will occupy when a person dies. In this book we cover the details of the śūla graha and nakṣatra. The reader will realise the power of this trident of Śrī Rudra. With this the first part of the book titled 'Nakṣatra Chakra' ends.

OTHER PARTS

Nakṣatra Devatā

Nakṣatra Devatā is not just about prayers and worship as has been made out by most authors till date. Either they do not know what to do about them (most likely) or they won't share the secrets. The first chapter of this part deals with the Saptarṣi nakṣatra which is used for timing the world events in the years, decades, centuries and millennium. Yes, jyotiṣa does have the finest tool to predict and unless we share these tools how will another Parāśara be born in this world? With that hope and prayer that the knowledge develop to such an extent that the time would be ready for the incarnation of the seers, we open the nakṣatra knowledge of the great Oḍiya tradition of Parama guru Śrī Acyutānanda (incarnation of Śrī Garuḍa) who foretold the event of a center stone falling, 300 years after his death, in the Jagannath temple following which the 'veil would be removed'! And truly so, the lime coating on the Jagannath temple was removed after the event of a roof stone fell in the temple. Since 1999 the world is in the grip of Yama for a century and the tone was set during the decade 1999-2009. The Aśvinī Kumaras rush to heal the world in the coming decade 2009 -19, so let us make haste and heal wounds before more blood and tears wet the earth.

There are very many uses of the Saptarṣi (28 nakṣatra system) and what we have given is just the tip of the iceberg. You will know the real reasons for Śrī Rama labelled as the Sun incarnation and Śrī Kṛṣṇa as the Moon incarnation. Also some details about Śrī Narasimha as taught in the tradition, are mentioned. Knowing the devatā is a tough job and this is where a bit of description comes in which is followed by Purāṅic lessons with copious jyotiṣa notes. In some ways this book is incomplete as we have covered only the first five (pṛthvi tattva) nakṣatras. Through your support and good wishes, it will take its final form in the years to come.

Nakṣatra Guṇa

Śūnya nakṣatra, Graha Janma nakṣatra, Antaraṅga-Bahiraṅga nakṣatra and Pāta nakṣatra have been covered in this part of the book. There are many other aspects to cover in this part in the future. While almost all astrologers are conversant with their usage in Muhurta, we

have shown how they are to be used in horoscopy. The effects of mṛtyupada in śūnya or kāraka lagna in śūnya or the manner in which relationships become void due to śūnya in natal charts has been demonstrated with ample illustrations. The birth nakṣatra of the planets themselves and their birth tithi cause some afflictions to accrue. For example the Janma nakṣatra of Saturn is Revatī and people born in Revatī shall feel his pinch. Similarly, people born in Dhaniṣṭha feel the eclipse of Mercury. Why is ekādaśī so evil that even Jupiter turns his face away? Have you ever wondered why a ruby should be recommended for one born in Bharanī nakṣatra? It maybe crucial for them to wear one and save themselves from Rāhu. This is what we learn from the graha Janma tithi and nakṣatra.

Antaraṅga-Bahiraṅga nakṣatra are the basis for the Aṣṭottari daśā and Saṅjñā chakra is one of the most useful tools in jyotiṣa. We have made some very fine pointed readings using the pāta nakṣatra in horoscopy and share this in this book.

Nakṣatra Puruṣa

Ḍimba chakra of Pandit Dhundiraja and one system of Nara chakra has been covered in this part. The specific use of Ḍimba chakra in timing longevity has been shown in addition to its general use in delineating character. For example how can we say that Hitler was a chronic liar? We have various combinations like second lord (speech) aspected by Saturn (untruth), but then it is also aspected by Jupiter (truth) and joins Venus (sweet talk) and Mercury (smart talk) and an exalted Sun (straight talk) and is also in own sign and navāṁśa. So how can we say which among these combinations - liar, truthful, partial liar or lies sometimes, is going to prevail? The ḍimba chakra points at his buttocks indicating that he is a liar. The Nara chakra which has been taught in this book is to be used with 'only Vimśottari daśā from Moon' and by the time you finish this chapter you should be able to tell exactly which part of the body is going to be damaged (if at all) in case of violent deaths. Illustrations of Mahatma Gandhi and Pramod Mahajan have been given.

The nakṣatra puruṣa worship in the Vaiṣṇava and Śaiva traditions have been explained in some detail.

Nakṣatra Yoga

In this part we have only covered the teachings of Brahmarṣi Nārada, which is the correct traditional way to first start learning about the nakṣatra from the seers. We examine the placement Moon in nakṣatra and pada. Some traditional advise is also included which helps to further the understanding of things like kāla sarpa and aṁṛta yogas and how another nakṣatra can end up giving results instead of just the Janma nakṣatra.

PAST AND FUTURE

Ten years back when we started to teach jyotiṣa in public forum, the astrologers behaved as if the word 'āruḍha' was a bad word, many wondering what we were talking about and others labelling it Jaimini Astrology. This was followed by charakāraka and kāraka replacement, and other concepts like maraṇa kāraka sthāna, curses study, omens and nimitta śāstra, dreams analysis through charts and many such topics which seem like an endless

list.

With the blessings of jyotiṣa guru Pt. Kasinath and the gāyatri, we were able to lift jyotiṣa vidyā in this world from the level of bhū loka to bhuva loka. In the next decade with the blessings of my dīkṣa gurvi Śrī Sraddhāprāṇā we should be able to take jyotiṣa vidyā from bhuva loka to svarga loka, the realm of the nakṣatra. With this solemn pledge we prostrate at the most holy feet of Śrī Sarada Ma.

During the course of this work a fire caused considerable disturbance and proofing and editing had been hampered. In subsequent editions we will take care of this. Kindly overlook and forgive typos.

Om Tat Sat Śrīguru-Arpaṇamastu

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Contents

Maṅgalācaraṇaṁ 3
Śrī Guru Caraṇaṁ 5
Preface 6
PART I : NAKṢATRA CHAKRA 18
1. Introduction 19
Etymology 19
The Vedic Chart 19
Memory aid 20
2. Nakṣatra Maṇḍala 21
Nakṣatrarāśivibhāgaḥ 23
Sapta Loka Maṇḍala 25
Tri-loka chakra 27
Sarvatobhadra chakra 27
Nakṣatra Groups 27
Tri-nāḍi chakra 28
3. Nakṣatra Tattva 34
Pṛthvi Tattva Group 35
Nakṣatra Puruṣa I : Decoding Vitruvian Man 42
Tattva relationships 46
Puṣkara nakṣatra – bridge between signs 47
Gaṇḍānta nakṣatra – no bridge between signs 48
Effect of Vāra and Tithi 48
Pañcaka Nakṣatra 50
Results of Planets and Transits 51
Who started WWII and When? 53
4. Navatārā Chakra 60
Viṁśottarī Lordship of Nakṣatra 61
Illustration: Rajiv Gandhi 61
Navatārā Relationships 63
Illustration: Gandhi Family Relationships 64
Further Rules 65
Remedial Measures 68
Illustrations 70
5. Special Nakṣatra 73
Illustrations 75
Deśa Tārā (12th nakṣatra) 75
Mānasa Nakṣatra 77
6. Nakṣatra Sight 85
Three types of sight 85
Adhomukha Nakṣatra 85
Urdhva Mukha Nakṣatra 85
Tiryaṅga Mukha Nakṣatra 85
Illustration 86
Andhādi Nakṣatra 87
Traits 88
Application in Praśna 89
Career Directions for Scientists/Research 91
Illustrations 91
7. Śūla Chakra 95

Navagraha on Śūla Chakra 96
Timing death with Śūla Chakra 97
Political Leaders 97
General Horoscopes 103
Spiritual leaders 107
Śūla Chakra – Accidents 111
PART II : NAKṢATRA DEVATĀ 117
8. Saptarṣi Nakṣatra 118
Śrī Matsya Avatāra 118
Creation 120
Yuga Calculations 123
Nature and Lineage 132
Spouses of Saptarṣi 138
Determination of Creator Planet 141
Debunking & Confirming Avatāra theories 144
Saptarṣi in horoscopy 148
Spirituality 154
Conclusion 167
9. Nakṣatra Devatā 168
Names of Nakṣatra and Devatā 168
10. Knowing the Devatā 171
Deva Definition 171
Aśvinī Nakṣatra: Aśvinī Kumara devatā 173
Bharanī Nakṣatra: Yama devatā 175
Krittikā Nakṣatra: Agni devatā 177
Rohiṇī Nakṣatra: Prajāpati devatā 179
Mṛgāśirā Nakṣatra: Chandra devatā 181
11. Purāṅic Lessons 184
Sukanyā and Aśvinī Kumara devatā (Aśvinī) 184
Sāvitrī and Yama devatā (Bharinī) 189
Birth of Kārtikeya & Krittikā sisters (Krittikā) 193
Great Bear – Saptarṣi 193
Agni's Lust 194
PART III : NAKṢATRASYAGUṆĀḤ 200
12. Śūnya Nakṣatra 201
Pancāṅga Śūnya 201
Śūnya in horoscopy 202
Illustrations: Śūnya rāśi 203
Śūnya with Mṛtyupada 203
Śūnya nakṣatra from Kāraka Lagna 210
Void Relationships 211
13. Graha Janma Nakṣatra 218
Graha Janma Tithi 218
Guru vāra - ekādaśī doṣa 219
Pūrṇimā doṣa 220
Guru vāra – ekādaśī doṣa 221
Maṅgala vāra – ekādaśī 222
Graha Janma Nakṣatra 224
Bharanī – Sun or Rāhu 224
Aśleṣā – Ketu 226
Jyeṣṭha – Venus 227
Uttara Āsāḍha – Mars 229
Dhaniṣṭha – Mercury 231
Remedies 234
14. Antaraṅga - Bahiraṅga Nakṣatra 237
Aṣṭottari daśā basis 238

Sūryādi nakṣatra Graha [research] 239
Muhurta use 240
Illustrations 240
Overview 246
15. Saṅjñā Chakra 248
Dhruva-Sthira nakṣatra 249
Chala-Chara nakṣatra 250
Ugra-Krura nakṣatra 250
Miśra - Sādhāraṇa nakṣatra 251
Kṣipra - Laghu nakṣatra 253
Mṛdu - Maitra nakṣatra 254
Tīkṣṇa – Dāruṇa nakṣatra 254
Application - Muhurta 255
Application - Jātaka 257
16. Pāta Nakṣatra 261
Traditional understanding 261
Results 261
Muhurta 262
Jātaka 262
Illustrations – #1: Pāta Nakṣatra 263
Illustrations – #2: Pāta Rāśi 268
Great Revolutionaries 271
PART IV : NAKṢATRA PURUṢA 276
17. Nakṣatra Puruṣa 277
Ḍimba Chakra 277
Illustrations 277
Nara chakra - 1 282
18. Nakṣatra Puruṣa Vrata 287
Vaiṣṇava Nakṣatra Puruṣa 287
Mūrti – Image of Deity 287
Results 288
Illustration 289
Śaiva Nakṣatra Puruṣa 290
Graha Pīḍita Nakṣatra 291
Illustrations 293
PART V : NAKṢATRA YOGAḤ 294
19. Teachings of Śrī Nārada 295
Janma Nakṣatra 295
Nakṣatra results 295
Traditional advice 296
Illustrations 297
Pada results 303
Illustrations 303
PART VI : APPENDICES 306
Appendix 1: Special Nakṣatra Tables 307
Appendix 2: Sri Aurobindo - Uttarpara Speech 315
The Great Master spoke 315

List of Charts

Chart 1: Nāḍi dośa – 1 (Anta) 31
Chart 2: Nāḍi dośa – 2 (Ādya) 32
Chart 3: Nāga Nāḍi – 4 (Antya Sūrya) 32
Chart 4: Speech Rejuvenation 35
Chart 5: Obsessions and Work focus 37
Chart 6: Dhirubhai Ambani 38
Chart 7: Queen Victoria 39
Chart 8: Swami Vivekananda 40
Chart 9: Kidney Complications 41
Chart 10: Fire Accident and Tri-puṣkara yoga 51
Chart 11: Rajiv Gandhi 62
Chart 12: Indira Gandhi 66
Chart 13: Vadha (Naidhana) Tārā case 70
Chart 14: Deśa tārā Case 1 75
Chart 15: Deśa tārā Case 2 75
Chart 16: Deśa tārā Case 3 76
Chart 17: Queen Victoria 77
Chart 18: Swami Vivekananda 78
Chart 19: Śrilā Prabhupada 79
Chart 20: Mental Disease Case – 1 80
Chart 21: Mental Disease Case – 2 80
Chart 22: Mental Disease Case – 3 83
Chart 23: Mental Disease Case – 4 83
Chart 24: Challenger Shuttle 86
Chart 25: Yuri Gagarin Launch 87
Chart 26: Lost Passport 89
Chart 27: Lost Jewelry 90
Chart 28: Albert Einstein 91
Chart 29: Marie Curie 92
Chart 30: Pierre Curie 93
Chart 31: Neils Bohr 93
Chart 32: Mahatma Gandhi 97
Chart 33: Rajiv Gandhi 99
Chart 34: Pramod Mahajan 100
Chart 35: Zulfikar Ali Bhutto 101
Chart 36: Indira Gandhi 102
Chart 37: Dr. Kailash Tripathi, Doctor 103
Chart 38: S. Purushottaman, Vedic Astrologer 104
Chart 39: Robin Cole, Developer 105
Chart 40: Gregory Peck, Actor 106
Chart 41: Maharṣi Mahesh Yogi 107
Chart 42: Sridhar Goswami Maharaj 108
Chart 43: Swami Vivekananda 109
Chart 44: Retinal detachment 111
Chart 45: Car Accident 112

Chart 46: Terrible Car Accident 113
Chart 47: Motorbike accident – spouse dies 115
Chart 48: Śrī Kṛṣṇa: Atri - Moon 142
Chart 49: Śrī Rama: Marīci - Sun 142
Chart 50: Śrī Narasimha: Kratu - Mars 143
Chart 51: Śrī Chaitanya: Aṁśa avatāra 144
Chart 52: Hitler 145
Chart 53: Baha Ullah 146
Chart 54: Gautam Buddha [BVR] 147
Chart 55: Mia Farrow 149
Chart 56: Śrī Kṛṣṇa 154
Chart 57: Śrīla Prabhupada 157
Chart 58: Mahatma Gandhi 161
Chart 59: Ramakrishna Paramhaṁsa 162
Chart 60: Swami Vivekananda 164
Chart 61: Śrī Kṛṣṇa 203
Chart 62: Emperor Aurangzeb 204
Chart 63: Troubled spouse – no biological children 1 205
Chart 64: No biological children 2 206
Chart 65: No biological children 3 206
Chart 66: No biological children 4 207
Chart 67: No children –career 208
Chart 68: Destroyed fortune 209
Chart 69: Property problem - Biju Patnaik 210
Chart 70: Eleanor Roosevelt 211
Chart 71: Hillary Clinton 212
Chart 72: Franklin Roosevelt 213
Chart 73: Bill Clinton 214
Chart 74: Mahatma Gandhi 215
Chart 75: Customs Inspector 216
Chart 76: Tantric magicians 217
Chart 77: Ekādaśī #1 - Jupiter weak 219
Chart 78: Pūrṇimā - Rāhu 220
Chart 79: Ekādaśī #2 - Nathuram Godse 221
Chart 80: Ekādaśī #3 - Aurobindo Ghosh 222
Chart 81: Bharanī - Sun or Rahu dominates 224
Chart 82: Aśleṣā – Ketu: Nehru 226
Chart 83: Jyeṣṭha – Venus: Mozart 227
Chart 84: Uttara Āsāḍha – Mars: Lincoln 229
Chart 85: Dhaniṣṭha – Mercury: Nixon 231
Chart 86: Car purchases 240
Chart 87: Bad Luck Car 242
Chart 88: Engagement breaks 244
Chart 89: Sorrowful relationship 245
Chart 90: Nagpur syllabus meeting 2004 255
Chart 91: Guruvacha Group Muhurta 256
Chart 92: Mozart – Greatest Music Composer 257
Chart 93: Franz Joseph Haydn 258
Chart 94: Ludwig Van Beethoven 259
Chart 95: Ketu in mṛtyu pāta 263
Chart 96: Chara Putrakāraka in Utpāta 264

Chart 97: Chara Ātmakāraka in Utpāta #1 265
Chart 98: Chara Ātmakāraka in Utpāta #2 266
Chart 99: Paramparā Yoga in pāta nakṣatra 267
Chart 100: 7th house in mṛtyu pāta 268
Chart 101: Daridra Yoga – kāṇa pāta 270
Chart 102: B. G. Tilak: Father of Indian Nationalism 271
Chart 103: Benjamin Franklin: Father of American Nationalism 273
Chart 104: Mahatma Gandhi 277
Chart 105: Adolf Hitler 279
Chart 106: Bālariṣṭa – 1 280
Chart 107: Bālariṣṭa – 2 281
Chart 108: Bālariṣṭa -2: Nara chakra 282
Chart 109: Mahatma Gandhi - Nara chakra 284
Chart 110: Pramod Venkatesh Mahajan - Nara chakra 285
Chart 111: Viṣṇu nāma 289
Chart 112: Naming Child 293
Chart 113: Satabhisaj nakṣatra in duṣthāna 297
Chart 114: Śrī Kṛṣṇa: Rohiṇī 299
Chart 115: Pope John Paul II 300

List of Tables

Table 1: 27 Nakṣatra Scheme memory aid 20
Table 2: 27 Nakṣatra Scheme 21
Table 3: 28 Nakṣatra Scheme 22
Table 4: Nakṣatra Name Cakra 22
Table 5: Nakṣatra Pada Rāśi jñāna Cakra 24
Table 6: Rāśi ayana 25
Table 7: Aśvinādi Savya-Apasavya nakṣatra 28
Table 8: Tri-nāḍi chakra detailed 29
Table 9: 27 Nakṣatra Tattva Chakra 34
Table 10: Symbols and planets 43
Table 11: Standard proportions 44
Table 12: Nakṣatra tattva details 47
Table 13: Tithi lords 49
Table 14: Vāra lords 49
Table 15: Signs, rivers and deities 50
Table 16: Natural Navatārā & Lordship 61
Table 17: Rajiv Gandhi Navatārā Cakra 61
Table 18: Bādhaka & Aṣṭama (Vṛdha) 65
Table 19: Nakṣatra Sight 86
Table 20: Andhādi Nakṣatra table 88
Table 21: Saptarṣi stars 119
Table 22: Cardinal directions 121
Table 23: Birth source of Saptarṣi 121
Table 24: Natural saptarṣi chakra 122
Table 25: Average saptarṣi daśā for each nakṣatra 123
Table 26: Yuga periods 123
Table 27: Saptarṣi Movement - Old World 124
Table 28: Mṛgāśirā - antardaśā 126
Table 29: Pratyantara tables 126
Table 30: Ghātaka Chakra 128
Table 31: Saptarṣi śaktī 138
Table 32: Saptarṣi Details 141
Table 33: Avatāra Janma 143
Table 34: Nakṣatra daśā 149
Table 35: Nakṣatra Ṛṣi – Devatā 170
Table 36: Tongues of Agni 179
Table 37: Traditional śūnya table 202
Table 38: Śūnya nakṣatra ready reckoner 202
Table 39: Graha Janma-Dagdha nakṣatra 218
Table 40: Graha Janma Tithi 219
Table 41: Graha Janma nakṣatra 224
Table 42: Krittikādi nakṣatra 238
Table 43: Ardrādi nakṣatra 239
Table 44: Aṣṭottari rulers of antaraṅga - bahiraṅga groups 239
Table 45: Pūrva Āsāḍha Sūryādi nakṣatra 241

Table 46: Aśvinī Sūryādi nakṣatra 242
Table 47: Mṛgāśirā Sūryādi nakṣatra 244
Table 48: Jyeṣṭha Sūryādi nakṣatra 244
Table 49: Viśākhā Sūryādi nakṣatra 245
Table 50: Saṅjñā Chakra 248
Table 51: Pāta nakṣatra 261
Table 52: Pāta nakṣatra and signs 262
Table 53: Lagna navtārā chakra 269
Table 54: Ḍimba chakra 277
Table 55: Ḍimba Chakra – Mahatma Gandhi 278
Table 56: Adolf Hitler – ḍimba chakra 279
Table 57: Bālariṣṭa -1: ḍimba chakra 280
Table 58: Bālariṣṭa -2: ḍimba chakra 281
Table 59: Naisargika Nara chakra 282
Table 60: Sūrya Nara Chakra: Bālariṣṭa-2 283
Table 61: Nara Chakra (Chandra): Bālariṣṭa - 2 283
Table 62: Mahatma Gandhi: Nara Chakra 284
Table 63: Pramod Mahajan: Nara Chakra 285
Table 64: Nakṣatra Puruṣa – Varāhamihīra 288
Table 65: Nakṣatra Puruṣa – Śiva Purāṅa 290
Table 66: Kṛttikā saptāṁśa 301
Table 67: Kṛttikā daśāṁśa (Nārada Purāṅa) 302

PART I : NAKṢATRA CHAKRA

Circle of the Nakṣatra

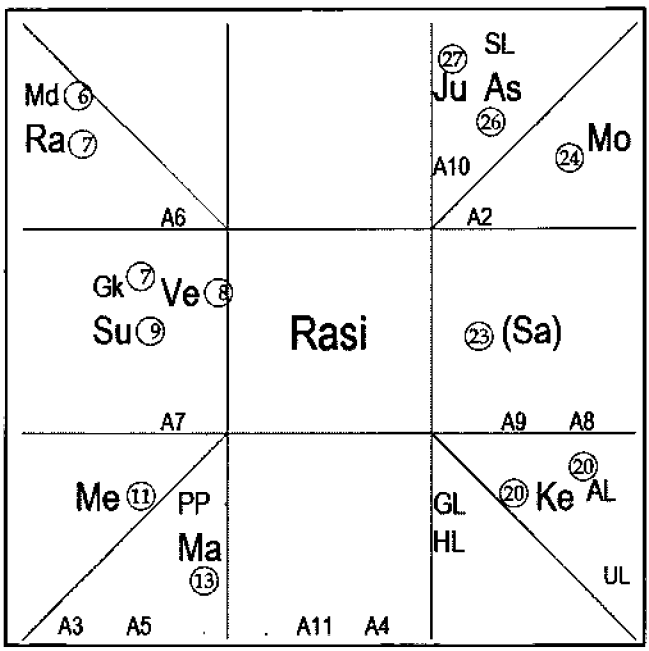


~ Chapter I ~
Introduction

ETYMOLOGY

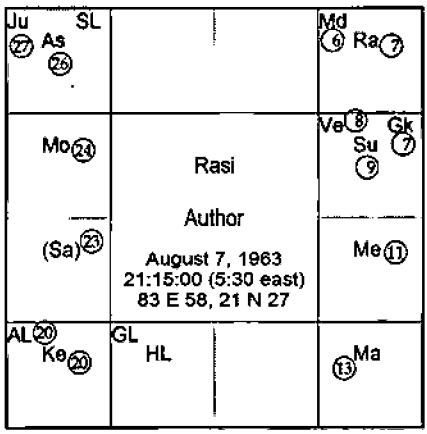
Nakṣatra means a lunar mansion in Vedic astrology and also refers to shining objects including the sun and stars in Sanskrit language. The two probable roots of the word are –

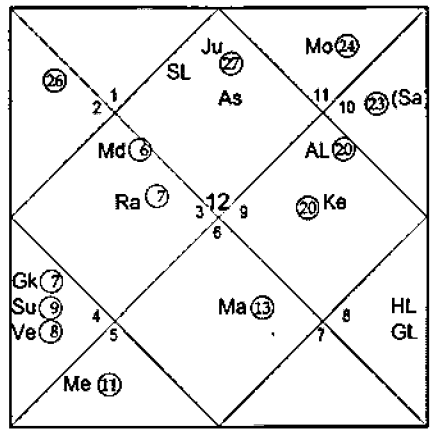
1. *Nakṣ + kṣetra: nakṣ* means 'to arrive at, approach, come near' and refers to the periods of contact between the Moon god Chandra with each of his 27 wives (nakṣatra names are those of the wives). The nakṣatra chakra consisting of 27 nakṣatras represent the home of Chandra having 27 chambers for each of his wives. The yoga tārā of these nakṣatras represent the exact moment of contact between Chandra and spouse whereas his sojourn in a nakṣatra is the time spent in the chamber.
2. *Nak + kṣa + tra*: Nakṣatra means 'Protecting during the night of destruction'; derived from *nak* –night, *kṣa* – destruction, *tra* – protecting. This is based on the roots for mantra which means protecting the mind; derived from *manas* – mind, *tra* – protecting. Nakṣatra would mean 'night division of the sky' which would create a 27 mansion zodiac of 13°20′ for each mansion. Since the Moon is the lord of the night, it would be the lord of this night sky division called nakṣatra. On the other hand the day division of the sky would be the rāśi chakra with the sun as the overlord. Horā śāstra would be the study of both – day and night divisions. Hence the name horā from *aho-rātra* meaning day-night and referring to rāśi-nakṣatra.



THE VEDIC CHART

The Vedic chart can be drawn in any of the three ways – north, south and east but the correct manner of writing it would be to place the planets in the rāśi chart and write the encircled nakṣatra numbers (27 nakṣatra scheme) near them. Even if modern software at their present stage of development cannot do this, the numbers should be placed in bold square brackets to differentiate them from the parenthesis used to mark retrogression. Unless we mark nakṣatra numbers in charts, we will never really learn to





As:	14 Pi 05	Su:	21 Cn 05 (BK)	Mo:	19 Aq 59 (MK)	Ma:	13 Vi 41 (PK)
Me:	13 Le 23 (GK)	Ju:	26 Pi 08 (AmK)	Ve:	14 Cn 56 (PiK)	Sa (R):	26 Cp 50 (AK)
Ra:	25 Ge 46 (DK)	Ke:	25 Sg 46	HL:	13 Sc 20	GL:	2 Sc 40

use them. The special charts for the 28 nakṣatra maṇḍala – Kālachakra and Sarvatobhadra chakras are drawn differently and do not form the regular zodiac chart which most astrologers use all the time.

MEMORY AID

A simple memory aid of the tradition is to add the digits of the nakṣatra number and reduce it to a single figure. The resultant shows the nakṣatra group/lord and with some practise you will get the names of the nakṣatra once you start thinking of the zodiac in terms of the three lokas – bhū loka (Aries – Cancer), bhuva loka (Leo – Scorpio) and svarga loka (Sagittarius – Pisces).

Table 1: 27 Nakṣatra Scheme memory aid

No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	Reduce	Lord
1.	Aśvinī	10.	Maghā	19.	Mūla	1, 1+0, 1+9 = 1	Ketu
2.	Bharaṇī	11.	Pūrva Phālguṇī	20.	Pūrva Aṣāḍha	2, 1+1, 2+0 =2	Venus
3	Kṛttikā	12.	Uttara Phālguṇī	21.	Uttara Aṣāḍha	3, 1+2, 2+1 = 3	Sun
4.	Rohinī	13.	Hasta	22.	Śrāvaṇa	4, 1+3, 2+2 =4	Moon
5.	Mṛgaśirā	14.	Citrā	23.	Dhaniṣṭhā	5, 1+4, 2+3 =5	Mars
6.	Ārdrā	15.	Svāti	24	Śatabhiṣāj	6, 1+5, 2+4 =6	Rahu
7.	Punarvasu	16.	Viśākhā	25.	Pūrva bhadrapada	7, 1+6, 2+5 =7	Jupiter
8.	Puṣya	17.	Anurādhā	26.	Uttara bhadrapada	8, 1+7, 2+6 =8	Saturn
9.	Āśleṣā	18.	Jyeṣṭhā	27.	Revatī	9, 1+8, 2+7 =9	Mercury



~ Chapter II ~

Nakṣatra Maṇḍala

The moon takes 27 ⅓ days (approx) to circle the zodiac. It is the time taken to conjoin a fixed star in the sky. This figure of 27 ⅓ is rounded off to 27 nakṣatras (lunar mansions). The extent of each nakṣatra is 13°20′ (360°÷27 = 13°20′). The shortfall of about ⅓ day (27 ⅓ – 27 = ⅓) is used to define a 28th nakṣatra called Abhijit nakṣatra which is an inter-calary nakṣatra. The star 'Spica' is defined as the Citrā Yoga Tārā i.e. it is 180° opposite the starting point of the Nakṣatra maṇḍala (rosary of 27 nakṣatra). The point opposite Spica is reckoned to be the 'head of the rosary' called *nakṣatra mālā* for Brahma. Every 13°20′ arc reckoned from this point defines one nakṣatra (bead) and the nakṣatra rosary has 27 beads. The inter-calary nakṣatra Abhijit accounts for the spiritual 'head bead' bringing the total number to 28 which is the *nakṣatra mālā* for Viṣṇu/Siva as its is Capricorn (opposite Cancer). When we assign 4 pada for each nakṣatra then the 27 nakṣatra have 108 beads. The span of Abhijit is slightly more than one pada accounting for the extra head bead. Names of the Nakṣatra (27 and 28 schemes) and their numbers in both schemes are give below.

NAKṢATRĀṆI

अश्विनी भरणी चैव कृत्तिका रोहिणी मृगः। आर्द्रा पुनर्वसुः पुष्यस्ततोऽश्लेषा मघा ततः॥
पूर्वाफाल्गुनिका तस्मादुत्तराफाल्गुनिका ततः। हस्तचित्रा ततः स्वाती विशाखा तदनन्तरम्॥
अनुराधा ततो ज्येष्ठा ततो मूलं निगद्यते। पूर्वाषाढोत्तराषाढा अभिजिच्छ्रवणस्ततः॥
धनिष्ठा शततारख्यम् पूर्वाभाद्रपदा ततः। उत्तराभाद्रपदा चैव रेवत्योतानि भानि च॥
वैश्वधिष्ण्यांशपादस्य श्रुतेराद्यब्धिनाडिकाः। अभिजिद्भमितिर्ग्राह्या ह्यष्टाविंशतिभेषु स॥
उत्तराषाढाया अन्त्यपादः श्रवणस्य प्रथमाश्चतस्रो ङ्गट्यः १९ ङ्गट्यः अभिजिन्मानम्॥
लाङ्गले कमठे चक्रे फणिचक्रे त्रिनाडिके। अभिजिद्गणना नास्ति चक्रे खार्जूरिके तथा॥

aśvinī bharaṇī caiva kṛttikā rohiṇī mṛgaḥ| ārdrā punarvasuḥ puṣyastato'śleṣā maghā tataḥ||
Pūrvaphālgunikā tasmāduttaraphālgunikā tataḥ| hastacitrā tataḥ svātī viśākhā tadanantaram||
anurādhā tato jyeṣṭhā tato mūlaṁ nigadyate| Pūrvaṣāḍhottarāṣāḍhā abhijicchravaṇastataḥ||
dhaniṣṭhā śatatārākhyam Pūrvabhādrapadā tataḥ| uattarābhādrapadā caiva revatyotāni bhāni ca ||
vaiśvadhiṣṇyāṁśapādasya śruterādyābdhināḍikāḥ| abhijidbhamitirgrāhyā hyaṣṭāviṁśatibheṣu sa||
(uttaraṣāḍhāyā antyapādaḥ Śrāvaṇasya prathamāścatastro ghatyaḥ 19 ghatyaḥ abhijinmānam)||
lāṅgale kamaṭhe cakre phaṇicakre trināḍike| abhijidgaṇanā nāsti cakre khārjūrike tathā||

Table 2: 27 Nakṣatra Scheme

No	Nakṣatra	No	Nakṣatra	No	Nakṣatra
1.	Aśvinī	10.	Maghā	19.	Mūla
2.	Bharaṇī	11.	Pūrva Phālguṇī	20.	Pūrvāṣāḍha
3	Kṛttikā	12.	Uttara Phālguṇī	21.	Uttarāṣāḍha
4.	Rohiṇī	13.	Hasta	22.	Śrāvaṇa
5.	Mṛgaśirā	14.	Citrā	23.	Dhaniṣṭhā
6.	Ārdrā	15.	Svāti	24	Śatabhiṣāj
7.	Punarvasu	16.	Viśākhā	25.	Pūrva bhādrapada
8.	Puṣya	17.	Anurādhā	26.	Uttara bhādrapada
9.	Āśleṣā	18.	Jyeṣṭhā	27.	Revatī

Table 3: 28 Nakṣatra Scheme

No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra
1.	Aśvinī	8.	Puṣya	15.	Svāti	22.	Abhijit
2.	Bharaṇī	9.	Āśleṣā	16.	Viśākhā	23.	Śrāvaṇa
3.	Kṛttikā	10.	Maghā	17.	Anurādhā	24.	Dhaniṣṭhā
4.	Rohiṇī	11.	Pūrva Phālguṇī	18.	Jyeṣṭhā	25.	Śatabhiṣāj
5.	Mṛgaśirā	12.	Uttara Phālguṇī	19.	Mūla	26.	Pūrva bhādrapada
6.	Ārdrā	13	Hasta	20.	Pūrvāṣāḍha	27.	Uttara bhādrapada
7.	Punarvasu	14.	Citrā	21.	Uttarāṣāḍha	28.	Revatī

Abhijit is an intercalary nakṣatra meaning that it does not exist in the physical space but does exist in the spirit space by overlapping some portions of two other nakṣatra, like a bridge between them. The śloka states that the total span of Abhijit nakṣatra is 19 ghāṭikā. This includes the last pada 3°20′ of Uttara āsāḍha nakṣatra which is 15 ghāṭikā (one nakṣatra = 60 ghāṭikā technically, although in reality it is slightly different) and 4 ghāṭikā or 0°53′20″ in Śrāvaṇa nakṣatra which is one-fifteenth portion at the beginning of that nakṣatra. Thus the total span in time is 19 ghāṭikā which is an angular measure of 4°13′20″.

It is interesting to note how the names of the nakṣatra have changed over time. Table-4 gives the Sanskrit names of the 28 nakṣatra and then lists the Vedic names as well as the shorter names that were used in the writing of charts, daśā and other uses in vedāṅga jyotiṣa or Vedic Astrology. The meanings of these sounds are not easy to decipher and we have given some examples alongside with notes to appreciate the names.

Table 4: Nakṣatra Name Cakra

No.	Vedic Name	Sanskrit	Vedāṅga Jyotiṣa Name		
1	*Aśvayuja*	*Aśvinī*	*jau*	जौ	*jauhava*: sacrificial ladle
2	*Apabharaṇī*	*Bharaṇī*	*ṇyaḥ*	ण्यः	*ṇya*: ocean in brahma loka
3	*Kṛttikā*	*Kṛttikā*	*kṛ*	कृ	*kṛ*: multiple meanings*1
4	*Rohiṇī*	*Rohiṇī*	*ro*	रो	*roha*: rise, mount, grow, blossom
5	*Mṛgaśīrṣa; Invakā*	*Mṛgaśirā*	*mṛ*	मृ	*mṛta*: dead, departed, begging
6	*Ārdrā; bāhū*	*Ārdrā*	*rdra*	र्द्र	*ārdra*: wet, moist, tender, ginger
7	*Punarvasu*	*Punarvasu*	*sū*	सू	*sū*: multiple meanings*2
8	*Tiṣya*	*Puṣya*	*ṣya*	ष्य	*ṣya*: mixed caste
9	*Āśleṣā*	*śleṣā*	*ṣā*	षा	*ṣaṁ*: root of poison
10	*Maghā*	*Maghā*	*ghā*	घा	*gha*: strike, kill, power to punish
11	*Phalgunī Pū. Pha.*	*Pū. Phā.*	*gaḥ*	गः	*ga*: multiple meanings*3
12	*Phalgunī U. Pha.*	*U. Phā.*	*mā*	मा	*mā*: apportion, grant, prepare, build, infer
13	*Hastā*	*Hastā*	*ha*	ह	*ha*: kill, destroy, remove, water meditation, sky, heaven, blood, knowledge, moon etc.
14	*Citrā*	*Citrā*	*cit*	चित्	*cit*: forming a layer, know, intend, resolve, understand, observe, remember etc.
15	*Svātī/Niṣṭyā*	*Svātī*	*svā*	स्वा	*sva*: internal *vs* external (*niṣṭya* means foreign, external while *sva* refers to the self or one's own)
16	*Viśākhā*	*Viśākhā*	*khe*	खे	*kha*: nine human apertures; joy *vs* sorrow (Saṅghatika tārā)
17	*Anurādhā*	*Anurādhā*	*dhā*	धा	*dhā*: cause, bestower, supporter, Bṛhaspati as the protector of life (*jīva*) and one who keeps Yama away (*Mahānārāyaṇa Upaniṣad*)
18	*Jyeṣṭhā*	*Jyeṣṭhā*	*jye*	ज्ये	*jya*: overpower oppress deprive
19	*Vicṛta & Mūlabarhaṇī*	*Mūla*	*mū*	मू	*mū*: bind, tie, fix
20	*Aṣāḍhā/Pū. Ṣā.*	*Pū. Ṣā.*	*pah*	पः	*pa*: drink, guard, rule, wind
21	*Aṣāḍhā/U. Ṣā.*	*U. Phā.*	*śve*	श्वे	*śva*: dog; śvac: to open up

No.	Vedic Name	Sanskrit	Vedāṅga Jyotiṣa Name		
22	*Abhijit*	*Abhijit*			
23	*Śroṇā*	*Śrāvaṇa*	*naḥ*	नः	*namas*: bow, obey, listen
24	*Śraviṣṭhā*	*Dhaniṣṭhā*	*ṣṭhā*	ष्ठा	*ṣṭhā*: spit out
25	*Śatabhiṣak*	*Śatabhiṣāj*	*ṣak*	ष्क्	*ṣa*: wise, end, rest, eternal joy, emancipation, heaven, sleep
26	*Prosṭhapada*	*Pū. Bhā.*	*ajaḥ*	अजः	*aja*: instigator, unborn, always existing
27	*Prosṭhapada*	*U. Bhā.*	*hiḥ*	हिः	*hi*: pray, assist, go away
28	*Revatī*	*Revatī*	*re*	रे	*re*: disrespect causes rebirth

*1 (1) force, commit rape, violate just as the Krittikā sisters were seemingly violated by Agni; (2) to purify by such violation as in the case of Viṣṇu violating Tulasī thereby making her the epitome of purity; (3) to make a seat of or a starting point like Krittikā is the head bead of the *nakṣatra mālā*; (4) to raise like exalting the mind (Moon exalts in 2° Taurus i.e. 2nd pada of Krittikā); (5) praise as Agni the devatā of Krittikā carries the praises and prayers to the gods or he who is praiseworthy like Kṛṣṇa; (6) injure like in burning for the sake of purifying – combustion; (7) making something straight like teaching the dharma as it really is – Kṛṣṇa.

*2 (1) urge or impel changes thereby bringing forth fresh understanding through reconsideration; (2) create or produce something repetitively; (3) appoint or authorize like the Āditya appointed as the witnesses of karma and authorized to distribute everything created through the ṛāśi; (4) sound syllable of Sūrya

*3 (1) Guru both for the longer syllables as well as the mantra guru; (2) Janma nakṣatra of Bṛhaspati (Jupiter, deva-guru), kāraka for progeny; (3) having sexual intercourse; (4) Gaṇeśa, especially Ucchiṣṭa Gaṇeśa the one who causes the mating to be successful leading to progeny – this nakṣatra is the mating bed ; (5) Gandharva or the divine musicians who sing the Vedas to the gods - gāyatri is mean to be sung as mentioned in the Ṛk Veda;

PADA

Every nakṣatra has 4 (four) pada or feet. Twenty seven nakṣatras have 108 pada (27 x 4 = 108). Each pada measures 3°20′ arc (13°20′÷4 = 3°20′). These 108 nakṣatra pada are the 108 beads of the nakṣatra mālā, which is the rosary of the gods. The nakṣatra maṇḍala defined from Aśvinī as the starting point refers to the physically manifested outer covering of the universe around the earth. However, the Moon in its transit, takes more time to pass through Kṛttikā and dwells the longest in Rohiṇī whereas it speeds across the nakṣatras opposite i.e. Anurādhā.

The nakṣatra maṇḍala reckoned from Kṛttikā is the creation rosary i.e. the nakṣatra mālā of Somā (Moon). In simpler words, the table of 27 nakṣatras can be written in two ways – (1) starting with Aśvinī to emphasize the physical entity and (2) starting with Kṛttikā to emphasize the spiritual entity.

NAKṢATRARĀŚIVIBHĀGAḤ

नक्षत्रराशिविभागः

भचक्रद्वादशो भागो राशिस्तु नवभिः पदैः। अश्विन्यादिक्रमेणैव तृतीयर्क्षान्निवर्तते॥
सप्तविंशतिभानां च नवभिर्नवभिः पदैः। अश्विनीप्रमुखानां च मेषाद्या राशयः स्मृता॥
सप्तविंशतिभैर्ज्योतिश्चक्रं स्तिमितवायुगम्। तदर्काशो भवेद्राशिर्नवर्क्षचरणाङ्कितः॥
अश्विनी भरणी कृतिकापादो मेषः। कृत्तिकानां त्रयः पादा रोहिणी मृगशिरोऽर्द्धं वृषः।
मृगशिरोऽर्धमार्द्रा पुनर्वसुपादत्रयं मिथुनम्। पुनर्वसुपाद एकः पुष्याश्लेषान्तं कर्कः।
मघा पूर्वफल्गुन्युत्तरफल्गुनीपादः सिंहः। उत्तरफल्गुन्यास्त्रयः पादा हस्तचित्रार्धं कन्या।
चित्रार्धं स्वातिविशाखापादत्रयं तुला। विशाखापाद एकोऽनुराधाज्येष्ठान्तं वृश्चिकः।
मूलं पूर्वाषाढोत्तराषाढापादो धन्वी। उत्तराषाढायास्त्रयः पादाः श्रवणधनिष्ठार्धं मकरः।
वनिष्ठार्धं शतभिषा पूर्वाभाद्रपदा पादत्रयं कुम्भः। पूर्वाभाद्रपदा पाद एक उत्तराभाद्रपदा रेवत्यन्तं मीनः॥

bhacakradvādaśo bhāgo rāśistu navabhiḥ padaiḥ। aśvinyādikrameṇaiva tṛtīyarkṣānnivartate॥
saptaviṁśatibhānāṁ ca navabhirnavabhiḥ padaiḥ। aśvinīpramukhānāṁ ca meṣādyā rāśayaḥ smṛtā॥
saptaviṁśatibhairjyotiścakaṁ stimitavāyugam। tadarkāśo bhavedrāśirnavarkṣacaraṇāṅkitaḥ॥
aśvinī bharaṇī kṛtikāpādo meṣaḥ। kṛttikānāṁ trayaḥ pādā rohiṇī mṛgaśiro'rddha vṛṣaḥ॥

mṛgaśiro'rdhamārdrā punarvasupādatrayaṁ mithunam|
punarvasupāda ekaḥ puṣyāśleṣāntaṁ karkaḥ||
maghā pūrvaphalgunyuttaraphalgunīpādaḥ siṁhaḥ|
uattaraphalgunyāstrayaḥ pādā hastacitrārdha kanyā||
citrārdha svātiviśākhāpādatrayaṁ tulā| viśākhāpāda eko'nurādhājyeṣṭhāntaṁ vṛścikaḥ||
mūlaṁ Pūrvaṣāḍhottarāṣāḍhāpādo dhanvī|
uttarāṣāḍhāyāstrayaḥ pādāḥ Śrāvaṇadhaniṣṭhārdhaṁ makaraḥ||
vaniṣṭhārdha śatabhiṣā Pūrvabhādrapadā pādatrayaṁ kumbhaḥ|
Pūrvabhādrapadā pāda eka uttarabhādrapadā revatyantaṁ mīnaḥ||

The nakṣatra maṇḍala is the svarga cakra i.e. the circle of the heavens (svarga) simply called *'svaḥ'* or svarga loka, the residence of the devatās (gods). The solar system (as viewed from earth) exists between the earth (*bhū loka*) and the outer universe circle (*svarga loka*) and is called *bhuva loka*. The zodiac existing at this level of bhuva loka in the solar system is the *sāyana chakra* (tropical zodiac) whereas the one existing at the level of the stars of the universe is called the *niryāṇa chakra* (sidereal zodiac). It is obvious that the sidereal chart holds the higher truths of the universe as compared to the tropical chart which is based on a solar system level view alone.

Table 5: Nakṣatra Pada Rāśi jñāna Cakra

Star	Aśvinī	Kṛttikā	Mṛgaśirā	Punarvasu
Pada	4	3	2	1
Star	Bharaṇī	Rohiṇī	Ārdrā	Puṣya
Pada	4	4	4	4
Star	Kṛttikā	Mṛgaśirā	Punarvasu	Āśleṣā
Pada	1	2	3	4
Rāśi	**Meṣa**	**Vṛṣabha**	**Mithuna**	**Karka**
Sign	**Aries**	**Taurus**	**Gemini**	**Cancer**
Star	Maghā	Uttara Phālguṇī	Citrā	Viśākhā
Pada	4	3	2	1
Star	Pūrva Phālguṇī	Hasta	Svāti	Anurādhā
Pada	4	4	4	4
Star	Uttara Phālguṇī	Citrā	Viśākhā	Jyeṣṭhā
Pada	1	2	3	4
Rāśi	**Siṁha**	**Kanyā**	**Tulā**	**Vṛścika**
Sign	**Leo**	**Virgo**	**Libra**	**Scorpio**
Star	Mūla	Uttarāṣāḍha	Dhaniṣṭhā	Pūrva Bhādrapada
Pada	4	3	2	1
Star	Pūrvāṣāḍha	Śrāvaṇa	Śatabhiṣāj	Uttara Bhādrapada
Pada	4	4	4	4
Star	Uttarāṣāḍha	Dhaniṣṭhā	Pūrva Bhādrapada	Revatī
Pada	1	2	3	4
Rāśi	**Dhanus**	**Makara**	**Kumbha**	**Mīna**
Sign	**Sagittarius**	**Capricorn**	**Aquarius**	**Pisces**

A rāśi is created by nine[1] nakṣatra pada reckoned continuously. The first rāśi (zodiac sign) is called Meṣa (Aries) and has Aśvinī (4 pada), Bharaṇī (4 pada) and kṛttikā (1 Pada). In this manner three nakṣatra's contribute nine pada to define the rāśi. Twelve rāśi are created with 108 nakṣatra pada (108 ÷ 9 = 12...rāśi, 1 Rāśi = 9 x 3° 20′ = 30°). It is evident from the writings of the seers that the signs were created from the nakṣatra and not vice-versa. This

1 Sun is the significator of the ninth house of father and dharma and rules the navagraha (nine planets) as the lord of bhuva loka; Moon rules the pitṛs, signifies the fourth house of mother and sukha and the four cardinal directions called Kendra; Jupiter signifies svarga loka. 1 rāśi = 9 navāṁśa of 3°20′ each; 1 nakṣatra = 4 pada of 3°20′; 1 navāṁśa = 1 pada.

is the direction of the creative power. For that matter, the solar system cannot exist without the universe whereas the universe continues to exist even after the solar system ceases after one of the lower order *pralayas* (dissolutions).

The four pada of every nakṣatra are (1) dharma, (2) artha, (3) kāma and (4) mokṣa. The predominant nature of a rāśi is known from the predominance of a particular āyana (goal) – dharma, artha, kāma or mokṣa. Consider Meṣa (Aries): it has 4 pada of Aśvinī = 1 each of dharma, artha, kāma and mokṣa; then 4 pada of Bharaṇī being 1 each of the four types and then the 1st pada of Kṛttikā which is dharma. Thus, Meṣa has 2 each of artha, kāma and mokṣa pada and 3 dharma pada – dharma dominates and defines the āyana of Meṣa. In this manner we determine the Rāśi āyana which is the predominant direction indicated by the sign. While all the four āyana are present, one will have a slight dominance over the other three. It is noteworthy that the nakṣatra have a fine balance of all four directions of life while the rāśi they form has an imbalance resulting in one of the āyana dominating. This is true as far as the physical manifestation (27 nakṣatra are concerned). The 28 nakṣatra scheme does have a dominant āyana for each of the nakṣatra, although they have tattva.

Table 6: Rāśi ayana

Dharma	Artha	Kāma	Mokṣa
Meṣa (Aries)	Vṛṣabha (Taurus)	Mithuna (Gemini)	Karka (Cancer)
Siṁha (Leo)	Kanyā (Virgo)	Tulā (Libra)	Vṛścika (Scorpio)
Dhanus (Sagittarius)	Makara (Capricorn)	Kumbha (Aquarius)	Mīna (Pisces)
Agni (Fire/energy)	Pṛthvī (earth/solid)	Vāyu (air/gas)	Jala (water/fluid)

Replace words: Simply replace the word 'dharma' with Agni (Fire/energy); 'artha' with Pṛthvī (earth/solid); 'kāma' with vāyu (air/gas) and 'mokṣa' with jala (water/fluid).

The predominant nature of the signs manifests as

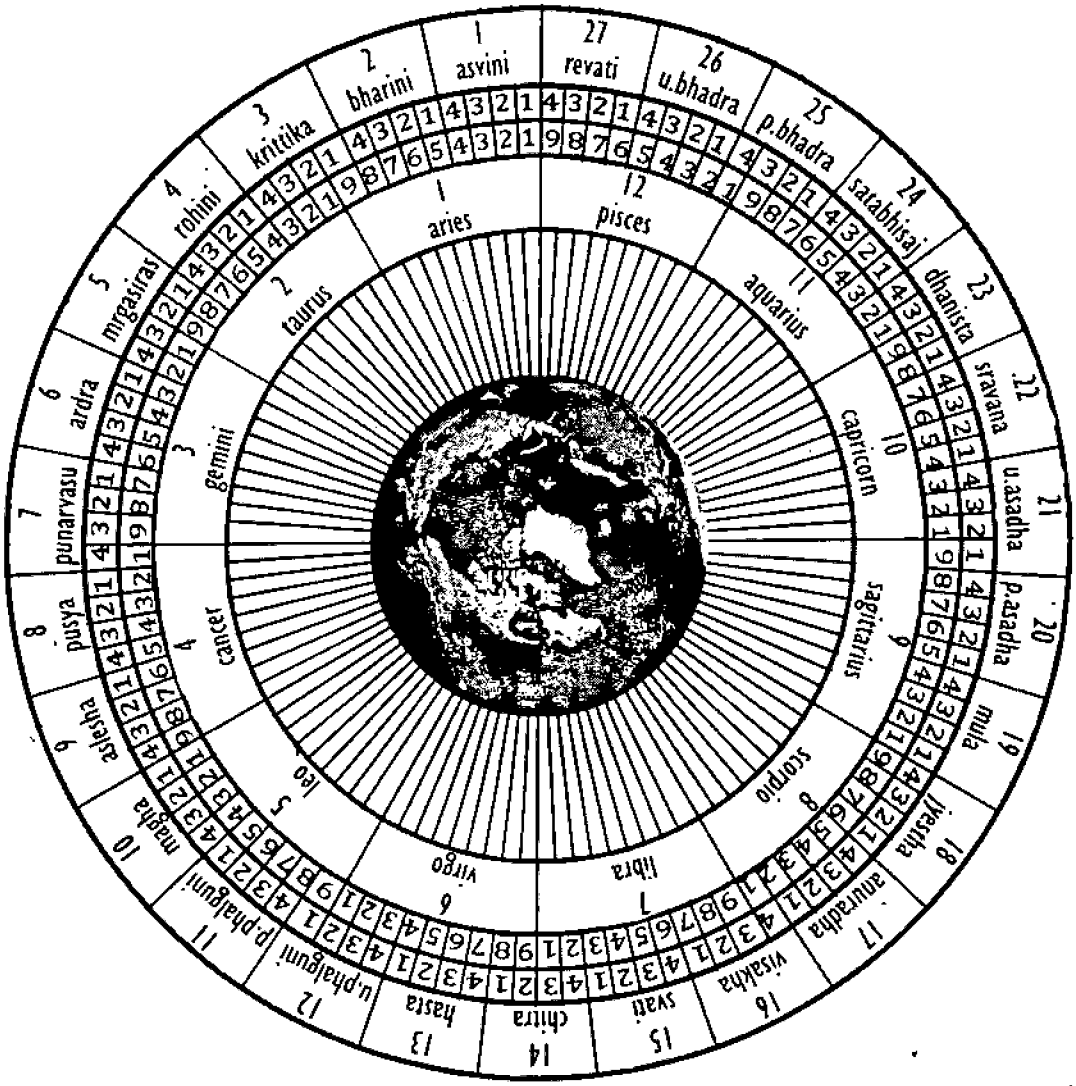
Fire/Energy:	Aries, Leo, Sagittarius	Dharma āyana
Earth/Solid:	Taurus, Virgo, Capricorn.	Artha āyana
Air/Gas:	Gemini, Libra, Aquarius.	Kāma āyana
Water/Fluid:	Cancer, Scorpio, Pisces.	Mokṣa āyana

- Dharma: duty and its quality is measured wealth and its quality is measured through righteousness.
- Artha: wealth and its quality is seen from the power it wields.
- Kāma: desire and its quality is defined from refinement.
- Mokṣa: Emancipation and its quality (path) is defined by spirituality or religion.

SAPTA LOKA MAṆḌALA

Depending on the nakṣatra scheme the seven worlds called loka are grouped as: (1) Tri-loka - 27 nakṣatra scheme has the three manifested planes - bhū, bhuva and svarga loka while (2) 28 nakṣatra scheme has the four higher spiritual planes. The tri-loka refers to the three manifested worlds which in order are -

1. Bhū loka, the earth plane signified by Mars as *bhūmi suta* (child of the earth)
2. Bhuva loka, the solar system signified by Sun
3. Svarga loka, the star filled universe, signified by Venus

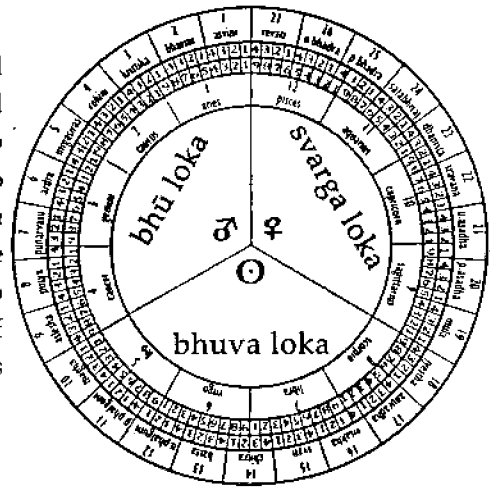


Then there is the void which is border between the three manifested planes of all material existence, which we known as the universe, and the four unmanifested spiritual planes. The void is signified by Rāhu which rules the transition between the spiritual and material worlds.

4. Mahar loka, the first spiritual plane is signified by Mercury
5. Janar loka, the second spiritual plane is signified by the Moon
6. Tapar loka, the third spiritual plane is signified by Saturn
7. Satya loka, the fourth spiritual plane is signified by Jupiter

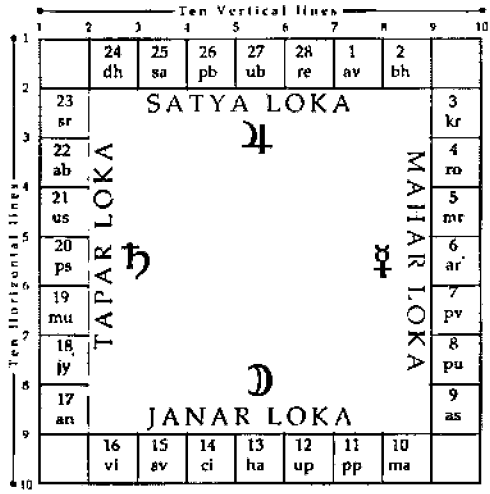
Then there is another void which is the border between all these worlds of material and spiritual existence and the supreme reality, the ultimate abode of god. This void is ruled by Ketu the mokṣa kāraka or significator of final emancipation from the cycles of re-birth.

TRI-LOKA-CHAKRA



The 27 nakṣatra of the physical plane are divided into three groups of nine stars each – the natural navtārā chakra. The first natural navtārā group which includes the nine stars from Aśvinī to Aśleṣā (in signs Aries to Cancer) represent bhū loka, the earth plane. The second group of nine stars from Maghā to Jyeṣṭhā (in signs Leo to Scorpio) represent bhuva loka. The last group of nine stars from Mūlā to Revatī (in signs Sagittarius to Pisces) represent svarga loka.

SARVATOBHADRA CHAKRA



Draw ten vertical and horizontal lines and choose the 32 boxes in the exterior of the grid. Ignore the corner boxes and starting with the top-right box on the right side, write Krittikā nakṣatra in it. The remaining 27 nakṣatra are written in order proceeding in a clockwise direction. The seven nakṣatra in the right hand from Krittikā to Aśleṣā represent Mahar loka; the next seven from Maghā to Viśākhā represent Janar loka; the next seven along the left from Anurādhā to Śrāvaṇa represent Tapar loka while the last seven from dhaniṣṭhā to Bharanī represent Satya loka. This is the Sarvatobhadra Chakra meaning the 'all auspicious wheel of time'. Any planet or body is always connecting two different loka – one in the physical plane and the other in the spiritual plane.

NAKṢATRA GROUPS

Both the 27 and 28 nakṣatra schemes are divided into various groups of nakṣatra for the purpose of meaningful study. Most often the groups contain three or four nakṣatra each for the 27/28 nakṣatra scheme respectively. The counting of the nakṣatra groups can start from either one of the three (1) Aśvinī – called Asvinādi, (2) Krittikā called Krittikādi and (3) Ārdrā called Ārdrādi groups which are used for different purposes. In this manner we have six kinds of groups of nakṣatra where the 27 nakṣatra scheme has 9 groups of 3 stars each while the 28 nakṣatra scheme has 7 groups each containing 4 nakṣatra and each of these six kinds of groups are used for a different purpose.

SAVYA AND APASAVYA NAKṢATRA

Savya means zodiacal or direct while Apasavya means anti-zodiacal or reverse. In the 27

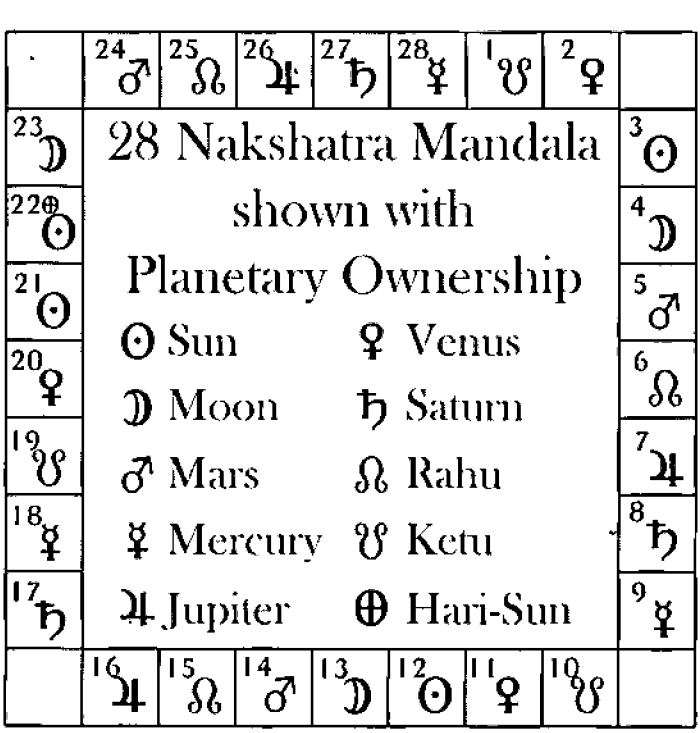
nakṣatra scheme, these are reckoned from all three of Aśvinī, Krittikā and Ārdrā for different uses. The Savya-Apasavya nakṣatra reckoned from Aśvinī is used for the Kālachakra including Kālachakra daśā as well as the most vital tri-nāḍi chakra. There are 5 savya (direct) groups containing 15 savya nakṣatra and 4 apasavya groups containing 12 apasavya nakṣatra.

Table 7: Aśvinādi Savya-Apasavya nakṣatra

Group	Motion	Nakṣatra 1		Nakṣatra 2		Nakṣatra 3	
1	Savya	1	Aśvinī	2	Bharanī	3	Kṛttikā
2	Apasavya	4	Rohiṇī	5	Mṛgāśirā	6	Ārdrā
3	Savya	7	Punarvasu	8	Puṣyā	9	Aśleṣā
4	Apasavya	10	Maghā	11	Pūrva Phālguṇī	12	Uttara Phālguṇī
5	Savya	13	Hastā	14	Chitrā	15	Svātī
6	Apasavya	16	Viśākhā	17	Anurādhā	18	Jyeṣthā
7	Savya	19	Mūla	20	Pūrva Āsāḍha	21	Uttara Āsāḍha
8	Apasavya	22	Śrāvaṇa	23	Dhaniṣṭhā	24	Śatabhiṣāj
9	Savya	25	Pūrva Bhadrapada	26	Uttara Bhadrapada	27	Revatī

TRI-NĀḌI CHAKRA

Tri-nāḍi chakra refers to the three main channels of the body that includes a central channel called *Sarasvatī* around which two other channels called *Gaṅgā* and *Yamunā*, rise like creepers on a tree. The names also refer to rivers in the Indian subcontinent, but that is incidental and the main rivers or channels of flow are within the body.



SROTA is a passage or channel of circulation. The term srota derives from *sru* meaning that which flows. Srota are the circulation passages within the body both physical and astral forming a communication network that (1) transports *prāṇa*[2] (life force) and *rayi*[3] (food) to the different parts, (2) has means to hold and use the prāṇa and rayi and (3) eliminates that used rayi as waste from the body/parts. Some of

2 Prāṇa is the essential life force that is received from the sun through the sunlight and can be understood as a mixture of energy and intelligence that decided the nature of the sustenance material (rayi) and the correct quantity of each type of material required for survival of the body including each and every part of the body.

3 Rayi generally means every kind of food that is required for sustenance of anything and includes food stuff based on the property of the part or body including goods, possessions, treasures, wealth and every kind of material wanted by the concerned body to survive. Nāḍi exist in inanimate things as much as they exist in animate beings and so long as there is a supply of rayi (maintenance foods required by that body), it survives.

these srota manifest and control certain vital movements like the windpipe which is a channel the flow of air or the digestive canal, while some others having microscopic dimensions are largely invisible and those that are in the astral body are completely invisible to the naked eye.

From functional point of view the srota are divided in four groups, three for rayi and one for prāṇa –

1. Yamunā the supply network: nourishment and material supplies in the right quantity and right time
2. Sarasvatī the absorption network: metabolism and absorption of nutritive substances
3. Gaṅgā the excretion network: elimination of all that is considered waste and surplus
4. The mental channels which keep mind and body connected while conserving the psychosomatic integrity of individual

Table 8: Tri-nāḍi chakra detailed
Comprehensive view of tri-nāḍi chakra showing the nine nodes (astral chakra) that are affected by the navagraha thereby bringing about a clear link between the kuṇḍalinī and the nakṣatra.

Nāḍi	Ādi (Beginning)	Madhya (Middle)	Antya (End)
Srota	Yamunā	Sarasvatī	Gaṅgā
Nāḍi	Piṅgala	Suṣumna	Iḍa
Devatā	Sūrya (Sun)	Agni (Fire)	Chandra (Moon)
Purpose	Creation	Sustenance	Dissolution
Trimūrti	Brahmā	Viṣṇu	Rudra
Humour	Vāta	Pitta	Kapha

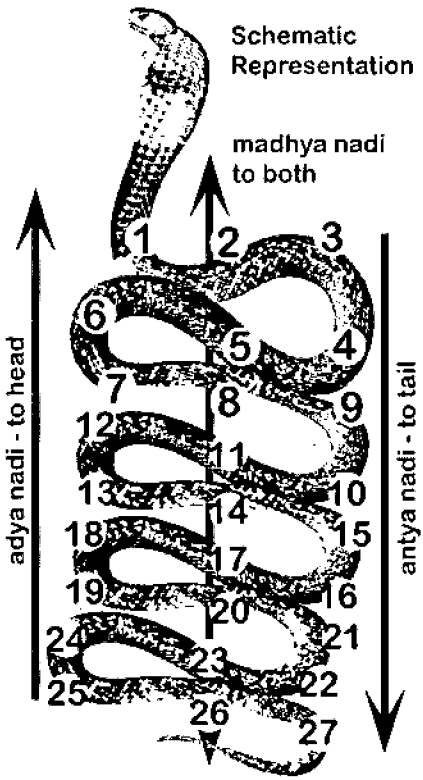
Chakra	Graha	Gr	Direction	Nakṣatra 1		Nakṣatra 2		Nakṣatra 3	
Mūlādhāra	Mars	1	Savya	1	Aśvinī	2	Bharaṇī	3	Kṛttikā
Svādhiṣṭhāna	Sun	2	Apasavya	6	Ārdrā	5	Mṛgāśirā	4	Rohiṇī
Maṇipura	Venus	3	Savya	7	Punarvasu	8	Puṣya	9	Aśleṣā
Anāhata	Mercury	4	Apasavya	12	Uttara Phālguṇī	11	Pūrva Phālguṇī	10	Maghā
Viśuddhī	Moon	5	Savya	13	Hastā	14	Chitrā	15	Svātī
Ajñākhya	Saturn	6	Apasavya	18	Jyeṣṭhā	17	Anurādhā	16	Viśākhā
Sahasrara	Jupiter	7	Savya	19	Mūla	20	Pūrva Āsādha	21	Uttara Āsādha
Soma	Rāhu	8	Apasavya	24	Śatabhiṣāj	23	Dhaniṣṭhā	22	Śrāvaṇa
Suddha amṛta	Ketu	9	Savya	25	Pūrva Bhadra	26	Uttara Bhadra	27	Revatī

The nine nakṣatra groups refer to the nine nodes called Chakras that exist in the astral body through which the navagraha (nine planets of jyotiṣa) exert their influence. The navagraha are arranged in the order of the horā[4]. The good working of all srota and chakras is essential for well-being.

The Piṅgala nāḍi flows upwards with Yamunā starting from the Mūlādhāra chakra (1, 2, 3 nakṣatra) passes through the bhū and bhuva loka before terminating at the Ajñākhya

4 The order of the horā is based on the speeds of the planets from the slowest Saturn to the fastest Moon, which is Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon. We start by assigning Mars to Mūlādhāra and then the remaining fall in order. The nodes make up the lordship for the last two Soma and Suddha amṛta chakra.

chakra (16, 17, 18 nakṣatra). Ida nāḍi flows downwards with the descent of the Gaṅgā from the Ajñākhya chakra to Mūlādhāra chakra passing through bhuva and bhū loka. These are the lower Yamunā and Gaṅgā respectively. The higher celestial Yamunā flows in svarga loka connecting the Sahasrara (19, 20, 21 nakṣatra) with the lower Yamunā while the higher celestial Gaṅgā flows downward from the Soma chakra to the lower Gaṅgā. Suṣumna nāḍi flows with the central channel Sarasvatī, both upwards and downwards between Mūlādhāra and Suddha aṁṛta chakras and is hidden for all practical purposes although it forms the main trunk of the kuṇḍalinī serpentine tree. Just like the other nāḍi, the Suṣumna does have a vital node at the Ajñākhya chakra which connects with the celestial Sarasvatī which is the original source of the creation and connects to the highest truth at the Suddha aṁṛta chakra.

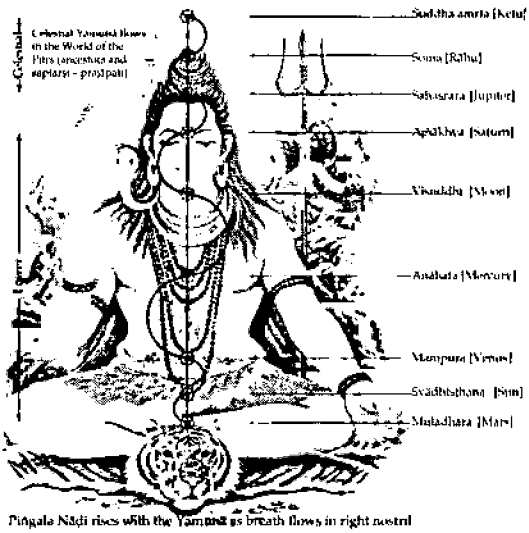


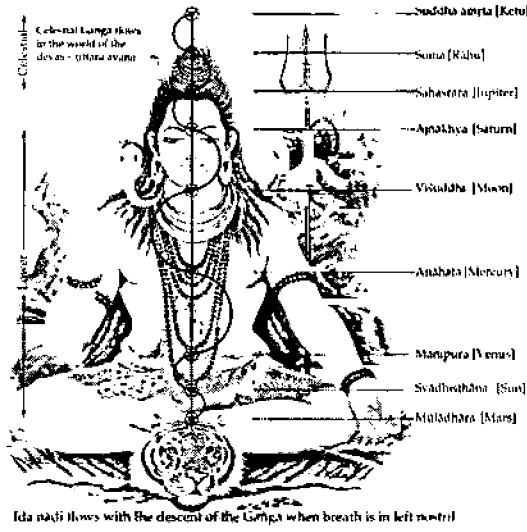
The devatā Sūrya, Agni and Chandra are the controllers of the lower rivers Yamunā, Sarasvatī and Gaṅgā respectively. They are the knowledge factor that (1) Sūrya: causes supply through production, (2) Agni (Lagna): causes utilization through absorption and (3) Chandra: causes demand which is based on storage and elimination (excretion) process. In jyotiṣa, this is the lower tripod of Sun, Lagna and Moon. The three body constituents called vāta (wind), pitta (fire) and kapha (phlegm) indicate the karma of Sūrya, Agni and Chandra respectively being the visible products of their actions.

The essential purpose of these processes is indicated by the Trimūrti who are the goals in themselves – Brahmā is represented by Sūrya (Sun) for production which is for the purpose of creation; Viṣṇu is represented by the Agni (Lagna) for utilization which is for the purpose of sustenance; Rudra is represented by the Chandra (Moon) for storage/elimination which is for the purpose of dissolution.

FLOW OF BREATH

The flow of breath shows the dominant nāḍi at any point of time. If the breath is in the right nostril, Piṅgala nāḍi flows strongly in Yamunā indicating a shortage of rayi/prāṇa in the system which is being produced or obtained. This is a negative indication and whatever thought is in the mind at this time is bound to become negative and fruitless due to a shortage of material, manpower or money. If the breath is in the left nostril, Ida nāḍi flows strongly in Gaṅgā indicating a surplus of rayi/prāṇa in the system and also shows the need to eliminate excesses. This is a positive indication and whatever thought is in the mind is bound to become fruitful due to a surplus of material, manpower and money although it shows that the excess of something is causing lesser profit due to wastage. It also shows a





bias towards something due to strong attachment or emotions. Storage of anything beyond normal limits is due to wrong attachment. If the breath is balanced in both the nostrils, Suṣumna nāḍi flows strongly in Sarasvatī and whatever thought is in the mind is the perfect truth showing continuity due to perfect utilization of resources. The strength of the breath is known from the distance of the palm from the nostril. If the distance is large, the negatives are on the higher side showing great shortages (right nostril) or large wastage (left nostril).

NĀGA NĀḌI

Nāga nāḍi is the flaw caused by couples having their Janma nakṣatra in similar nāḍi. Husband and wife are considered as two parts of the marriage system and hence each is *ardha aṅga* (half part) – for example, a man refers to his wife as *ardhāṅgī*, the better half of the system. If the nāḍi is a breath then two dissimilar nāḍi results in a balance in marriage breath and the rayi/prāṇa flow well in the system. If they have similar nāḍi then it causes the breath to elongate causing great financial strain and perpetual shortages (ādi nāḍi), serious adjustment issues leading to perpetual feeling of need for space (madhya nāḍi) or huge wastage and whimsical attitudes (antya nāḍi). The real problem with the madhya nāḍi is the feeling that they are already complete in themselves and can do without the better half partner. In ādi nāḍi the male dominates, in anta nāḍi the female dominates while in madhya nāḍi a control battle continues. The real problem of Nāga nāḍi doṣa is in progeny where the couple maybe incapable of having children for various reasons and even if they do, there is the danger to some children – female issues for ādi nāḍi couples, male issues for anta nāḍi couples and both for madhya nāḍi couples.

Chart 1: Nāḍi doṣa – 1 (Anta)

In this case, the husband (male) was born 12 November 1934, 6.30 pm, Cuttack, India in Uttara Āsāḍha nakṣatra which is antya nāḍi and wife was born 29 October 1943, 4:55 am, Jajpur, India in Svātī nakṣatra which is also antya nāḍi thereby generating Nāga nāḍi doṣa. The husband was a very successful engineer who earned huge amounts and the wife hailed

from a very aristocratic family, yet the antya nāḍi doṣa caused them to waste huge resources and they were reduced to penury in the last stage of their life. The marriage resulted in three children as promised in their charts. The first son was born prematurely and due to the fantastic medical attention from maternal grandfather, he survived. The mother was unable to feed or look after this premature 7 month child resulting in lack of emotional ties and the child was estranged from parents after he grew up and started working.

It is noteworthy that this first son was born in Jyeṣṭhā nakṣatra gaṇḍānta which is adya nāḍi (different from parents) and almost died in a terrible accident in his 7th year. Their second son was born with a large head that got elongated at the time of delivery and had to be brought back into shape using a pillow with sesame seeds (remedy used by Late Pt. Jagannath Rath) and later, fell into the Hirakud dam and was saved in the nick of time by his grandmother. He was born in śatabhiṣāj nakṣatra which is also an adya nāḍi nakṣatra and different from parents in antya nāḍi. The third son was born in Maghā nakṣatra (antya nāḍi) and did not have any problems in childhood although in his middle life developed mild signs of schizophrenia from chronic depression during his stay with parents. Later he improved after separating from them.

Chart 2: Nāḍi doṣa – 2 (Ādya)

In this case, the husband (male) was born 15 June 1942, 10.05 pm, Bangalore, India in Punarvasu nakṣatra which is ādya nāḍi and wife was born 26 November 1946, 6:55 am, Bangalore, India in Mūlā nakṣatra (gaṇḍānta) which is also ādya nāḍi thereby generating Nāga nāḍi doṣa. The couple had one son after great difficulty, born in Ārdrā nakṣatra in adya nāḍi (May 8, 1981; 7:49 am; Hyderabad, India) who seemed perfectly normal while growing up but was always very quiet and aloof. Later it was noticed that he developed serious depression issues and that his mental faculties were not very balanced. In simpler words, he was mentally weak and required all sorts of medication for all kinds of otherwise normal activities like sleeping. He was unable to stay focused on any work including reading. The couple have many differences and are constantly striving to improve their fortune although the husband belongs to an elite service in the government.

NĀḌI DOṢA THUMB RULE

In the case of Nāga nāḍi doṣa in couples, children born in a different nāḍi than that of the parents tend to suffer serious dangers to life due to various causes in their childhood while if born in the same nāḍi, the onset of problems is in later life and is generally found to cause some sort of mental illness or weakness. In most cases having Nāga nāḍi doṣa between the Moon nakṣatra of the couple, the problem is rarely with having children – it is always about the health of the children. We have also found autism and related mental weaknesses resulting from Nāga nāḍi doṣa of Janma nakṣatra.

Chart 3: Nāga Nāḍi – 4 (Antya Sūrya)

In this case, the husband (male) was born 2 November 1964; in Hasta Janma nakṣatra (Ādya nāḍi) with Lagna in Pūrva Āsāḍha nakṣatra (Madhya nāḍi). His wife was born 3 December 1965 in Uttara Bhadrapada Janma nakṣatra (Madhya nāḍi) with Lagna in Mṛgāśirā nakṣatra

(Madhya nāḍi). It is evident that Nāga nāḍi dośa does not exist between the Janma nakṣatra of the couple. However there is Nāga nāḍi dośa in the Lagna nakṣatra. Normally this is not a flaw but if we look at their charts carefully then we notice the nodal axis alone the 1-7 houses in both charts with the nodes reversing between lagna and seventh for male and female. This is what caused the lagna nāḍi dośa to get activated as this is sarpa yoga. In charts having sarpa, kāla sarpa, kāla amṛta and allied yogas, the Nāga nāḍi should be checked carefully.

The son was termed autistic by all doctors who clearly told them that the child will never speak. We had been consulted during those difficult years and with the grace of Guru, had guided the couple through the impregnation and childbirth. In fact even the date had been foretold to the extent of Janma rāśi of the son – Siṁha (Leo), as well. When the worried parents returned with the new problem, we were sure that the Lagna nāḍi dośa would be over in exactly four years and predicted that the child will surely speak. It was the word of one astrologer against all the top doctors, speech therapists and experts in California. The son spoke after the fourth year and today his teachers are shocked when told that he could not speak in his childhood. We do not blame the medical experts as they have no way to know about such things related to the soul and karma.

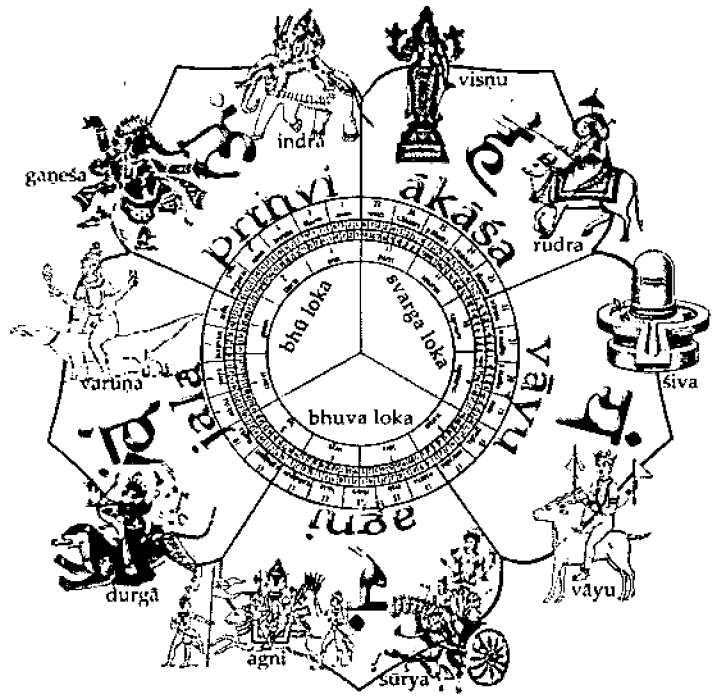
Judgment of nature is another use of the tri-nāḍi chakra where we get to the way an individual thinks in terms of creation, sustenance and storage/elimination from the nakṣatra position of the Lagna and Moon respectively.



~ Chapter III ~

Nakṣatra Tattva

The pañca tattva (primordial elements or forms of existence) called pṛthvi (earth, solid), jala (water, liquid), agni (fire, energy), vāyu (wind, gas) and ākāśa (ether, magnetism or vacuum) rule the 27 nakṣatras in alternating groups of five and six nakṣatras each thereby forming five tattva groups.



- Group I: five nakṣatras from Aśvinī [1] to Mṛgāśirā [5] belong to the pṛthvi tattva.
- Group II: six nakṣatras from Ārdrā [6] to Pūrva Phālguṇī [11] belong to the jala tattva.
- Group III: five nakṣatras from Uttara Phālguṇī [12] to Viśākhā [16] belong to agni tattva.
- Group IV: six nakṣatras from Anurādhā [17] to Śrāvaṇa [22] belong to vāyu tattva.
- Group V: five nakṣatra from Dhaniṣṭhā [23] to Revatī [27] belong to ākāśa tattva.

The following table shows the natural tattva groups.

Table 9: 27 Nakṣatra Tattva Chakra

Pṛthvi		Jala		Agni		Vāyu		Ākāśa	
Gaṇeśa		Durgā		Sūrya		Śiva		Viṣnu	
Indra		Varuṇa Deva		Agni deva		Vāyu Deva		Rudra Deva	
Laṁ (लं)		*Vaṁ* (वं)		*Raṁ* (रं)		*Yaṁ* (यं)		*Haṁ* (हं)	
1	Aśvinī	6	Ārdrā	12	Uttara Phālguṇī	17	Anurādhā	23	Dhaniṣṭhā
2	Bharaṇī	7	Punarvasu	13	Hastā	18	Jyeṣṭha	24	Śatabhiṣāj
3	Kṛttikā	8	Puṣyā	14	Chitrā	19	Mūla	25	Pūrva bhadrapada
4	Rohiṇī	9	Aśleṣā	15	Svātī	20	Pūrva Āsāḍha	26	Uttara bhadrapada
5	Mṛgāśirā	10	Maghā	16	Viśākhā	21	Uttara Āsāḍha	27	Revatī
		11	Pūrva Phālguṇī			22	Śrāvaṇa		

The tattva groups are reckoned from Aśvinī nakṣatra for the study of Brahma Vidyā which includes creation and time cycles whereas for the individual created beings these can be

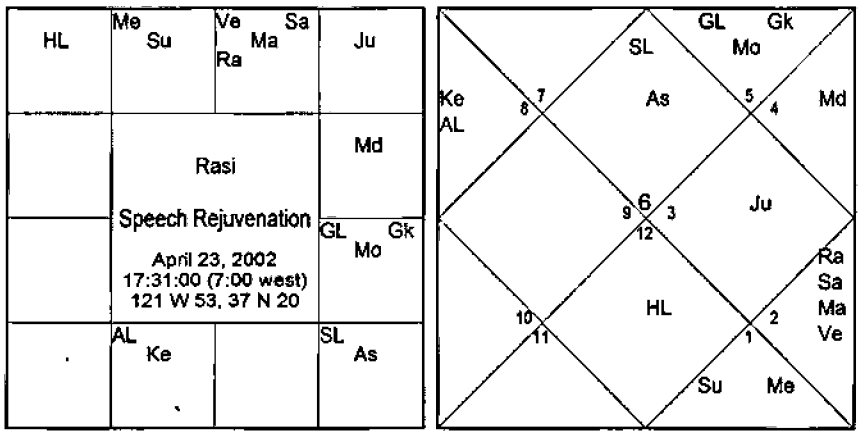
studied from lagna nakṣatra, Janma nakṣatra or even the āruḍha[1] nakṣatra .

PṚTHVI TATTVA GROUP

The first five nakṣatra belong to the pṛthvi tattva group and rule each of the five elements in turn that define the physical form of the created being.

AŚVINĪ [AGNI]: Aśvinī nakṣatra has a dominance of agni showing knowledge to be the basis of all creation. Agni is the cause of form and displays the form of the created being which is defined by pṛthvi tattva. For example, a human body has a certain form like a head, two hands, two legs, erect spine and so on, and this form is seen and known due to agni although the form in itself is created by pṛthvi tattva. The Sun is exalted in the third pada (kāma) of this nakṣatra showing that desire is the root of all creation (including the rebirth of souls). Agni causes the astral body around which the physical body manifests. Even if a limb of the physical body is destroyed, the astral body may continue to exist. In some creatures who have the power of rejuvenation like lizards or in some parts of human body like the brain and liver that rejuvenate, the rejuvenation process is guided by the astral body created by agni. This nakṣatra rules the brain specifically and shows its ability to rejuvenate or grow back into normal shape. This is the power of Aśvinī Kumar twins – Nāsatya rules the rejuvenation of the brain while Dasra rules the rejuvenation of the liver/body. The nodes Rāhu and Ketu inhibit the process of rejuvenation. Rāhu causes the loss of body or limbs as it is a head without a trunk. Ketu causes the loss of head or the inability of the sense organs or senses to rejuvenate. Children with natal birth defects can rejuvenate provided the nodes are under check and Jupiter and Sun are strong.

Chart 4: Speech Rejuvenation



As:	12 Vi 26	Su:	9 Ar 47 (PK)	Mo:	26 Le 15 (AmK)	Ma:	13 Ta 07 (PiK)
Me:	26 Ar 44 (AK)	Ju:	15 Ge 59 (MK)	Ve:	4 Ta 01 (GK)	Sa:	18 Ta 50 (BK)
Ra:	26 Ta 29 (DK)	Ke:	26 Sc 29	HL:	13 Pi 38	GL:	5 Le 06

Lagna is in Hastā nakṣatra with lagna lord Mercury in the 8th house in Krittikā nakṣatra showing one who shall be brought up by the Krittikā sisters (refer to puranic lessons). Mercury rules speech and being the ātmakāraka shows the ability and strength of the soul to develop speech ability. Mercury is conjoined the Sun placed in the 10th degree of Aries in Aśvinī nakṣatra confirming this ability of the

1 Āruḍha nakṣatra is the nakṣatra occupied by the āruḍha lagna. For example, if the lagna is in Pisces 14°02′ and Jupiter is also in Pisces, then the āruḍha lagna is in Sagittarius. The longitude of the āruḍha lagna is always taken to be the same as that of the Janma lagna. In this example the āruḍha is at 14°02′ Sagittarius. Since this is in the longitude of Pūrva Āsāḍha 1st pada, the āruḍha nakṣatra is Pūrva Āsāḍha.

Body	Nx.	Nakṣatra	Pada	Rāśi	D9
Lagna	13	Hastā	1	Vi	Ar
Sun - PK	1	Aśvinī	3	Ar	Ge
Moon - AmK	11	Pūrva Phālguṇī	4	Le	Sc
Mars - PiK	4	Rohiṇī	1	Ta	Ar
Mercury - AK	3	Kṛttikā	1	Ar	Sg
Jupiter - MK	6	Ārdrā	3	Ge	Aq
Venus - GK	3	Kṛttikā	3	Ta	Aq
Saturn - BK	4	Rohiṇī	3	Ta	Ge
Rāhu - DK	5	Mṛgāśirā	1	Ta	Le
Ketu	18	Jyeṣṭhā	3	Sc	Aq

brain to rejuvenate any powers of the sense organs that seem to be lost. For four years the parents of this child struggled to make him speak. His father was particularly distressed – note that Venus the lord of second house (speech) is afflicted by three malefic planets Saturn, Rāhu and Mars thereby constituting a curse of spouse/sister and Venus is also the lord of the 9th house (father). His mother had given up all hope as every doctor and speech therapist had written it off that the child would never speak. The curse causing malefic planets also aspect the 2nd house by rāśi dṛṣṭi and Venus is a watery planet. The conjunction of the 8th lord Mars shows that the defect is due to *nija doṣa* (own sin) and Mars is also the dispositor of ātmakāraka Mercury. However, Jupiter aspects the 2nd house by graha dṛṣṭi and also aspects the lagna by rāśi dṛṣṭi besides being the only planet in a kendra. The brain rejuvenated as the child grew and after exactly 4 years of age, as predicted based on *naisargika daśā*, he spoke and did so very well.

The āruḍha lagna is in Scorpio conjoined Ketu showing that this speech defect is merely an illusionary manifestation which will go when time/daśā favours. This illusion cannot last very long as āruḍha lagna is in Scorpio 12°26′ (Anurādhā nakṣatra) whereas Ketu is in Jyeṣṭhā nakṣatra. Ketu and āruḍha lagna have the rāśi dṛṣṭi of Mercury and the Sun confirming that the speech would manifest in the 4th year during Mercury naisargika daśā.

BHARANĪ [VĀYU]: Bharanī nakṣatra has a dominance of vāyu which is the wind within the form that causes movement of particles and parts within the body. In living beings the breath is the most important manifestation of vāyu and shows the continued existence of the being. It is the cause of all movement that enlivens the forms and bodies by causing the movement of prāṇa to the created being. It bestows longevity as prāṇa carries the essence of life which causes the need for food based on consumption. Death is defined as the event caused by a blockage of the movement of prāṇa. Yama devatā, the god of death is the ruler of Bharanī and counts the breath granted to every created being. While the breath can be counted in living beings, it is in the form of a pulse for the non-living world.

KṚTTIKĀ [ĀKĀŚA]: Krittikā nakṣatra has a dominance of ākāśa which causes all the parts of the created being to work in harmony thereby supporting their mutual existence in the body. It is like the head of a family that makes all other family members to follow in life and not lag behind. It causes other body parts to come to the support of a weaker part like the hearing and touch being enhanced for blind people. It is the controller of the six senses and makes them work together like the six Krittikā sisters. In living beings this assumes a greater significance and the 3rd nakṣatra has to be examined for coordination of the body parts and the senses. It shows the ability to learn the use of body parts for various purposes and to that extent, is the guru (Jupiter rules ākāśa tattva) upadeśa.

The Moon is exalted in the 2nd pada (6th degree) of Krittikā nakṣatra which is the 2nd degree of Taurus. Moon rules the mind and this shows the vital importance of the mind in the coordination of all the senses and body parts. It does so by treating the entire body as a whole instead of disjointed parts. It does not have any bias or favour for any individual part. It is like the blood which supplies nutrients to all parts based on their need and availability. The Moon and the 3rd nakṣatra are responsible for the entire mind-body coordination. Many problems are due to this nakṣatra as well as a result of a failure or partial dysfunction giving it the navtārā name vipat tārā (troubles).

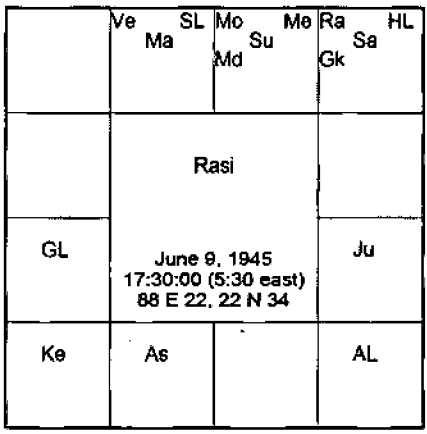
In the example chart-4, the lagna lord Mercury is also the ātmakāraka planet placed in Krittikā nakṣatra indicating at a possible lack of coordination between some of the senses that lead to speech (Mercury) which can include the hearing/ear and the taste/speech organ, tongue.

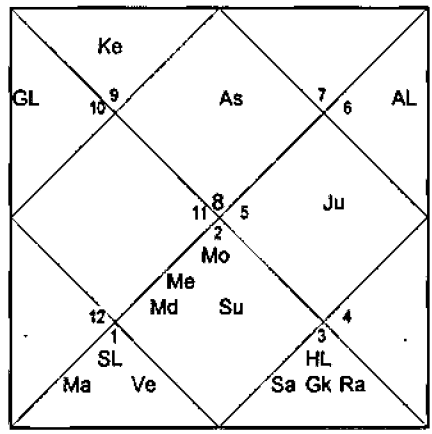
ROHIṆĪ [PṚTHVI]: Rohiṇī nakṣatra has a predominance of pṛthvi and belonging to the pṛthvi group, it shows the place where the body is created and recreated all the time. It has the power of creation, the power of Mother Nature and is always seeking to bring the body to a level of maximum comfort to be at ease and free of disease. In living beings, dead cells are constantly being replaced by new ones as new tissues replace the old and give a new lease of life to the body every day. In the nonliving world this is the ability to weather wear and tear of nature and shows replacement and maintenance. It works in unison with the 8th nakṣatra and hence the two together are called *caturāśra*[2]. It can cause misplaced faith and illusions of well being thereby misguiding the mind away from its duty. It is where the mind loves to rest and that which never causes one to get tired or feel fatigue. It causes one to dwell on the form of everything created, to marvel and enjoy everything around and also to be led into the world of enjoyment. Specific planets in the fourth nakṣatra from lagna/ārudha can cause one to be obsessed with its indications that can lead to great success and wealth from the articles indicated. However, in the charts of great saints, such attachments or obsessions will be lacking as detachment leads to renunciation.

Chart 5: Obsessions and Work focus

This is the chart of a media baron of Asia who inherited family business (2nd lord Jupiter is ātmakāraka and is placed in navāṁśa lagna). Lagna is in Anurādhā nakṣatra and the fourth star from it is Pūrva Āsāḍha occupied by exalted lagna lord Ketu. This can give obsessions with electronics, computers and watches as well as moustaches, beard and hair in general which are ruled by Ketu. Being lagneśa, Ketu also shows great attachment to looks and health which is a good sign for well being. The nakṣatra is ruled by Venus indicating design

2 Derived from catur meaning four and aśra or aśri meaning a corner [of the great triangle called trikoṇa]; aśrama means indefatigable RV. vii.69.7 [MW] and caturāśra refers to the constant indefatigable action of the fourth like breathing for the sake of the eighth (longevity). Āśraya means shelter which is based on faith and nature and every mansion or astrological house continues to strive for that which it takes shelter in, which is the fifth from it. Such indefatigable action comes from adoration, love, belief and faith in some final goal that is promised by the fifth. The eighth is the fifth from the fourth nakṣatra which makes it root cause for the breathing and blind faith that so long as we breathe (fourth) and pump blood, we shall continue to live forever. This faith is misplaced as longevity is limited and everything that is created must die. This is the false faith of the eighth which is symbolized by Saturn, its significator. Caturānana meaning four-headed one, is another name for Brahma the lord of Rohiṇī, the fourth nakṣatra which is the root of this false faith.



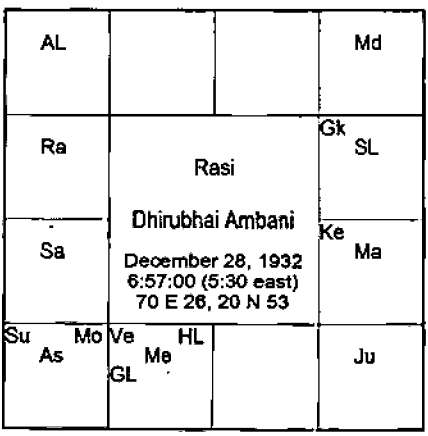


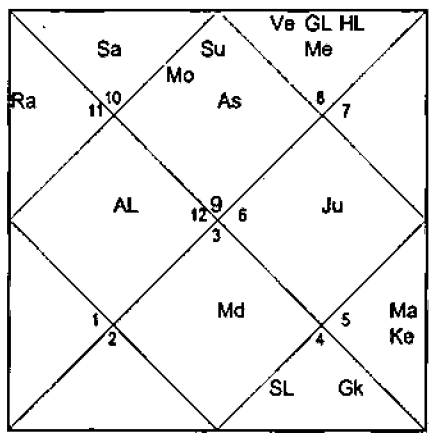
As:	15 Sc 01	Su:	25 Ta 11 (AmK)	Mo:	15 Ta 54 (PiK)	Ma:	5 Ar 26 (DK)
Me:	17 Ta 17 (MK)	Ju:	25 Le 25 (AK)	Ve:	10 Ar 29 (GK)	Sa:	17 Ge 48 (BK)
Ra:	17 Ge 16 (PK)	Ke:	17 Sg 16	HL:	14 Ge 06	GL:	13 Cp 14

and art - showing the other attachment. Venus conjoining Mars (print) in the house of work and service shows his penchant for good design and lines. The Moon is in Rohiṇī which is the natural star for well being and enjoying life and may tend to ignore the learned especially those financially weaker just as Dakṣa prajāpati (Brahma) ignored Śiva feeling that the latter would be out of place in his sacrifice (party). The fourth nakṣatra from Rohiṇī is Punarvasu which is unoccupied and being in the 8th house of inheritance shows a great inheritance (Jupiter is AK and 2nd lord) which he will expand considerably (Jupiter placed in 10th house) and his mind would dwell on this.

Āruḍha lagna is 15°01′ Virgo which is Hastā nakṣatra. It is interesting to note the exact 7th house placement of the exalted Moon from Lagna, which is vargottama and so is the lagna, and the āruḍha lagna is exactly trine to this Moon showing the tremendous good fortune that comes from the blessings of his mother and divine mother (Sri Sarada). The fourth nakṣatra from āruḍha is Viśākhā which is unoccupied and is ruled and aspected by Jupiter by rāśi dṛṣṭi.

Chart 6: Dhirubhai Ambani





As:	6 Sg 08	Su:	13 Sg 12 (PiK)	Mo:	21 Sg 19 (BK)	Ma:	24 Le 09 (AK)
Me:	21 Sc 45 (AmK)	Ju:	0 Vi 09 (DK)	Ve:	15 Sc 28 (MK)	Sa:	10 Cp 41 (GK)
Ra:	18 Aq 11 (PK)	Ke:	18 Le 11	HL:	29 Sc 04	GL:	9 Sc 22

Sagittarius lagna in the chart of Dhirubhai Ambani is in Mūlā nakṣatra (19) with the 4th nakṣatra being Śrāvaṇa (22) which is occupied by Saturn, the lord of the second house well placed in the second house. When a planet is placed in its own sign it has the powers of the tattva devatā and Saturn represents

Body	Nx.	Nakṣatra	Pada	Rāśi	D9
Lagna	19	Mūla	2	Sg	Ta
Sun - PiK	19	Mūla	4	Sg	Cn
Moon - BK	20	Pūrva Āsāḍha	3	Sg	Li
Mars - AK	11	Pūrva Phālguṇī	4	Le	Sc
Mercury - AmK	18	Jyeṣṭhā	2	Sc	Cp
Jupiter - DK	12	Uttara Phālguṇī	2	Vi	Cp
Venus - MK	17	Anurādhā	4	Sc	Sc
Saturn - GK	22	Śrāvaṇa	1	Cp	Ar
Rāhu - PK	24	Śatabhiṣāj	4	Aq	Pi
Ketu	11	Pūrva Phālguṇī	2	Le	Vi

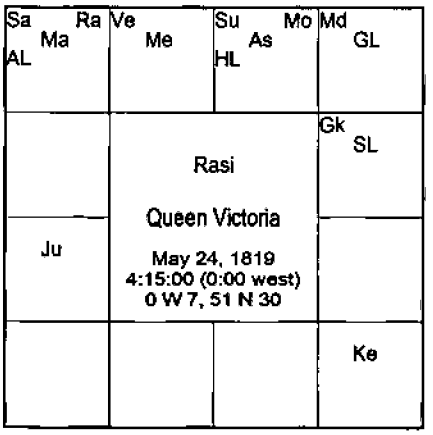
Vāyu deva having Śiva as the devatā. Since Saturn is the lord of wealth, the native accumulates a huge fortune way beyond the imagination of any native Indian and his is a rags-to-riches fairy-tale like life story. He was obsessed about his business and wanted to include the common man (Saturn) in his enterprise and brought the concept of mega-million public share offers into the Indian economy. Moon the lord of this nakṣatra is placed in lagna forming yoga for fame. His name became a house hold name as he sold the business-share dream to the country. The Moon is in Pūrva Āsāḍha nakṣatra (20) with the 4th nakṣatra being Dhaniṣṭhā which is unoccupied and its lord Mars is the ātmakāraka. It is not just another coincidence that in the previous chart we found this 4th nakṣatra from Moon to be lorded by the ātmakāraka indicating that the real rise in their family fortune will be brought about by their own exertion and direction. Mars is the lord of the 5th house ruling shares and speculation, just as in the previous chart where Jupiter the AK is the lord of 4th nakṣatra from Moon and is lord of 5th house.

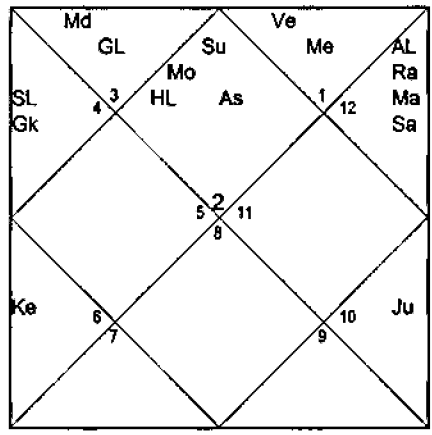
Āruḍha lagna is in Pisces 6°08' in Uttara Bhadrapada nakṣatra (26) with Bharanī as the 4th nakṣatra which is unoccupied and its lord Venus aspects it by rāśi dṛṣṭi. In both charts we notice that this nakṣatra is either in the 12th house from lagna or its lord associates with the 12th house from lagna showing that there is considerable expenditure related to their comforts and well being. Such expenditure yoga caused by the 4th nakṣatra and 12th house is expected in the charts of wealthy people. There are many businessmen with much wealth but here we talk of the life styles of people who are kings in their own lines of work and who have dominated the business for at least a decade or more. They are great givers and hence the expenditure yoga. This is not restricted only to businessmen. Secondly what they are giving is indicated by the lordship of the planets. The first businessman has Jupiter as the lord of 2nd and 5th houses showing that the giving is more related to information/ knowledge dissemination while the second has Venus involved in Vimala yoga (6th lord in 12th house aspected by 12th lord) showing the giving of jobs (service – 6th house).

Chart 7: Queen Victoria

Queen Victoria has a very strong Rohiṇī chart with the Lagna, Sun and Moon all placed in Rohiṇī nakṣatra along with the horā lagna as well. The 4th nakṣatra from the lagna and Moon is Punarvasu showing a new light or age in the making during her reign and Jupiter the lord of this nakṣatra is the amātyakāraka indicating that the success story of the Victorian era rests of very able ministers, advisers and husband who are all signified by Jupiter. There is no

Body	Nx.	Nakṣatra	Pada	Rāśi	D9
Lagna	4	Rohiṇī	2	Ta	Ta
Sun - PiK	4	Rohiṇī	1	Ta	Ar
Moon - MK	4	Rohiṇī	1	Ta	Ar
Mars - AK	27	Revatī	3	Pi	Aq
Mercury - BK	2	Bharaṇī	2	Ar	Vi
Jupiter - AmK	23	Dhaniṣṭha	1	Cp	Le
Venus - GK	1	Aśvinī	2	Ar	Ta
Saturn - PK	26	Uttara bhadrapada	2	Pi	Vi
Rāhu - DK	27	Revatī	4	Pi	Pi
Ketu	14	Chitrā	2	Vi	Vi





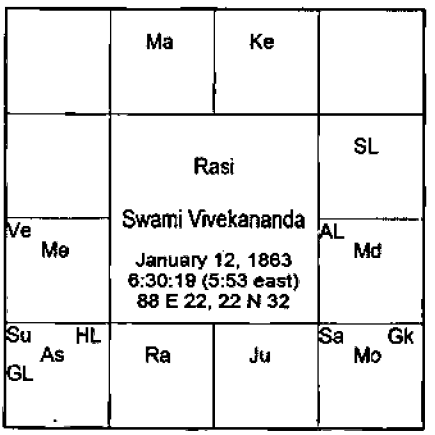
As:	14 Ta 38	Su:	10 Ta 47 (PiK)	Mo:	12 Ta 21 (MK)	Ma:	26 Pi 21 (AK)
Me:	17 Ar 36 (BK)	Ju:	25 Cp 35 (AmK)	Ve:	5 Ar 16 (GK)	Sa:	7 Pi 25 (PK)
Ra:	26 Pi 53 (DK)	Ke:	26 Vi 53	HL:	19 Ta 42	GL:	3 Ge 04

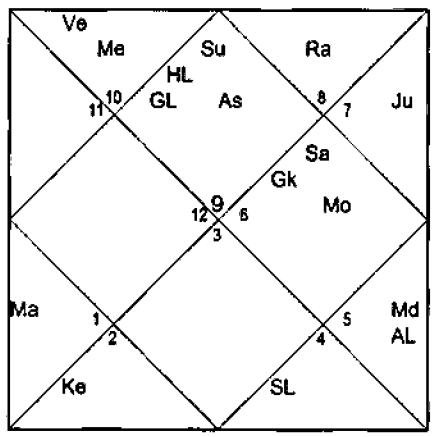


doubt that Queen Victoria doted on her husband and was, perhaps obsessed about Prince Albert.

The Āruḍha Lagna is in Pisces 14°38′ in Uttara Bhadrapada nakṣatra (26) and Bharanī (2) is the 4th nakṣatra from it. Venus the lord of Bharanī is placed in the 12th house showing the yoga for making huge expenses of well being and comfort as well as for various causes that touch the heart. Venus is the lord of the 1st and 6th houses showing the creation of new jobs and giving of work would be the highlight of the āruḍha well being.

It would be interesting to study this nakṣatra in the charts of renunciates and saints who neglect or sacrifice their well being and comforts completely for the welfare of the world.





As:	25 Sg 30	Su:	29 Sg 26 (AK)	Mo:	17 Vi 26 (AmK)	Ma:	6 Ar 20 (GK)
Me:	11 Cp 47 (MK)	Ju:	4 Li 01 (DK)	Ve:	7 Cp 07 (PK)	Sa:	13 Vi 34 (BK)
Ra:	22 Sc 15 (PiK)	Ke:	22 Ta 15	HL:	22 Sg 34	GL:	13 Sg 48

Chart 8: Swami Vivekananda

In the chart of Swami Vivekananda, the Lagna, ghāṭikā lagna and horā lagna are all in Pūrva Āsāḍha nakṣatra (20) showing a king is born, but the Moon has stayed out of this kingly yoga and preferred the station with Saturn the renunciation and wandering monk life. The 4th nakṣatra from lagna is Dhaniṣṭhā (23) ruled by Mars which is the mantreśa (lord of 5th house) and also lord of 12th house (travelling, moving around). It is extremely well placed in its own sign Aries in the fifth house ruling Vedic knowledge and the holy fire. The Moon is in Hastā nakṣatra (13) with Viśākhā (16) in the 4th from it. Its lord Jupiter rules the lagna (self, fame,

Body	Nx.	Nakṣatra	Pada	Rāśi	D9
Lagna	20	Pūrva Āsāḍha	2	Ta	Ta
Sun - AK	12	Uttara phālguṇī	1	Ta	Ar
Moon - AmK	13	Hastā	1	Ta	Ar
Mars - GK	1	Aśvinī	3	Pi	Aq
Mercury - MK	22	Śrāvaṇa	2	Ar	Vi
Jupiter - DK	14	Chitrā	1	Cp	Le
Venus - PK	12	Uttara phālguṇī	2	Ar	Ta
Saturn - BK	13	Hastā	2	Pi	Vi
Rāhu - PiK	18	Jyeṣṭhā	4	Pi	Pi
Ketu	4	Rohiṇī	2	Vi	Vi

realisations) and 4th house (spiritual directions, bliss) and the Guru. Swami Vivekananda was obsessed about his teacher, a rare quality which is sure to lead to final realisations as one imbibes all the qualities and knowledge of the Guru.

The āruḍha lagna is in Leo 25°30′ in Pūrva Phālguṇī (11) nakṣatra and Chitrā (14) is the 4th nakṣatra from it with its lord Mars also being the lord of the 5th and 12th houses. Just like in the examples of the businessmen, the involvement of the 5th lord with this nakṣatra from āruḍha lagna, gives foresight and leadership qualities to move in a clear direction due to a good understanding of their subject. However, Mars does not aspect this nakṣatra by rāśi dṛṣṭi. Jupiter the lord of the 4th nakṣatra from the Moon is placed in Chitrā, the 4th nakṣatra from āruḍha lagna, giving tremendous power to the Guru (Jupiter) to alter the course of life by controlling well-being. The normal directions indicated by Mars are forsaken for the directions indicated by Jupiter and this alone shall manifest.

Summing up, we can infer that the planet which obsesses the mind can provide the mantra for a meaningful life provided it also defines the well being of the lagna or the manifestation of the āruḍha which are seen from the 4th nakṣatra from these bodies.

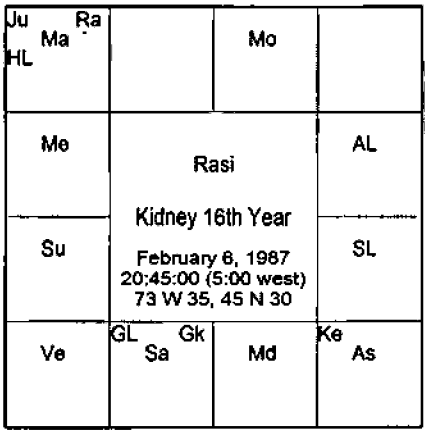
MṚGĀŚIRĀ [JALA]: Mṛgāśirā has a predominance of jala *tanmātrā*[3] and belonging to the pṛthvi tattva group, it shows the effect of fluids in the body and its influence on the mind. It shows the effect of emotions on the pumping of blood in the heart or the increased flow due to exertion. The upward flow is like the waxing Moon while the downward flow is like the waning Moon and the Moon god (Chandra) defines the qualities of this fifth nakṣatra. It provides the impetus that causes the body to match the requirements of actions initiated by the mind. It causes learning of actions by the body to be retained and gradually become involuntary natural reactions. For example the first time a child touches fire, the hand feels the heat and this is retained in the brain for involuntary impulses of the body when it comes close to fire. These are the body flows. It controls all fluid pressures in the body including blood, semen, plasma and provides the impulses for their flow. Blockages to flow can cause death or severe illness.

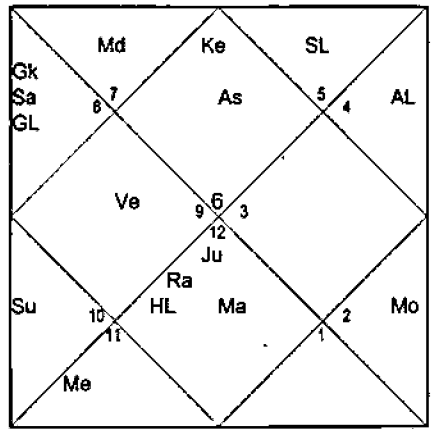
Chart 9: Kidney Complications

In this chart the lagna in Virgo is in Uttara Phālguṇī (12) nakṣatra and the fifth nakṣatra from it is Viśākhā (16) which is unoccupied and is ruled by Jupiter the *bādhakeśa*[4] placed in bādhaka house and indicating a curse as it is afflicted by Rāhu and Mars who are all in the bādhaka house Pisces which shows hospitals, jails etc. The Moon is in Krittikā nakṣatra (3) and the fifth nakṣatra from it is Punarvasu (7) ruled by Jupiter which, as explained above, in under a curse that would manifest during its periods. The natural ages of maturity of

3 Tanmātrā means building blocks, which are miniscule particles like atoms

4 Lord of the bādhaka house i.e.11th house for movable signs, 9th for fixed signs and 7th for dual signs





As:	5 Vi 49	Su:	24 Cp 04 (BK)	Mo:	9 Ta 30 (PiK)	Ma:	26 Pi 57 (AK)
Me:	10 Aq 56 (MK)	Ju:	0 Pi 55 (DK)	Ve:	8 Sg 30 (GK)	Sa:	25 Sc 19 (AmK)
Ra:	20 Pi 51 (PK)	Ke:	20 Vi 51	HL:	11 Pi 06	GL:	22 Sc 29

Jupiter are 16th, 32nd etc. Bādhaka means blockage and obstructions and the 7th house relates to the penis, urinary infections or such matters. The native had kidney stones (Rāhu in bādhaka) and such a curse in bādhaka house shows failure of intelligence (Jupiter) due to a rash action or hurry (Mars in bādhaka). The surgery performed proved to be fatal due to various complications which were not expected and the boy died in his 16th year during the mūla daśā of Rāhu.

OVERVIEW

In this manner the various nakṣatras are examined with respect to the tattva of the group as well as the predominant element in each them. We have seen that these nakṣatras can be studied from the lagna as well to understand the influences of the tattva on the created being. In addition, bear in mind that pṛthvi tattva tends to ground the being besides defining it with names and other attributes like intelligence, learning ability, speech etc. The six nakṣatra of Jala tattva are the areas of emotions and feelings besides consciousness, attachment and knowledge. Agni tattva shows the sources of energy and sustenance besides things like drive and jest for life or the fighting spirit and the power to evolve based on needs. Vāyu is basically about movement and change including transformations, travels and profound life altering changes. It covers five nakṣatra from the 17th nakṣatra in the 8th house of transformations, the 9th house of foreign travel and changes of fortunes to the 22nd nakṣatra in the 10th house. Ākāśa connects the creature through others by defining relationships through karma (23rd nakṣatra), gains and expenses at the mundane level to profound friendships and marital or spiritual bonds.

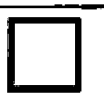
NAKṢATRA PURUṢA I : DECODING VITRUVIAN MAN

There are various definitions of the nakṣatra puruṣa which means human model (or god as man is modelled after god) based on the nakṣatra (27 and 28 systems). One such system is based on the nakṣatra tattva and holds the key to deciphering the guṇa based on human proportions as described in the Vitruvian man[5] by Leonardo da Vinci.

5 The Vitruvian Man is a world-renowned drawing with accompanying notes by Leonardo da Vinci. It depicts a nude male figure in two superimposed positions with outstretched arms and simultaneously inscribed in a circle drawn with the navel as the center, and a square. The drawing and text are sometimes called the Canon of Proportions. It is stored in the Gallerie dell'Accademia in Venice, Italy.

Symbols used in astrology and tantra need to be understood for this purpose. The symbols are based on the number of points which equals the day number of the planet reckoned from the Sun, ruling Sunday symbolised by one point, and so on. Mantra mahodādhiḥ of Mahidhārā explicitly defines these as tantrika symbols used for the worship of the concerned planets.

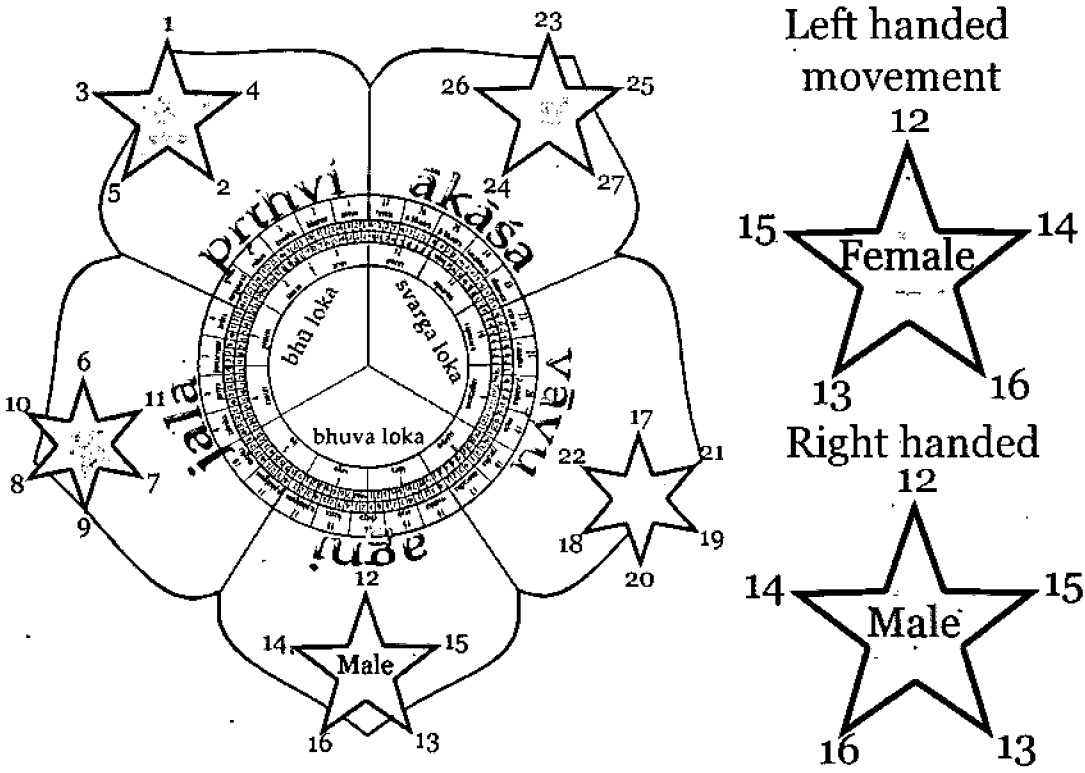
Table 10: Symbols and planets

Planet	Day	Pt	Symbol	Description
Sun	Sunday	1		One point, endless wire; symbolises the soul that is never born and never dies; deformity is the ellipse
Moon	Monday	2		Two points like half Moon; symbolises the disjointed spirit that oscillates between the voice of the soul (conscience) and the desire of the mind; various half moon deformities with horns
Mars	Tuesday	3		Three points in a triangle symbol of the mind, soul and body; the definition of man; deformities are various non-isosceles triangles
Mercury	Wednesday	4		Four points are the square showing perfect balance, stability even in change and shows man and woman as two merging triangles; distortions are the rectangles and trapezoids
Jupiter	Thursday	5		Five points are the star of Tārā that shows the supreme intelligence (top point) guiding the couple (four points); various distortions indicate paths of suffering
Venus	Friday	6		Six points are two triangles, one vertically inverted to show the union of man and woman; distortions are triangles of mismatched dimensions or even inverted but not vertical triangles showing unapproved union
Saturn	Saturday	7		Seven points, triangle and square shows trouble maker or child with the couple; various distortions possible

The nakṣatra tattva are formed into five perfectly harmonious symmetrical groups of 5 and 6 stars alternating which are symbolised by the five pointed and six pointed stars of Jupiter and Venus, the two gurus of Vedic astrology. The stars on the right side of the man (left side of figure) are drawn with lines moving to the right side of the centre while those on the left side are drawn with lines moving to the left of the center. Pṛthvi and ākāśa tattva have five nakṣatra each at the top but aligned as mirror images; jala and vāyu have six nakṣatra each aligned as mirror images while the bottom five pointed star of agni tattva can be either drawn with lines to the right of the center (male nativity) or left of center (female nativity). While the five nakṣatra of pṛthvi, agni and ākāśa have a predominance of each of the five tattva, the six nakṣatra six-pointed stars have the manas (mind) in addition to the pañca tattva.

The Vitruvian man drawn by Leonardo da Vinci has two images superimposed. Of these, the one with the legs apart refers to the 27 nakṣatra system which is the circle while the one with the legs joined refers to the 28 nakṣatra system which is the square of the Sarvatobhadra

chakra. If a vertical line is drawn dividing the body into left and right halves, the male sex organs symbolised by two nakṣatra of the agni tattva group will be in the visible half. When this star is drawn in the reverse (left handed) for female nativity, the nakṣatra symbolising



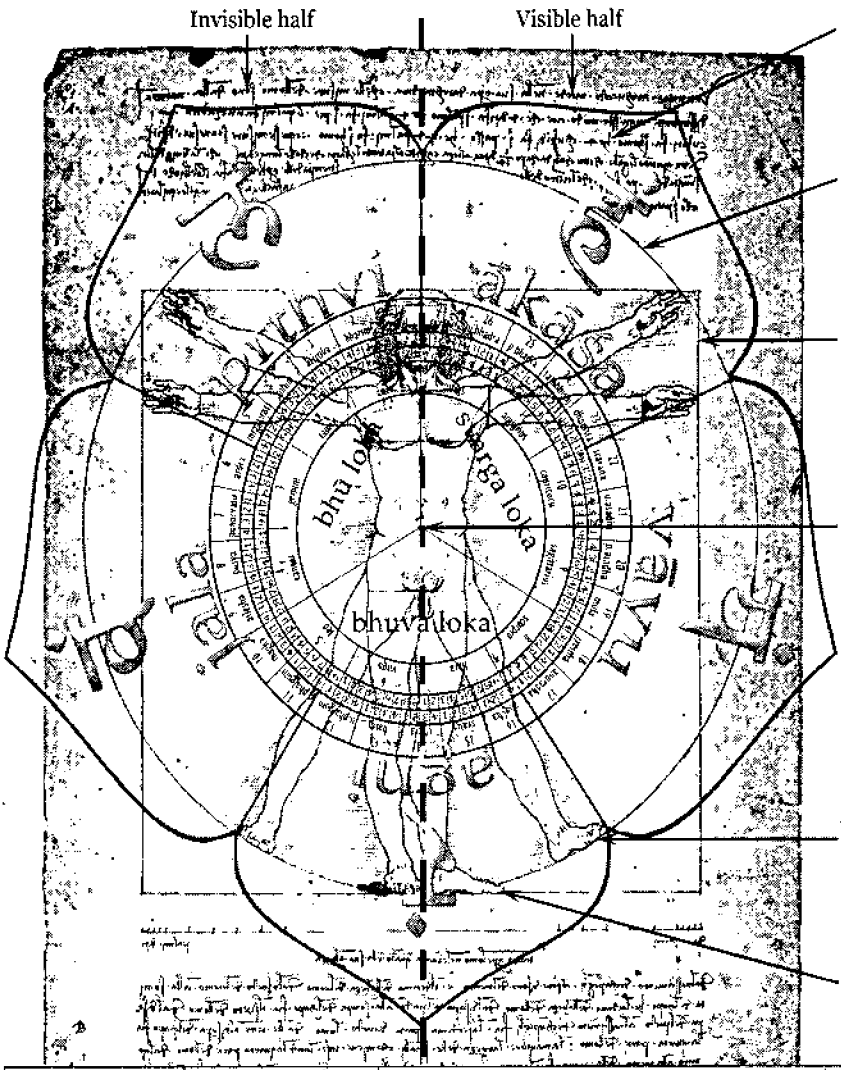
the sex organs will be in the invisible half.

Body part proportions for human beings as also defined for the Vitruvian man give the perfect standards, yet human beings are created in various proportions and this shows the dominance of a certain guṇa. The Purāṇas have considerable description of the body parts and proportions, especially Nārada purāṅa.

Table 11: Standard proportions

Measure	Equals	Description
4 fingers	1 palm	Width of finger/palm is used; size of Śiva liṅga used for worship (personal) should not be taller than 4 finger width
4 palms	1 foot	pada means (i) foot as well as (ii) footstep or pace, (iii) space between eyebrows
6 palm	1 cubit	
1 height	4 cubit 24 palm 6 feet	12 inches is defined as a foot-rule ideal for a 6 feet tall person; foot length is related to height as the feet have to support the body. Divide the height by 6 and check the length of the foot. If the foot is longer, it shows one who will stand firm on many issues. If the feet are shorter, then the person does not stay or wait and is moving. 24 palm are the 24 horā division of the zodiac

Vitruvian man (Leonardo da Vinci) superimosed on Nakshatra Tattva Chakra



Writings reversed as in mirror images symbolize Moon the reflector of Sunlight, and Overlord of Nakshatra mandala

Circle of 27 Nakshatra
Circle of Virtuvian man

Square of 28 nakshatra
Square of Vitruvian man

Navel is the human epicenter and center of Circle of 27 nakshatra

Extended feet define circle of 27 stars animated, manifested

Joined feet define the Square limits

Measure	Equals	Description
6 feet 4 cubit	1 pace 1 height Outstretched arms	Maximum pace of a man equals his height which is also the total span of outstretched arms.
hand (palm)	Height/10	Length of hand (palm) = 2.4 palm width or 2 ½ palm width roughly
Lower arm	Height /5	Elbow to tip of Palm is the lower arm length;
Upper arm	Height /8	Elbow to armpit is the upper arm; total arm length = height x (13/40) = 39/5 palm; If the arm length is longer (based on height), it shows a predominance of sattva guṇa as arms reflect the strength to uphold dharma
Shoulder	Height /3	

Measure	Equals	Description
Head	Height /8	Total length of head from chin to top; same as upper arm = one-eighth the height; If the head is much longer (larger) it shows a strong Sun influence while if much smaller, it shows a strong Ketu (headless planet) influence on ascendant.
Face	Height /10	Face is the length from chin to tip of hairline; if this is longer showing a receding hairline, the Sun is strong on ascendant
Upper face Forehead	Face /3	It is the height between hairline and eyebrows; Equals height/30; Larger foreheads show a peace loving person (Jupiter) provided proper discount has been made for hair loss due to Sun (heat). This is the proportion of sattva guṇa in the ascendant
Lower face	Height/24	1 palm = height/24; Lower face is the height from chin to tip of nose; This is the proportion of tamas guṇa in the ascendant; Lips show the effect of Rāhu – if lips are red (or their natural colour) then Rāhu does not afflict the lungs/chest but if darker and dry then Rāhu afflicts the chest/lungs/breathing; If the lips are thin then he does not trust, is doubting and can fall in cycle of cheating; if instead lips are fleshy then the person is clean hearted and believes; well formed lips show trustworthiness
Middle face	Face/3	Upper eyebrow line to tip of nose; Shows Rajas guṇa in ascendant; The nose is an important indicator of the nature – straight nose shows kindness while a crooked one shows cruel disposition; fat or broad nose shows a feeling of low self esteem while a thin nose shows a snooty attitude; Brahmins are to be judged from the quality of their nose – the best Mishra or Ratha Sharma Brahmins should have perfectly formed nose
Eyebrows		The space between the eyebrows is the *brahma randhra* and Ajñākhya chakra. If the chakra is strongly emanating spiritual light hair cannot grow and it terminates the eyebrows. If the eyebrows meet then Mars has strong influence on ascendant , low morals in matters of sexuality and selfishness while if they are far apart it shows high morals, sexual control or abstinence (*brahmacārya*) and unselfish nature; If the eyebrows protrude native is a fighter while if they are flat, the native is pushed around;
Ear	Face/3	Longer ears show one who is a good listener and born spiritual master like Gaṇeśa and Buddha;

TATTVA RELATIONSHIPS

Tattva relationships are defined by certain rules which form the basis for all relationship definitions in jyotiṣa. Ākāśa is best understood as a magnetic field in the material plane.

- Agni and Vāyu are friends just as fire is sustained by air
- Jala and Pṛthvi are friends just as water is retained and contained in a solid vessel or body
- Ākāśa is friendly to all and is unbiased. It causes peace and harmony.
- Agni and Jala are hated enemies as fire can either evaporate (dry up) the water or water shall extinguish the fire
- Vāyu and Pṛthvi are hated enemies and the wind dries up the earth and carries the dust

or mountains block the path of the wind forcing it to rise.

- Agni and Pṛthvi are neutral just as Vāyu and Jala are neutral to each other, yet they are not favourable.
- Ākāśa has a profound impact on Pṛthvi and can compel it to neutrality just as a guru enforces celibacy on the disciple whereas its impact is diminishing with Jala and Vāyu and almost negligible with Agni.

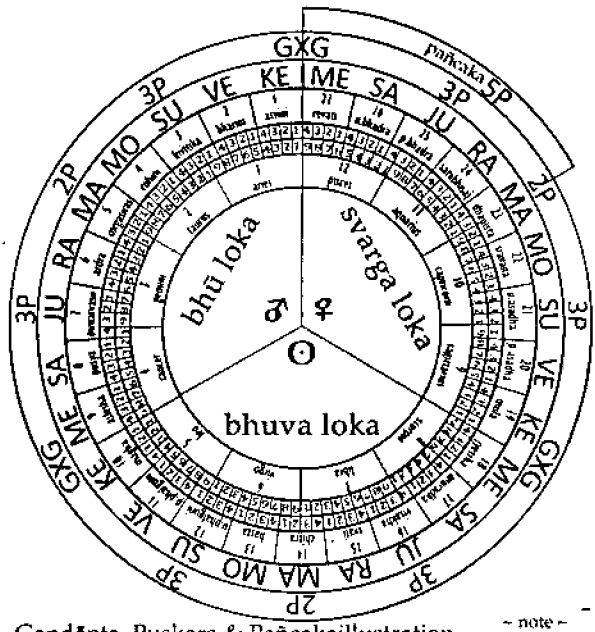
Table 12: Nakṣatra tattva details

No.	Nakṣatra	Tattva	Group	Loka	Comments
1	Aśvinī	Agni	Pṛthvi	Bhū	Nakṣatra, Rāśi, Loka Gaṇḍānta - Agni & Jala
2	Bharaṇī	Vāyu			
3	Kṛttikā	Ākāśa			
4	Rohiṇī	Pṛthvi			
5	Mṛgāśirā	Jala			
6	Ārdrā	Manas	Jala		
7	Punarvasu	Ākāśa			
8	Puṣyā	Vāyu			
9	Aśleṣā	Agni			Nakṣatra, Rāśi, Loka Gaṇḍānta - Agni & Jala
10	Maghā	Jala		Bhuva	
11	Pūrva Phālguṇī	Pṛthvi			Tattva Gaṇḍānta - Agni & Jala [Celibacy *vs* Marriage]
12	Uttara Phālguṇī	Vāyu	Agni		Nakṣatra Gaṇḍa - Pṛthvi & Vāyu [fluid loss, dryness]
13	Hastā	Ākāśa			
14	Chitrā	Pṛthvi			
15	Svātī	Jala			Nakṣatra Gaṇḍa - Agni & Jala [marriage, widow]
16	Viśākhā	Agni			
17	Anurādhā	Pṛthvi	Vāyu		
18	Jyeṣṭha	Jala			Nakṣatra, Rāśi, Loka Gaṇḍānta - Agni & Jala
19	Mūla	Agni		Svarga	
20	Pūrva Āsāḍha	Vāyu			
21	Uttara Āsāḍha	Ākāśa			
22	Śrāvaṇa	Manas			
23	Dhaniṣṭhā	Agni	Ākāśa		
24	Śatabhiṣāj	Vāyu			
25	Pūrva bhadrapada	Ākāśa			
26	Uttara bhadrapada	Pṛthvi			
27	Revatī	Jala			Nakṣatra, Rāśi, Loka Gaṇḍānta - Agni & Jala

PUṢKARA NAKṢATRA – BRIDGE BETWEEN SIGNS

All the rāśi (Vedic sidereal signs) are created based on nine nakṣatra pada. The nakṣatra connect the rāśi as some of them form a bridge between the rāśis. The nakṣatra ruled by the Sun (Krittikā, Uttara Phālguṇī and Uttara Āsāḍha) form a bridge between the fire and earth signs by having one pada in the fire sign and three pada in the earth sign. The nakṣatra ruled by Mars (Mṛgāśirā, Chitrā, Dhaniṣṭhā) form a bridge between the earth and air signs by having two pada in each of the signs. The nakṣatras ruled by Jupiter (Punarvasu, Viśākhā, Pūrva Bhadrapada) form a bridge between the air and water signs by having three pada in the air sign and one in the water sign. These nine nakṣatra which form bridges between signs are called puṣkara nakṣatra. We notice that the nakṣatra of Mars are evenly balanced with two pada on each side and are called *dvi-puṣkara nakṣatra* where *dvi* means 'two'. The nakṣatra of Sun and Jupiter are lopsided with three pada on one rāśi and these six nakṣatra are called tri-puṣkara nakṣatra where tri means three.

Puṣkara is *Brahmā tīrtha* or the holy pilgrimage of Brahma and safe passage is dependent on the extent of satya dharma in karmic credit. Tri-puṣkara nakṣatra have the power of multiplying by three meaning that if negative is indicated, the evils shall be three-fold bad like



Gaṇḍānta, Puṣkara & Pañcakaillustration

GXG Gaṇḍānta - Ketu & Mercury nakṣatra
3P Tri-Puṣkara nakṣatra [Sun, Jupiter]
2P Dvi-Puṣkara nakṣatra [Mars]

~ note ~
gaṇḍānta and puṣkara affect the junctions of all rāśi (signs)

say a death occurring in the family on tri-puṣkara leads to two more deaths. The positive results are also multiplied three fold like a person expecting a simple promotion can get a triple promotion. Dvi-puṣkara is exactly similar to tri-puṣkara but the results are doubled like a double promotion if positive or two deaths if negative.

GAṆḌĀNTA NAKṢATRA – NO BRIDGE BETWEEN SIGNS

The junction between water and fire signs does not have a bridge as these are really junctions between different worlds – the three lokas. One is expected to leap like a lion (*simha*-Leo) or like a horse (*haya*-horse, Sagittarius, Aśvinī) to cross over and very often this is a dangerous and fatal leap or can cause terrible suffering. These three junctions are called gaṇḍānta where gaṇḍa derives from *khaṇḍa* meaning portion and indicates 'the best [alone can survive or pass through] or chief' and anta means 'end'. The nakṣatra ruled by Ketu in the beginning of the fire signs and Mercury in the end of the water signs form the gaṇḍānta junctions. For this reason the combination of Ketu and Mercury leads to breakage or wasting away of bones that normally follows a terrible fall or natural disaster.

In this manner we find that the junctions of the twelve signs have great powers to uplift or throw down and punish with gaṇḍānta and puṣkara nakṣatra. The only nakṣatra that are not subject to the gaṇḍānta or puṣkara doṣa are those of the jala planets Venus and Moon or the vāyu planets Saturn and Rāhu.

EFFECT OF VĀRA AND TITHI

द्विपुष्करत्रिपुष्करयोगौ
dvipuṣkaratripuṣkarayogau
भद्रातिथौ रविजभूतनयार्कवारे द्वीशार्यमाजचरणादितिवह्निवैश्वे ।
त्रैपुष्करो भवति मृत्युविनाशवृद्धौ त्रैगुण्यदो द्विगुणकृद्वसुतक्षचान्द्रे ॥
bhadrātithau ravijabhūtanayārkavāre dvīśāryamājacaraṇāditivahnivaiśve।
traipuṣkaro bhavati mṛtyuvināśavṛddhau traiguṇyado dviguṇakṛdvasutakṣacāndre॥

The evils or blessings of puṣkara or gaṇḍānta are sure to manifest if the day (vāra and tithi) align with the nakṣatra causing dvi-puṣkara yoga or tri-puṣkara yoga. The yoga can also be negative if there is a clear mismatch between the nakṣatra, vāra and tithi where the effects of Saturn or Mercury would get aligned instead. To differentiate we will use the terms

puṣkara puṇya and puṣkara doṣa to denote good karma and flaws respectively.

SOME PANCĀÑGA RULES

1. An important pancāñga flaw occurs if the vāra (vedic day) and tithi (lunar day) are ruled by the same element as vāra has agni (fire) as its overlord and tithi had jala (water) as its overlord. When the vāra and tithi are ruled by the same element, then the coming together of fire and water causes a sort of gaṇḍānta which can cause serious troubles. Instead if the vāra is ruled by a tattva, then the tithi belonging to a neutral tattva is considered the best followed by tithi ruled by inimical tattva. For example if agni rules the vāra (Sunday – Sun or Tuesday – Mars), then bhadra tithi is considered the best while rikta tithi is middling and nanda tithi (agni) is the worst.
2. On the other hand, vāra ruled by agni and nakṣatra ruled by vāyu are mutually friendly tattva and good results accrue if the elements align like if agni rules the vāra (Sunday – Sun or Tuesday – Mars) then the nakṣatra of Sun and Mars become favorable.
3. When we consider all three factors and the nakṣatra is also a bridge (puṣkara) nakṣatra which is, in itself a dangerous position, then there is an alteration and all three factors aligning are considered favourable. For example, if the nakṣatra is that of the Sun, then a Sunday (or Tuesday) ruled by agni and a tithi ruled by agni or ākāśa (nanda or jaya) would ignite the tri-puṣkara to give bounties. An inimical tithi like rikta or neutral like bhadra and/or an inimical day like Saturday can reverse the results.

Table 13: Tithi lords

Pancāñga - Tithi overlord = Jala Tattva					
Type	Nanda	Bhadra	Jaya	Rikta	Pūrṇa
T.No	1, 6, 11	2, 7, 12	3, 8, 13	4, 9, 14	5, 10, 15
Tithi details	prathamī S1,K1 sasṭī S6, K6 ekādaśī S11, K11	dvitīya S2, K2, saptamī S7, K7 dvādasī S12, K12	tritīya S3, K3 aṣṭamī S8, K8 trayodasī S13, K13	caturthī S4, K4 navamī S9, K9 caturdasī S14, K14	pañcamī S5, K5 daśamī S10, K10 pūrṇimā S15 amāvasyā K15
Tattva	Agni	Pṛthvi	Ākāśa	Jala	Vāyu
Graha	Mars, Sun	Mercury, Lagna	Jupiter, Ketu	Venus, Moon	Saturn, Rāhu

Table 14: Vāra lords

Pancāñga - Vāra overlord = Agni Tattva							
Day	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Tattva	Agni	Jala	Agni	Prthvi	Ākāśa	Jala	Vāyu
Graha	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn

Dvi-puṣkara puṇya is caused if the nakṣatra is a dvi-puṣkara nakṣatra ruled by Mars, the vāra is ruled by agni (Sunday or Tuesday) and nanda tithi [prathamī S1,K1 sasṭī S6, K6 or ekādaśī S11, K11]. Dvi-puṣkara doṣa is caused if either the day is Saturday and/or the tithi is bhadra or pūrṇa instead.

Tri-puṣkara yoga is caused if -

(A) tri-puṣkara nakṣatra ruled by the Sun coincide with Sunday and nanda or jaya tithi

(B) tri-puṣkara nakṣatra ruled by Jupiter coincide with Thursday and nanda or jaya tithi

Tri-puṣkara yoga can be negative (called tri-puṣkara doṣa) if either the day is Saturday and/or the tithi is bhadra or pūrṇa instead.

REMEDY

1. Puṣkara tirtha is advised for Saturday or Wednesday – amāvasyā doṣa as it was on Saturday amāvasyā that the petal from the lotus of Brahmā fell in Puṣkara (Rajasthan,

India) when it was flung on a demon.

2. Another remedy lies in worshipping the ancestors (pitṛs and/or ṛṣi) or 12 Āditya (Sun) during the 12 days of the year when Jupiter transits across a sign. Ancestor worship is carried out near the 12 major rivers.
3. Alternatively, the 12 ṛsis (seers) associated with the signs can be worshipped with mantra for puṣkara doṣa.

Table 15: Signs, rivers and deities

Rāśi	Sign	Sanskrit – River	Modern name	Āditya	Āditya names
Meśa	Aries	Gaṅgā	Ganges	Dhātā	Dhātṛ, Savitṛ
Vṛṣabha	Taurus	Reva		Aryamā	Sūrya
Mithuna	Gemini	Sarasvatī	Sarasvatī	Mitra	Ravi
Karkaṭa	Cancer	Yamuna	Yamuna	Varuṇa	Aruna
Siṁha	Leo	Godavari	Godavari	Indra	Śakra
Kanyā	Virgo	Kṛṣṇavenī	Krishna	Vivasvan	Manu
Tula	Libra	Kāverī	Kaveri	Puśa	Bhāskara
Vṛścika	Scorpio	Bhimaradhi	Bhima	Parjanya	Dhūti
Dhanus	Sagittarius	Puṣkara vāhini	Brahma Putra	Aṅśumān	Aṁsa, Yama
Makara	Capricorn	Tuṅga	Tunga Bhadra	Bhaga	Dakṣa
Kumbha	Aquarius	Sindhu	Indus	Tvaṣṭa	Tvaṣṭṛ
Mīna	Pisces	Vranitā		Viṣnu	Saha

PAÑCAKA NAKṢATRA

पञ्चके पञ्चगुणितं त्रिगुणं च त्रिपुष्करे।
यमले द्विगुणं सर्वं हानीष्टव्याधिकं भवेत्॥
अग्निदाहो भयं रोगः प्रजापीडा धनक्षतिः।

'pañcake pañcaguṇitaṁ triguṇaṁ ca tripuṣkare।
yamale dviguṇaṁ sarvaṁ hānīṣṭavyādhikaṁ bhavet॥
agnidāho bhayaṁ rogaḥ prajāpīḍā dhanakṣatiḥ।

The five (pañca) nakṣatra of the ākāśa group from dhaniṣṭhā (23) to Revatī (27) are called pañcaka nakṣatra where *pañca* means five and *ka* refers to prajāpati Brahmā the creator. The first two pada of dhaniṣṭhā are exempt from pañcaka powers as they are in Capricorn, the Kali Yuga rāśi. Just like dvi-puṣkara having doubling powers or tri-puṣkara having tripling powers, pañcaka have the power to increase the effects fivefold. The results of good or bad are enhanced five times due to these nakṣatra and the pancāñga rules of vāra, tithi and nakṣatra are to be observed for determination of the prevalence of good or bad results. Dangers of terrible fires repeatedly tormenting or diseases that reappear again and again even after treatment and cure or constant financial losses that threaten bankruptcy are given by the pañcaka nakṣatra.

dhaniṣṭhā is a dvi-puṣkara nakṣatra as well and Pūrva Bhadrapada is a tri-puṣkara nakṣatra in addition to being a pañcaka nakṣatra. These nakṣatra work as dvi-puṣkara or tri-puṣkara nakṣatra if two of the three elements of nakṣatra, vāra and tithi are aligned (positive) or unaligned (negative) whereas they work as pañcaka nakṣatra if all the three factors of pancāñga are either aligned (positive) or unaligned (negative).

PAÑCAKE VARJYĀṆI

वासवोत्तरदलादिपञ्चके याम्यदिग्गमनगेहगोपने। प्रेतदाहतृणकाष्ठसञ्चयं शय्यकावितननं च वर्जयेत्॥

vāsavottaradalādipañcake yāmyadiggamanagehagopane।
pretadāhatṛṇakāṣṭhasañcayaṁ śayyakāvitananaṁ ca varjayet॥

Things to avoid for pañcaka: Extending from the two northern petals of vāsava (dhaniṣṭhā nakṣatra), the five nakṣatra in order constitute the pañcaka. Yama (Mars and South) direction is to be avoided. Most have literally interpreted this to mean travel in the southern direction as the thing to avoid, but that is not what is being advised. Instead, travelling for the sake of work or taking up acts related to Mars like starting war, court cases and battles as well as maraṇa tantra (black magic and exorcism) or dealing with ghosts and ghouls, fire related work including furnaces, engineering and power projects, melting metals or anything related to the use of fire, which are all ruled by Mars should be completely avoided. The problem with the pañcaka is that they will simply expand everything fivefold and a simple war can expand into a world war. Even the first mating is to be avoided during the pañcaka as this can expand beyond control to debauchery.

RESULTS OF PLANETS AND TRANSITS

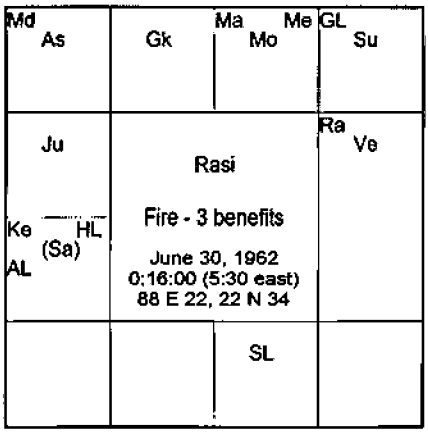
These dvi-puṣkara, tri-puṣkara, pañcaka and gaṇḍānta should be studied in natal charts as well when examining the pancāñga at birth. However, for the results of transits, the pancāñga at sunrise alone gives correct results. Progressed annual charts like Tithi Praveśa Chakra show very accurate results of these puṣkara and other yoga. The example charts have been carefully chosen to bring out the effects of these yoga very clearly so that they do not overlap other effects.

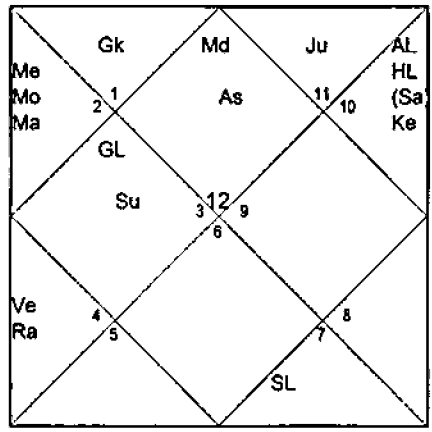
1. Natural malefic planets placed in the puṣkara, pañcaka or gaṇḍānta give mixed results of both good and bad events. If the malefic planets are also temporal benefic planets for the lagna, then great good follows the initial troubles and turmoil.
2. If the malefic planets are also temporal malefic planets then only evil results are felt. If the malefic planets are placed in exaltation or own sign then there will be some beneficial result in the beginning while the results can be profound if the avatāra (exaltation placement) or tattva devatā (own sign placement) is worshipped.
3. Natural benefic planets placed in the puṣkara, pañcaka or gaṇḍānta give good results provided they are also functional benefic planets results.
4. If the benefic planet is a temporal malefic then the initial good results are fleeting and evil results dominate.
5. If the benefic planet is exalted or placed in own sign then worship of the concerned devatā as indicated earlier gives good results.
6. Results are further modified by placement in houses from lagna (based on rāśi) in that natural malefic planets give excellent results in duṣthāna while natural benefic planets are better off in kendra or trikoṇa.

Chart 10: Fire Accident and Tri-puṣkara yoga

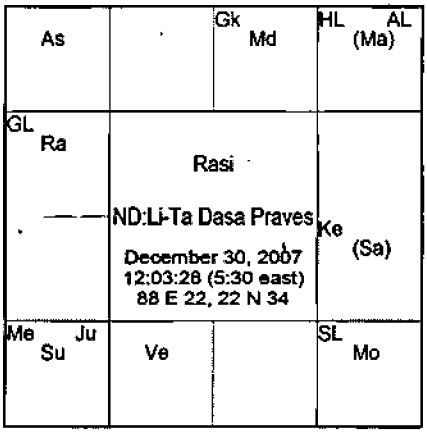
In the chart, none of the planets are in dvi-puṣkara or tri-puṣkara nakṣatra except Mars which is placed in Krittikā which is a tri-puṣkara nakṣatra ruled by the Sun. This singles out the planet Mars for sudden gains or losses of an astounding magnitude as Mars is also a yoga kāraka for Pisces lagna and being the dārākāraka, is the soul level controller of wealth, prosperity and well-being. Jupiter is placed in śatabhiṣāj nakṣatra which is a pañcaka nakṣatra. It is a separate issue that Krittikā is the Abhiśeka[6] nakṣatra . Mars is a natural malefic but functional benefic placed in a duṣthāna from lagna showing that some terrible

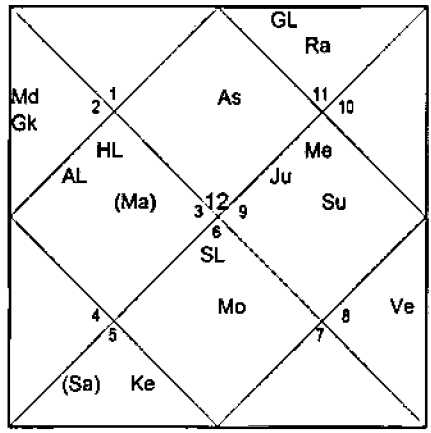
6 Refer 'Special Nakṣatra' Chapter: the last nakṣatra reckoned from Janma nakṣatra (or lagna nakṣatra) is the abhiśeka nakṣatra.





As:	29 Pi 17	Su:	14 Ge 12 (PK)	Mo:	16 Ta 44 (PiK)	Ma:	0 Ta 00 (DK)
Me:	22 Ta 45 (AK)	Ju:	19 Aq 21 (BK)	Ve:	21 Cn 26 (AmK)	Sa (R):	16 Cp 55 (MK)
Ra:	17 Cn 10 (GK)	Ke:	17 Cp 10	HL:	24 Cp 08	GL:	25 Ge 11





As:	25 Pi 52	Su:	14 Sg 12 (MK)	Mo:	2 Vi 24 (DK)	Ma (R):	6 Ge 33 (PK)
Me:	21 Sg 31 (AmK)	Ju:	8 Sg 39 (PiK)	Ve:	5 Sc 28 (GK)	Sa (R):	14 Le 29 (BK)
Ra:	6 Aq 28 (AK)	Ke:	6 Le 28	HL:	7 Ge 48	GL:	28 Aq 34

events will lead to many benefits and blessings like bridging a major change or even life transformations.

Event: On Monday 14 April 2008, there was a fire accident where the house was completely enveloped with dark smoke but the damage was minimal due to timely intervention by the fire fighters. The air-conditioner wiring in one of the bedrooms was eaten by rats [Aries; Saturn or Ketu] which caused a spark and the fire [Mars].

Nārāyaṇa Daśā: Libra Nārāyaṇa daśā started in June 2006 and promised to be one of the best phases of her life as it is aspected by Jupiter, Moon, Mars and ātmakāraka Mercury by rāśi dṛṣṭi. The aspect of Mars indicates the possibility of the tri-puṣkara yoga effect. Taurus antardaśā having Mars and others started on 30 Dec 2007 till 1 Oct 2008. Pratyantara daśā of Capricorn[7] having Saturn and Ketu was from 28 Mar 2008 to 20 Apr 2008. The antardaśā praveśa chakra[8] shows the pancāṅga as Sunday (Sun, agni), Tithi as saptamī (bhadra tithi), nakṣatra Uttara Phālguṇī (Sun tri-puṣkara nakṣatra) confirming that the tri-puṣkara yoga of Krittikā-Mars in natal chart would be activated during this antardaśā.

Vimśottari Daśā (started from utpanna star - 5th) also confirms the activation of Mars at the

7 Normally pratyantara daśā should start from the sign occupied by the lord of the daśā rāśi, but due to Parivartana yoga between Moon and Venus involving Taurus and Cancer, the pratyantara daśā starts from Taurus and is reckoned in the anti-zodiacal direction.

8 Entry chart drawn for the beginning of the antardaśā is called antardaśā praveśa chakra while the one drawn for the beginning of a daśā is called daśā praveśa chakra. These are the levels normally examined by astrologers.

pratyantara daśā level.

Ven MD: 1995-11-25 - 2015-11-25
Jup AD: 2006-01-22 - 2008-09-25
Pratyantardasas in this AD:
Jup: 2006-01-22 - 2006-06-01
Sat: 2006-06-01 - 2006-11-05
Merc: 2006-11-05 - 2007-03-19
Ket: 2007-03-19 - 2007-05-15
Ven: 2007-05-15 - 2007-10-28
Sun: 2007-10-28 - 2007-12-14
Moon: 2007-12-14 - 2008-03-02
Mars: 2008-03-02 - 2008-04-28
Rah: 2008-04-28 - 2008-09-25

Benefits: The house which was due for painting and polishing of floors for a long time was done along with new curtains and furnishings, which was completely sponsored by her brother (Mars kāraka). She was also gifted a new luxury car to replace her eight year old sedan by her brother (Mars kāraka). Her main help in the office who had recently left the job returned back to the job (Mars aspects the 6th house). She was gifted new clothes by spouse as the older ones seemed spoilt by the black soot (Mars conjoins 7th lord Mercury and Moon).

WHO STARTED WWII AND WHEN?

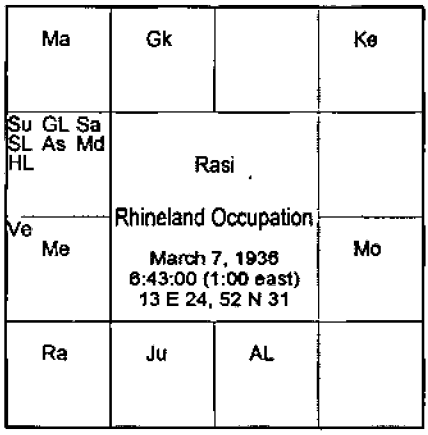
Perhaps one of the most vexed questions that torment historians, philosophers and most educated world citizens is to know who started World War II and the allied questions of when it was started. Although it is well known that it ended with the surrender of Japan after the Hiroshima and Nagasaki atom bombs. It is also important for astrologers to know of a tool and process to arrive at the correct chart of the starting of an event so as to be able to predict its consequences or study the results astrologically. We use the knowledge of Nakṣatra Tattva along with the puṣkara-gaṇḍānta dimension to determine the correct date and chart of WWII.

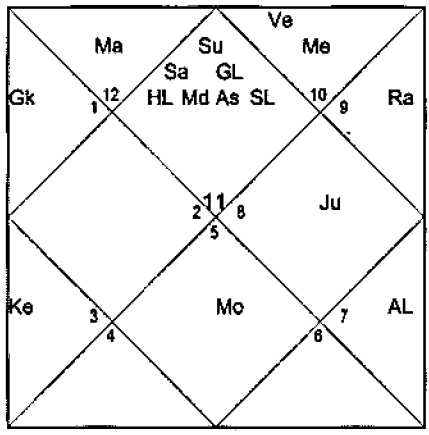
INITIAL DATA

Argument that WWII is but an extension of WWI with a long period of ceasefire is invalid as all wars of the world can be connected through indefinite ceasefire time limits. Similarly, various dates prior to 1936 seem quite invalid as they could not have led to the build-up of the War in Europe, which was the center-stage of World War II. Many countries were at war without even bothering to have a formal declaration and perhaps rightly so as formalities did not matter in such cases of survival. Some of the major events which are the bane of consternation among scholars are listed here.

OCCUPATION OF RHINELAND

Rhineland Occupation occurred on March 7, 1936 around morning and the chart drawn for Berlin, Germany shows Maghā nakṣatra which is a gaṇḍānta nakṣatra indicating that the aggressor [Hitler, Germany] was taking a very big risk like a lion's leap into a new world situation and was very frightened yet brave enough to take the leap. Maghā nakṣatra is ruled by Ketu and favours the Sun. The Sun is in Aquarius and Saturn placed in Aquarius shows the blessings of Vāyu, the wind god. Hitler had secretly told his generals to withdraw if there was any sign of French retaliation, which never came as the 6th lord Moon is much weaker than lagna lord Saturn which is in Śaśa Mahāpuruṣa yoga. The point is that this event could not have started the world war but could have destroyed the Third Reich had the timing not been so perfect and favoured by the wind god. Hitler's forces marched into the Rhineland without even firing a shot. The French were too preoccupied with their





As:	21 Aq 57	Su:	23 Aq 32 (MK)	Mo:	12 Le 46 (DK)	Ma:	17 Pi 47 (PK)
Me:	28 Cp 31 (AmK)	Ju:	29 Sc 40 (AK)	Ve:	24 Cp 17 (BK)	Sa:	20 Aq 18 (PiK)
Ra:	16 Sg 27 (GK)	Ke:	16 Ge 27	HL:	24 Aq 57	GL:	27 Aq 05

domestic (Moon) problems to notice the blunder. The vāra was Saturday ruled by Saturn, the lagna lord and dispositor of the Sun showing the anger of Tvaṣṭa-āditya against the existing world order which is ruled by Indra-āditya. What is to follow is known from the devatā of Saturn, which is Brahmā, the ruler of the puṣkara tīrtha.

This event is an independent (gaṇḍānta) event which should be viewed as part of the natural unification of Germany and was expected once the Germans recovered from the WWI humiliation.

AUSTRIA OCCUPATION – OSTMARK

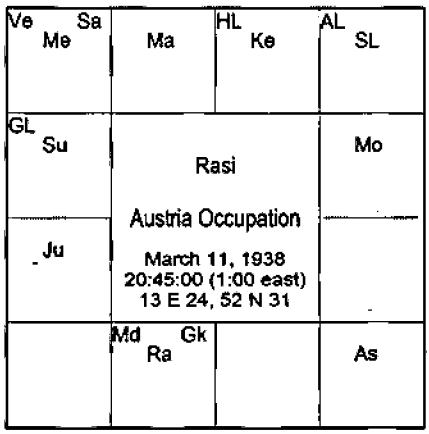
On 11 March 1938 at 8.45 pm Hitler ordered the occupation of Austria and the next day (12 March) at sunrise, German army marched into Vienna without firing a shot and declared it as an annexed part of Germany on 13 March. In the chart drawn for Berlin, Germany for the moment of Hitler's order, the Moon is in Punarvasu nakṣatra at the exact junction in Cancer. Punarvasu is a tri-puṣkara nakṣatra ruled by Jupiter and if favourable would bring the blessings of Brahmā by tripling the benefit. The tithi was śukla ekādaśī (S11) which is nanda tithi favouring tri-puṣkara yoga. The lord of ekādaśī (Mars) is placed in Aries in its own sign aspecting the 11th house with the Moon while the Sun ruling agni is also involved in a viparīta rājayoga.

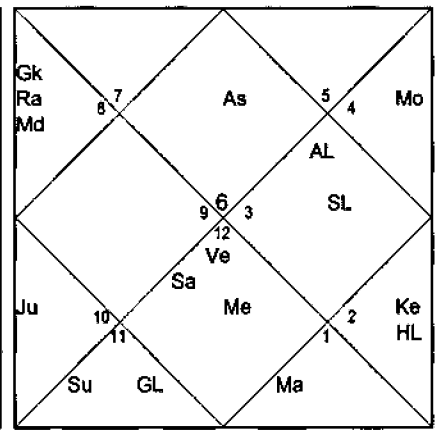
The vāra is Friday ruled by Venus, which does not favour the tri-puṣkara yoga as such but is exalted and conjoined Saturn, the dispositor of the Sun in Aquarius. Such favourable tri-puṣkara yoga promises that Hitler would 'march into two more areas without firing a shot' and have major land/territory gain.

It is noteworthy that Hitler had so far been marching into new territories only when the Sun was in Aquarius, in the third house from his natal Moon sign (best position) and on a Saturday which is ruled by Saturn, the lord of the Sun sign. It is most likely that Hitler did take astrology seriously and had an astrologer[9] to advise him on dates.

9 Wilhelm Theodor H. Wulff was a German astrologer who was arrested and spent four years in concentration camps before being associated with the Ahnenerbe project founded by Heinrich Himmler, commander of the Schutz Staffel [SS]. The project aimed to research the anthropological and cultural history of the Aryan race and

This is not an independent event but definitely an important event that led to the territorial expansion of Germany due to tri-puṣkara puṇya of Punarvasu which brings a new light (enlivens) and the blessings of Brahmā. We need to look





As:	26 Vi 47	Su:	27 Aq 36 (AK)	Mo:	0 Cn 06 (DK)	Ma:	6 Ar 39 (PiK)
Me:	0 Pi 44 (GK)	Ju:	25 Cp 54 (AmK)	Ve:	6 Pi 19 (PK)	Sa:	12 Pi 48 (MK)
Ra:	7 Sc 31 (BK)	Ke:	7 Ta 31	HL:	3 Ta 29	GL:	13 Aq 11

for two more such aggressions without a bullet being fired to complete the tri-puṣkara yoga blessings on Hitler. In any case, this cannot be the cause of WWII and is to be regarded as an important prelude to the war.

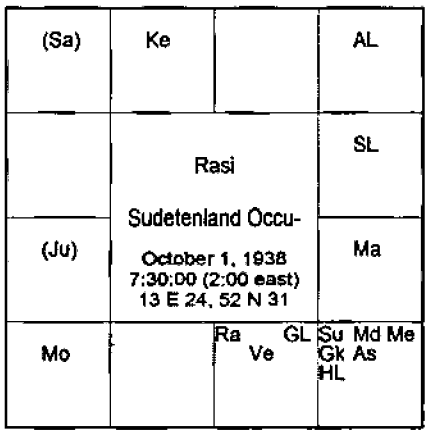
SUDETENLAND OCCUPATION

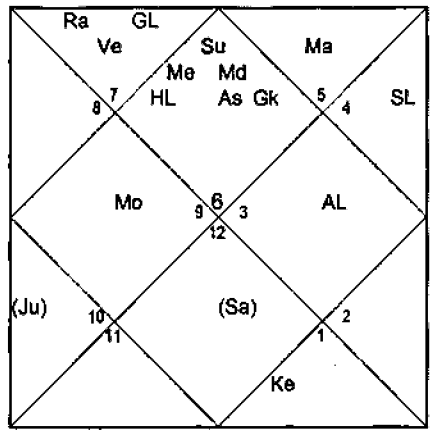
In a nutshell, on 7 September 1938, the German Sudeten Party demanded union with Germany resulting in riots and Hitler threatening to support them with force if necessary. A series of meeting between Neville Chamberlain, the British Prime Minister and Hitler, resulted in the Munich pact which was signed slightly after 1 am on 30 September 1938 where Britain and France gave Sudetenland to Germany. Czechoslovakia was not even invited to the talks but were free to fight if they wished, without any support. They were in no state to do so and on Saturday, the 1 October 1938, German soldiers marched into the Sudetenland without even firing a shot. Hitler fulfilled the promise made six months back, to the date of occupation. Once again, it was a Saturday when the German army marched and the Sun was in Virgo, tenth house from Hitler's natal Janma rāśi. This was the second lottery of the tri-puṣkara yoga and Hitler had yet another lottery (third) to



look for mythical connections with Nordic ancestors and harness supernatural forces. He could not have been the initial astrologer as his services came in much later than even Krafft.

Karl Ernst Krafft was a Swiss astrologer who became close to Dr. Heinrich Fesel due to a letter dated 2 Nov, 1939 with a prediction about the Munich Beer hall attempted assassination of Hitler (8 Nov). He helped Dr. Josef Goebbels in preparation of propaganda material using the Nostradamus quatrains to predict victory for Germany. Krafft was arrested after Rudolf Hess attempted to flee to Scotland (they were close) and spent a year in prison. He wrote to a German official with a prediction that British bombs would destroy the Propaganda ministry in Berlin. When the prediction proved true and the ministry was destroyed, the official gave the letter to the Gestapo, who sent Krafft to the Buchenwald concentration camp. Krafft contracted typhus and died en route in 1945. It is obvious that Krafft was not the initial astrologer who advised Hitler on the Saturday marches.





As:	17 Vi 34	Su:	14 Vi 23 (PiK)	Mo:	11 Sg 32 (PK)	Ma:	21 Le 49 (MK)
Me:	7 Vi 08 (GK)	Ju (R):	29 Cp 55 (AK)	Ve:	28 Li 41 (AmK)	Sa (R):	22 Pi 10 (BK)
Ra:	26 Li 44 (DK)	Ke:	26 Ar 44	HL:	26 Vi 15	GL:	14 Li 04

encash.

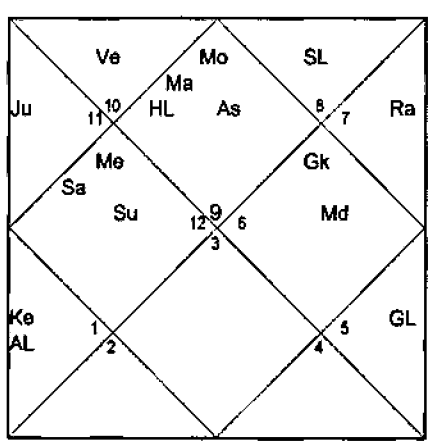
A close look at the chart of the Munich pact, lagna shows the main party to the pact which is Czechoslovakia. The lagna lord Moon is debilitated in Jyeṣṭhā gaṇḍānta indicating the lowly status of Czechoslovakia who were not even called to a meeting that was to deliberate on their future. Jyeṣṭhā gaṇḍānta spells doom for the future of Czechoslovakia, especially since the vāra is neither Wednesday nor Sunday. The main signatories to the pact are seen from the 3rd-9th axis. The 3rd house with Mercury and Sun shows France and Britain respectively while Saturn alone in the 9th is the opposite party Germany. Of these planets, Sun never retrogrades therefore the Brits would always honour the pact; Mercury is exalted and the French would be most honourable while Saturn is retrograde indicating that the Germans would dishonour the pact and go back on their promises.

In any case, this is not the starting point of WWII and should be viewed as the second important prelude to the war as shown by the tri-puṣkara yoga.

CZECHOSLOVAKIA ANNEXED

Since racism was the order of the day, nations would be based on people belonging to different races and languages. In early November 1938, following the Munich agreement the first Vienna Award resulted in the first Jyeṣṭhā gaṇḍānta shock for Czechoslovakia and ceded southern Slovakia (one third of Slovak territory) to Hungary. Poland obtained small territorial cessions including





As:	21 Sg 47	Su:	0 Pi 38 (DK)	Mo:	25 Sg 05 (AK)	Ma:	3 Sg 30 (GK)
Me:	18 Pi 47 (MK)	Ju:	24 Aq 07 (BK)	Ve:	18 Cp 00 (PiK)	Sa:	24 Pi 34 (AmK)
Ra:	18 Li 00 (PK)	Ke:	18 Ar 00	HL:	14 Sg 25	GL:	21 Le 25

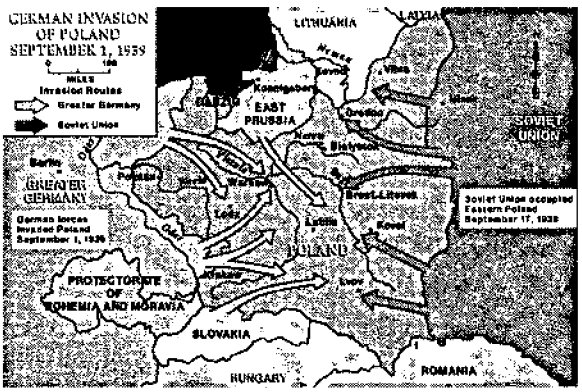
the town of Tešin.

Slovakia declared its independence on 14 March (as advised by Hitler) and following Hitlers ultimatum, Emil Hácha signed the Czechoslovakia surrender at 3.55 am on 15 March 1939. This was the third lottery of the tri-puṣkara yoga that Hitler could encash and with it, Slovakia also fell into his lap.

The Moon is Pūrva Āsāḍha is in Rudra yoga in lagna showing the great guns and arms manufacturing industries of Czechoslovakia being shifted out as the kāla-amṛta yoga indicates complete renunciation. Although this can be taken as a spiritual yoga in horoscopy, in mundane charts it spells financial doom. The economy crashed when the Germans fixed a terrible exchange rate that ended up looting Czechoslovakia wealth and foreign exchange and impoverishing the nation.

This is not the start of the third world war and is simply the end of the tri-puṣkara yoga blessings for the Third Reich.

POLAND INVASION



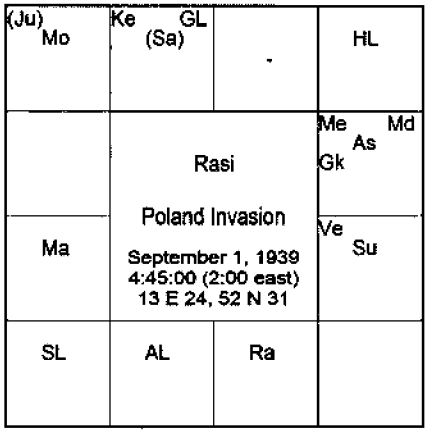
Britain and France signed pacts to protect Poland as this was sure to be the next target. Germany launched Polenfeldzug[10] on 1 September 1939 at 4.45 am after staging the shooting of a prisoner who was dressed in polish military uniform and claiming that the aggression was an act of retaliation. Cancer lagna with Mercury in lagna having directional strength shows the blessings[11] of Vaiśrāvaṇa Kubera, the god of wealth who rides a chariot that uses human beings as draught animals! Kubera is the younger brother of Rāvaṇa, the famous villain of Ramayana. Lagna lord Moon conjoining Jupiter shows that the campaign will last a month[12], and truly by October 6, Germany and the Soviet Union completely overran Poland.

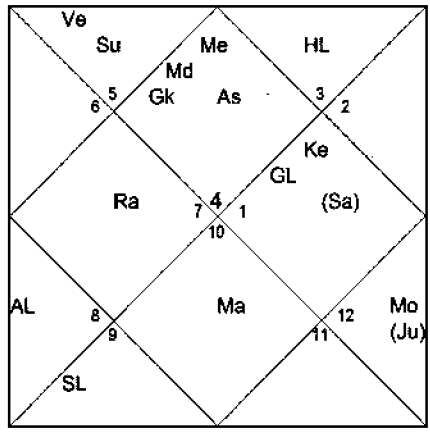
In this chart, Cancer lagna shows Germany and 7th house Capricorn shows its partners. Exalted Mars in Capricorn shows the Red Army of Russia as the 7th lord Saturn with Ketu shows the small German-allied Slovak contingent. The sixth house Sagittarius shows the enemy Poland with Jupiter in Pisces with the Moon showing that they were earlier great friends of Germany who shared in the looting of Czechoslovakian lands but Jupiter being retrograde, they will not stop fighting or surrender. Its partners are indicated by Gemini, and with Mercury going to the first house (fame), its partners would become famous as the

10 Poland Campaign code named "Fall Weiss" by the German General Staff

11 A person is blessed by that guardian deity ruling the quarters of the universe, whose planetary indicator has directional strength in the chart.

12 Sun = 6 months, Moon = 1 day, Mars = week, Mercury = season i.e. 2 months, Jupiter = month, Venus = fortnight, Saturn = year.





As:	28 Cn 13	Su:	14 Le 46 (BK)	Mo:	8 Pi 44 (PK)	Ma:	1 Cp 21 (DK)
Me:	27 Cn 17 (AK)	Ju (R):	14 Pi 01 (MK)	Ve:	13 Le 28 (PiK)	Sa (R):	7 Ar 58 (GK)
Ra:	8 Li 60 (AmK)	Ke:	8 Ar 60	HL:	29 Ge 27	GL:	22 Ar 51

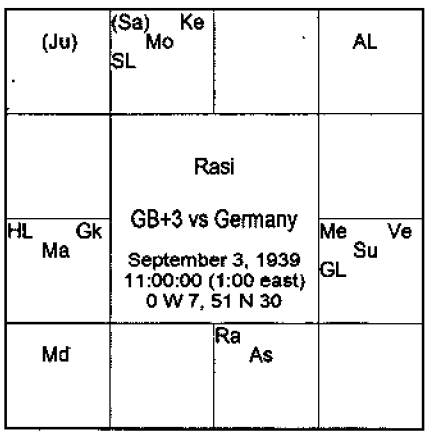
war dragged on.

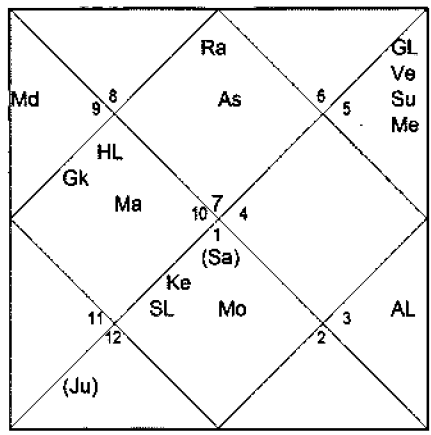
The Moon is in a pañcaka nakṣatra Uttara Bhadrapada in Pisces rāśi. Both lords of the nakṣatra and rāśi are retrograding (unyielding). The vāra lord is Jupiter (Thursday) that instigates the pañcaka. The tithi is kṛṣṇa dvitīya (K2) which is a bhadra tithi that definitely establishes a negative pañcaka dośa. Therefore battles started under negative pañcaka dośa are very dangerous as they will become very large conflicts causing immense destruction.

There is no doubt that this battle chart marks the start of WWII which was caused by a perfect negative Uttara Bhadrapada pañcaka. Uttara Bhadrapada has a predominance of pṛthvi tattva in Ākāśa group (pañcaka group) and the initial battle will expand fivefold at least to cover many lands and peoples.

BRITAIN, FRANCE AND OTHERS DECLARE WAR ON GERMANY

Great Britain along with India, Australia and New Zealand were the first to retaliate and declare war on Germany at 11 am GMT on 3 September 1939. The chart drawn for London shows Libra (world market – Britain) rising with Rāhu in it indicating the confusion in the mind of Neville Chamberlain. Three planets in the 7th house show the three countries India, Australia and New Zealand who partner with Great Britain in this war effort. Since the Moon is involved, this happened simultaneously. The 7th lord Mars shows the other ally France joining the retaliation a little later at 5 pm Paris time and that chart with Sagittarius lagna is yet another event in the series of battles





As:	6 Li 10	Su:	16 Le 59 (AmK)	Mo:	6 Ar 35 (PK)	Ma:	1 Cp 38 (GK)
Me:	0 Le 39 (DK)	Ju (R):	13 Pi 47 (MK)	Ve:	16 Le 19 (BK)	Sa (R):	7 Ar 54 (PiK)
Ra:	8 Li 52 (AK)	Ke:	8 Ar 52	HL:	9 Cp 30	GL:	13 Le 34

declared under the initial pañcaka of 1st September 1939. The Moon in Aśvinī gaṇḍānta shows many deaths and losses that these nations will have to face to complete the war. In any case it indicates another event in itself but not something that is the cause of a World War as it lacks any pañcaka powers. Other dates given for those seeking further confirmations.



List of War declarations that followed –

South Africa on Germany	September 6, 1939
Canada on Germany	September 10, 1939
Norway and Germany	No formal declaration
Belgium and Germany	No formal declaration
Luxembourg and Germany	No formal declaration
Netherlands on Germany	May 10, 1940
Italy on France	June 10, 1940
Canada on Italy	June 10, 1940
NZ on Italy	June 11, 1940
Australia on Italy	June 11, 1940
South Africa on Italy	June 11, 1940
Greece on Italy	October 28,1940
Germany and Greece	No formal declaration
Germany on Yugoslavia	April 6, 1941
Italy and Yugoslavia	No formal declaration
Yugoslavia on Bulgaria	April 6, 1941
Yugoslavia on Hungary	April 10, 1941
Bulgaria on Greece	April 24, 1941
Bulgaria on Yugoslavia	April 24, 1941
Germany on USSR	June 22, 1941
Italy on USSR	June 22, 1941
Rumania on USSR	No formal declaration
Finland on USSR	No formal declaration
Hungary on USSR	June 27, 1941
GB on Rumania	December 7, 1941
GB on Hungary	December 7, 1941
Canada on Finland	December 7, 1941
Canada on Rumania	December 7, 1941
Canada on Hungary	December 7, 1941
Australia on Finland	December 8, 1941
Australia on Rumania	December 8, 1941
Australia on Hungary	December 8, 1941
South Africa on Finland	December 8, 1941
South Africa on Rumania	December 8, 1941
South Africa on Hungary	December 8, 1941
NZ on Finland	December 7, 1941
NZ on Hungary	December 7, 1941
NZ on Rumania	December 7, 1941
Japan on the USA	December 7, 1941
Japan on the British Empire	December 7, 1941
GB on Japan	December 8, 1941
USA on Japan	December 8, 1941
Canada on Japan	December 8, 1941
Costa Rica on Japan	December 8, 1941
Dominican Rep. on Japan	December 8, 1941
Guatemala on Japan	December 8, 1941
Haiti on Japan	December 8, 1941
Honduras on Japan	December 8, 1941
El Salvador on Japan	December 8, 1941
Panama on Japan	December 8, 1941
Cuba on Japan	December 9, 1941
Netherlands on Japan	December 8, 1941
Netherlands Indies on Japan	December 8, 1941
China on Japan	December 9, 1941
China on Germany	December 9, 1941
China on Italy	December 9, 1941
South Africa on Japan	December 8, 1941
Australia on Japan	December 8, 1941
Free France on Japan	December 8, 1941
Germany on the USA	December 11, 1941
Italy on the USA	December 11, 1941
USA on Germany	December 11, 1941
USA on Italy	December 11, 1941
Costa Rica on AXIS**	December 11, 1941
Guatemala on AXIS**	December 11, 1941
Cuba on AXIS**	December 11, 1941
Nicaragua on AXIS & Japan	December 11, 1941
Poland on Japan	December 11, 1941
Dominican Rep. on AXIS**	December 11, 1941
Haiti on AXIS**	December 12, 1941
Honduras on AXIS**	December 12, 1941
El Salvador on AXIS**	December 12, 1941
Panama on AXIS**	December 12, 1941
Rumania on the USA	December 12, 1941
Bulgaria on the USA	December 13, 1941
Bulgaria on GB	December 13, 1941
Hungary on the USA	December 13, 1941
Czechoslovakia on all	December 16, 1941
Albania on the USA	December 17, 1941
Nicaragua on BHR*	December 20, 1941
Belgium on Japan	December 20, 1941
Haiti on BHR*	December 24, 1941
GB on Bulgaria	December 27, 1941
Netherlands on Italy	December 30, 1941
South Africa on Bulgaria	December 31, 1941

* BHR - Bulgaria, Hungary, and Rumania

** AXIS – Germany and Italy

~ Chapter IV ~

Navatārā Chakra

Navatārā, derived from *nava* (nine) and tārā (star) is the ordering of the 27 nakṣatra into three groups of nine stars each.

Lagna Navatārā: 'Tārā', the goddess of spiritual splendour is the spouse of Bṛhaspati (Jupiter) and who governs, intelligence (Lagna). The navatārā cakra is drawn starting from the nakṣatra occupied by lagna in the birth chant/praśna and is called Lagna navatārā.

Māsa /Varsha Navatārā: Tārā was kidnapped by the Moon god Chandra (Somā) on the dark night of amāvāsyā (Kṛṣṇa 15 tithi). Somā hid inside the plants/trees during this day and copulated with Tārā causing the birth of their illegitimate child Budha (Mercury). On realizing his error, Chandra released Tārā at the end of amāvasyā, the moment called *amānta* and the chart drawn for this moment is used for all mundane purposes including the navatārā cakra used for the year or month.

Janma Navatārā: The birth constellation is called Janma nakṣatra and the navatārā cakra down is using the Moons constellation as starting point is called Janma navatārā cakra.

Navatārā nomenclature: The nine stars are called (1) Janma, (2) Sampat, (3) Vipata, (4) Kṣema, (5) Pratyarī, (6) Sādhaka, (7) Vadha, (8) Mitra and (9) Atimitra.

(1). JANMA means birth and refers to the self, well being, life and everything that the mind must experience at a personal level or intelligence must act on.

(2). SAMPAT means wealth and is derived from *samapad*, a *Saṁskṛta* word meaning to acquisition, possess, enjoy, benefit, advantage, grow and be a blessing. It give excellence, glory, beauty and splendor. It is good fortunate, prosperity and riches.

(3). VIPATA means misfortune and calamity. It indicates all kinds of troubles, obstacles and hindrances that lead to sorrow and suffering at the material level.

(4). KṢEMA means residing, restoring and being at ease, comfortable; shows an overall prosperous disposition free from disease (it is the opposite of being at ease). Its brings in spiritual bliss and final emancipation (mokṣa). It refers to the perfume of sandal. It shows something/someone very secure and safe and being protected by Durgā

(5). PRATYARĪ is derived from 'ari' meaning enemy and pratyarī refers to the well matched enemy equal to the native in all respects and capable of inflicting terrible pain and suffering.

(6). SĀDHAKA refers to efficiency and skill including accomplishments and abilities. It indicates the productive and fruitive side of everything and brings supporters and assistants. A sādhaka is one who does *sādhanā* to attain *siddhi*.

(7). VADHA means vanquisher or destroyer. It is the killer nakṣatra and is also called Naidhana tārā. It refers to capital or corporeal punishment and includes slaughter, murder, destruction and death. It causes someone/thing to disappear. It causes heat and shows defects and imperfections. It is a *rākṣasa* (demoniacal being).

(8). MITRA means friend and refers to close companions like spouse or an associate. Mitra is an āditya who solemnizes agreements and marriage vows or ties of any kind, including treaties. It brings about blood relationships and refers to all those who stand strong during battle and protect.

(9). ATIMITRA shows a superlative level of 'mitra' where a spiritual bonding is expressed. It goes beyond normal human ties and is super human in its expression of love indicating something divine. For example if mitra brings glory then *atimitra* is crowning glory.

VIṀŚOTTARĪ LORDSHIP OF NAKṢATRA

There are various planetary lordship schemes for nakṣatra of which, the Viṁśottarī scheme is universally applicable. The natural navatārā cakra reckoned from the first Aśvinī nakṣatra allocates the lordship of the navatārā to Ketu, Venus, Sun, Moon, Mars, Rāhu, Jupiter, Saturn and Mercury in that order.

Table 16: Natural Navatārā & Lordship

	Cycle 1		Cycle 2		Cycle 3		
Navatārā	No.	Nakṣatra	No.	Nakṣatra	No.	Nakṣatra	Lord
Janma	1.	Aśvinī	10.	Maghā	19.	Mūla	Ketu
Sampat	2.	Bharaṇī	11.	Pūrva Phālguṇī	20.	Pūrvāṣāḍha	Venus
Vipata	3.	Kṛttikā	12.	Uttara Phālguṇī	21.	Uttarāṣāḍha	Sun
Kṣema	4.	Rohiṇī	13.	Hasta	22.	Śrāvaṇa	Moon
Pratyarī	5.	Mṛgaśirā	14.	Citrā	23.	Dhaniṣṭhā	Mars
Sādhaka	6.	Ārdrā	15.	Svāti	24.	Śatabhiṣā	Rāhu
Vadha	7.	Punarvasu	16.	Viśākhā	25.	Pūrva bhādrapada	Jupiter
Mitra	8.	Puṣya	17.	Anurādhā	26.	Uttara bhādrapada	Saturn
Atimitra	9.	Āśleṣā	18.	Jyeṣṭhā	27.	Revatī	Mercury

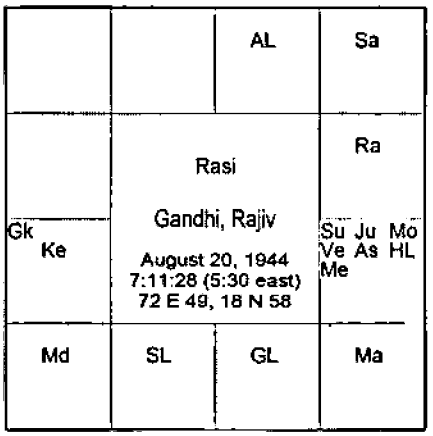
ILLUSTRATION: RAJIV GANDHI

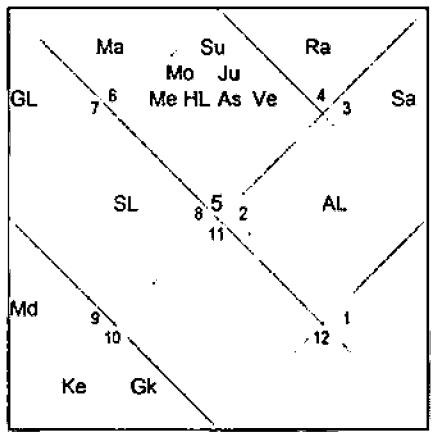
Rajiv Gandhi born 20th August 1944, 7.11'.28" AM IST Mumbai 72E49', 18N58'. At the time of birth both Lagna and Moon are in Pūrva Phālguṇī nakṣatra showing that lagna and janma navatārā cakra are one and the same.

Table 17: Rajiv Gandhi Navatārā Cakra

	Cycle 1		Cycle 2		Cycle 3		
Navatārā	No.	Nakṣatra	No.	Nakṣatra	No.	Nakṣatra	Lord
Janma	11.	Pūrva Phālguṇī	20.	Pūrvāṣāḍha	2.	Bharaṇī	Venus
Sampat	12.	Uttara Phālguṇī	21.	Uttarāṣāḍha	3.	Kṛttikā	Sun
Vipata	13.	Hasta	22.	Śrāvaṇa	4.	Rohiṇī	Moon
Kṣema	14.	Citrā	23.	Dhaniṣṭhā	5.	Mṛgaśirā	Mars
Pratyarī	15.	Svāti	24.	Śatabhiṣaj	6.	Ārdrā	Rāhu
Sādhaka	16.	Viśākhā	25.	Pūrva bhādrapada	7.	Punarvasu	Jupiter
Vadha	17.	Anurādhā	26.	Uttara bhādrapada	8.	Puṣya	Saturn
Mitra	18.	Jyeṣṭhā	27.	Revatī	9.	Āśleṣā	Mercury
Atimitra	19.	Mūla	1.	Revatī	10.	Maghā	Ketu

Chart 11: Rajiv Gandhi





As:	14 Le 42	Su:	3 Le 50 (GK)	Mo:	17 Le 10 (MK)	Ma:	1 Vi 13 (DK)
Me:	28 Le 34 (AK)	Ju:	12 Le 13 (PK)	Ve:	18 Le 40 (BK)	Sa:	14 Ge 14 (PiK)
Ra:	2 Cn 49 (AmK)	Ke:	2 Cp 49	HL:	29 Le 01	GL:	6 Li 50



Jupiter and ātmakāraka Mercury have digpāla (directional strength) in lagna and they are the lords of Sādhaka and Mitra nakṣatra (navatārā scheme) promising support, success and fame (Jupiter) and family, friends and great associations (Mercury). The Moon as lord of Vipata nakṣatra shows obstacles and reluctance is initially following the path of mother (Moon). Venus as lord of Janma nakṣatra is family well placed in lagna, but is debilitated in navāṁśa in is a Mercurial sign, thereby transferring the task of giving ill health or suffering to Mercury. The close conjunction of Venus and Moon generates. Vaitānika yoga giving great leadership qualities but it is also a Rudra yoga indicating danger from travel or women (Venus) and with Moon shows one who acts as if pregnant. Rāhu, lord of Pratyarī nakṣatra is the worst malefic being a māraka from lagna in rāśi and navāṁśa. It is also strong and vargottama in 12 house of end of life, secret enemies.

8th September 1960: Death of Father Feroze Jehangir Gandhi: Sun daśā Rāhu antardaśā. We can see how Rāhu has robbed him of the little association he had with father after his parents reconciled in 1958 at the advent of Sun daśā.

27th May 1964: Death of Grandfather Jawaharlal Nehru: Sun daśā Venus antardaśā. Weak Venus is involved in Rudra yoga with the Moon and is lord of Janma nakṣatra.

31st October 1984: Death of Mother Indira Gandhi: Rāhu daśā Jupiter antardaśā: The culprit is Rāhu the terrible malefic lord of Pratyarī nakṣatra. Jupiter the lord of Sādhaka nakṣatra has directional strengths and shows astounding achievements like the parliamentary elections of 1984 where he won with an unheard of victory (404 seats in Parliament out of 545). Jupiter as lord of 5th (power, authority) and 8th house (inheritance) only confirmed inheritance of leadership/political legacy of mother.

1989 Elections: Rāhu daśā Saturn antardaśā; Saturn as lord of Vadha nakṣatra shows terrible enemies belonging to the old order who shall come in the garb of friends (Saturn in 11th house of friends). Amitabh Bachchan and V.P. Singh were two friends who let him down.

V.P. Singh accused him of corruption (Saturn aspects lagna) thereby denting his reputation. In the 1989 election, the lion still roared and Rajiv Gandhi, in spite of the Bofors scandal created by V.P. Singh, led the Congress to be the largest party (197 seats out of 545). Yet he allowed the other to form government through strange.

Coalitions: Each of them survived a few months – V. P. Singh, Devi Lal and Chandra Sekhar all fell to greed. Election were declared again for 1991.

21st May 1991: Assassination of Rajiv Gandhi: Rāhu daśā Mercury antardaśā Rāhu pratyantara is a classic case of māraka's (2nd/7th lords of Leo). Rāhu is lord of Pratyarī showing infliction by enemies. In the evening of that fateful day, Moon was in Pūrva Phālguṇī nakṣatra proving that Janma Tārā transit can be dangerous. Mercury as lord of Parama Mitra Tārā is beneficial showing that Rajiv Gandhi was surely going to with the election, but it carries the energy of Venus (debilitated) and Moon in Virgo, navāṁśa

Note: In most charts the lagna and janma nakṣatra are different and it is advisable to examine the strength of Lagna vis-a-vis Moon for choosing the navatārā cakra. This is done by examining planets in quadrants to both.

NAVATĀRĀ RELATIONSHIPS

Maharṣi Garga speaks of the effects of navatārā cakra in a dynamic family environment, which is the interaction of many minds and past karmas. All notes from various sources are included below:

1. A child born in the Janma Tārā (1, 10, 19) (birth nakṣatra) of a parent (father or mother) or a sibling (brothers, sisters) will prove fatal for that parent/sibling. Suitable remedial measures are necessary (*eka nakṣatra doṣa pūjā*) as taught in Bṛhat Parāśara Horā Śāstra.
2. Sampat Tārā (2, 11, 20): The child brings blessings from heaven for such parent/sibling and will always prove to be very auspicious.
3. Vipata Tārā (3, 12, 21): There in incessant strife in the family and peace is always lacking. Too many problems and obstacles.
4. Kṣema Tārā (4, 13, 22): The child is soft (loving, caring) in disposition and tends to feel lonely (neglected). He brings prosperity, well-being and affection.
5. Pratyarī Tārā (5, 14, 23): The child and parent/sibling are inimical. In case the child's janma nakṣatra is in pratyarī tārā from that of father, the child will prove to be inimical to father.
6. Sādhaka Tārā (6, 15, 24): The child proves to be a great achiever of all undertakings and an able hand/assistant to parent/sibling.
7. Vadha Tārā (7, 16, 25): The child becomes a thief and can end up having terrible addictions and stealing from parent/sibling.
8. Mitra Tārā (8, 17, 26): Child is dutiful and amicable and works to remove obstacles thereby endearing himself to parents/siblings.
9. Ati Mitra Tārā (9, 18, 27): Child is very dear to parents bringing fame/reputation and well beings for family and the blessings of the gods.

ILLUSTRATION: GANDHI FAMILY RELATIONSHIPS

Gandhi Family: The basic relationship between family members is studied from their janma nakṣatra. This can get modified as time passes due to daśā and the constellation occupied by the daśā planets.

Name	Date of Birth	Star	No.
Jawaharlal Nehru	14th October 1889	Āśleṣā	9
Motilal Nehru	6th May 1861	Uttarābhādrapada	26
Indira Gandhi	19th November 1917	Uttarāṣāḍha	21
Feroze Jehangir Gandhi	12th August 1912	Āśleṣā	9
Rajiv Gandhi	20th August 1944	Pūrva Phālguṇī	11
Sonia Gandhi	9th December 1946	Ārdrā	6
Sanjay Gandhi	14th December 1946	Maghā	10
Maneka Gandhi	26th August 1956	Revatī	27

RELATIONSHIP BETWEEN MOTILAL (FATHER) AND JAWAHARLAL NEHRU

Count from Uttarābhādrapada nakṣatra (26) to Āśleṣā (9), both inclusive. We get 11 stars. Reduce this to a single digit by adding individual digits in number 1 + 1 = 2. The second 'Sampat' is indicated, showing that Jawaharlal will prove to be very fortunate for Motilal Nehru bringing fame, wealth and growth.

Now count from Āśleṣā (9) to Uttarābhādrapada (26) we get 18. Add 1 + 8 = 9(Ati Mitra). Jawaharlal Nehru had 'Ati Mitra' relationship with father Motilal Nehru i.e. Motilal was like God in his life, always working to get him the best of everything.

This is a 2 : 9 relationship [Note].

INDIRA GANDHI & JAWAHARLAL NEHRU (FATHER)



Jawaharlal Nehru (9) > Indira Gandhi (21). Count is 13; 1 + 3 = 4 ...Kṣema Tārā. Jawaharlal Nehru was most comfortable with his daughter Indira Priyadarshini Gandhi, so much so that doing long periods of absence of his ailing wife Kamala, Indira used to run the household. She was very protective of her father.

Indira Gandhi (21) > Jawaharlal Nehru (9). Count is 16; 1 + 6 = 7 ...Vadha Tārā. Jawaharlal Nehru had great political ambitions for his daughter and instead of allowing her to be a housewife, contented with husband and children, brought her into the Congress party and launcher her in politics. This resulted in gradual estrangement from her husband.

Note that this is a typical 4 (Kṣema): 7 (Vadha) relationship where the 4 (Kṣema) Indira Gandhi ends up getting exploited emotionally by 7 (Vadha) Jawaharlal Nehru. Such an extra position in relationships need not happen all the time and a lot depends on natal charts.

INDIRA GANDHI & FEROZE JEHANGIR GANDHI (SPOUSE)

Feroze Gandhi (9) > Indira Gandhi (21): 4 Kṣema Indira Gandhi (21) ... Feroze Gandhi (9): 7 (Vadha) Just as in the relationship with her father, Indira Gandhi was Kṣema Tārā to her husband Feroze Gandhi who is twen was Vadha Tārā to her. She would end up exploited again. Her relationship was solemnized as marriage only after Mahatma Gandhi agreed to adopt Feroze Jehangir (Parsi) and he was converted (perhaps religion also) into Feroze Gandhi. After marriage Indira was expected to play the role of housewife even though she had been his equal during the freedom struggle.



Feroze and Jawaharlal had a Janma Tārā relationship (both were Āśleṣā) which can be mutually supportive, if proper distance is maintained, or very destructive. Feroze was the single greatest critic of Jawaharlal Nehru causing some of the biggest scandals in Nehru government as he exposed corruption.

Poor Indira Gandhi was torn between caring for father and spouse, and after the death of her mother and birth of two sons, turned to her father. She later came back to look after spouse in 1958 after Feroze suffered a heart attack.

FURTHER RULES

Extreme situations and experience should to imprinted in horoscope inorder to manifest. The relationships normally fall into five categories.

1. Janma (1) : Janma (1) Mutually supportive or very destructive [Replacement].
2. Sampat (2) : Atimitra (9) Blessing.
3. Vipata (3) : Mitra (8) Struggling and loving.
4. Kṣema (4) : Vadha (7) Exploitative – Caring.
5. Pratyarī (5) : Sādhaka (6) Punishing – Serving.

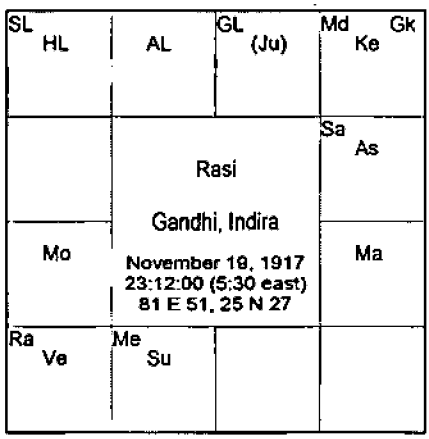
The negative can be highlighted based on two factors (i) Bādhaka and (ii) Aṣṭama Nija doṣa which is the own faults indicated by the 8th house.

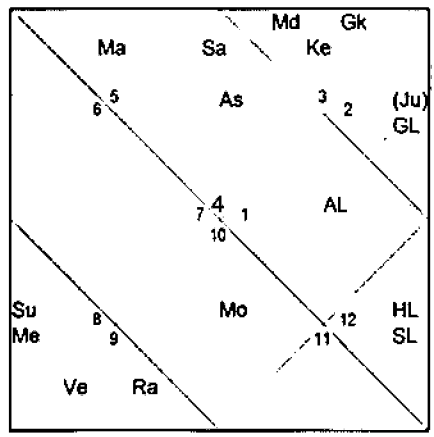
Table 18: Bādhaka & Aṣṭama (Vṛdha)

Rashi (Sign)	Bādhaka	Bādhaka Lord	Aṣṭama (Vṛdha) 8th house
Aries	Aquarius	Saturn, Rāhu	Scorpio
Taurus	Capricorn	Saturn	Gemini
Gemini	Sagittarius	Jupiter	Capricorn
Cancer	Taurus	Venus	Sagittarius
Leo	Aries	Mars	Cancer
Virgo	Pisces	Jupiter	Aquarius
Libra	Leo	Sun	Taurus
Scorpio	Cancer	Moon	Sagittarius
Sagittarius	Gemini	Mercury	Cancer
Capricorn	Scorpio	Mars, Ketu	Gemini
Aquarius	Libra	Venus	Capricorn
Pisces	Virgo	Mercury	Leo

The aṣṭama (nija doṣa) is based on Vṛddha Kāraka. Planets in bādhaka sign (or lord) and in aṣṭama should be examined before declaring very negative relationship results.

Chart 12: Indira Gandhi





As:	27 Cn 36	Su:	4 Sc 08 (DK)	Mo:	5 Cp 36 (GK)	Ma:	16 Le 23 (MK)
Me:	13 Sc 15 (PK)	Ju (R):	14 Ta 60 (PiK)	Ve:	21 Sg 01 (AmK)	Sa:	21 Cn 47 (AK)
Ra:	10 Sg 34 (BK)	Ke:	10 Ge 34	HL:	28 Pi 14	GL:	5 Ta 28

In the chart of Indira Gandhi, we find Cancer Lagna implying that Taurus is the bādhaka sign and Sagittarius is the aṣṭama (nija doṣa) sign.

Ninth lord (father) Jupiter is placed in Taurus indicating obstruction/ removal from father i.e. it's a question of viewpoint. While father removes all obstructions to her name/fame, he is also causing obstruction in some other aspect, which was her personal life. Because the 9th lord is a great benefic Jupiter, beneficial results were seen in her life inspite of great exploitation.

The aṣṭama bhāva Sagittarius has Venus (spouse) afflicted by debilitated Rāhu showing that relationship with spouse could be very bad.

Both lordships and significations of planets should be considered. Note that the 11th lordship (elder brother) of Venus and natural signification of Jupiter as significator of elder brother has been ignored as she was an only child. However we cannot ignore the 'child' signification of Jupiter.

EXAMINE RELATIONSHIP OF INDIRA GANDHI WITH HER CHILDREN.

We have already seen Jupiter Putrakāraka in bādhaka in Indira Gandhi's chart and noted the *dainya parivartana* (malefic exchange) between Jupiter and Venus involving 6th and 11th houses. Therefore, the relationship with children (Jupiter) can get altered after their marriages (Venus).

Indira Gandhi (21) > Rajiv Gandhi (11): 18, 1 + 8 = 9: Atimitra; Therefore Rajiv Gandhi will prove to be a godsend in her life and an ideal son. From table of relationship categories this falls in 2 : 9 i.e. Indira Gandhi will prove to be 'Sampat' or wealth, growth source for Rajiv Gandhi.

Indira Gandhi (21) > Sanjay Gandhi (10) : 17; 1 + 7 = 8: Mitra; Sanjay Gandhi will have Mitra

relationship which includes all emotional bubbles and outburst but with family interest. From table of categories Indira Gandhi has 3 (Vipat) relationship Sanjay Gandhi can feel that his mother is always putting obstacles, rules of conduct and troubles on his path. These relationships are bound to alter after marriage.



Indira Gandhi (21) > Sonia Gandhi Sonia Maino (6): 13 = 4 (Kṣema) Indira Gandhi (21) Maneka Anand (27): 7 (Vadha) It is obvious from the above that Sonia Maino would prove to be the ideal daughter-in-law looking after home, security and well being and put Indira Gandhi at ease whereas Maneka Anand would cause serious hunt and injury or many even try to steal (Vadha Tārā).



In his autobiography a Khuswant Singh gives a detailed picture of Maneka's marriage and falling out with Indira Gandhi and leaving 1, Safdarjung Road (PM's residence) on 28th March 1984, four year after Sanjay Gandhi's death. We see the reason differently. After the death of Sanjay Gandhi, Maneka and Akbar Ahmed launched the political movement 'Sanjay Vichan Munch' in March 1984 when Indira Gandhi was in London. It was obvious that she was trying to steal (Vadha Tārā) the 'Nehru-Gandhi' political legacy as the inheritor Sanjay Gandhi was dead and in his place, the elder Rajiv Gandhi was already being prepared to take the reins of the Congress party. Maneka was Indira Gandhi's Sikh (Sagittarius) daughter-in-law and Indira Gandhi was assassinated on 31st October 1984 by her Sikh bodyguards, seven months after the episode. Dvisaptalī same doṣā is applicable in her chart and Mars daśā (second cycle) started on 10th November 1983 and in mars daśā Mars antardaśā, all this happened. Mars is her 5th lord (child) in PūrvaPhālguṇī nakṣatra and Rajiv Gandhi (PūrvaPhālguṇī janma) became P.M. inhariting her political legacy.

WHY DID SONIA GANDHI CHOOSE RAHUL INSTEAD OF PRIYANKA?

Sonia Gandhi	9th December 1946	Ārdrā	6
Rahul Gandhi	19th June 1970	Jyeṣṭhā	18
Priyanka Gandhi Vadra	12th January 1972	Anurādhā	17

Just as Indira Gandhi had two children Rajiv and Sanjay who had excellent Sampat-Atimitra relationship, so also Priyanka and Rahul is Sampat i.e. wealth, resources, constant support and fame for Priyanka while she is godsend for him.

Sonia Gandhi (6) > Rahul (18): 13, 1 + 3 = 4 Kṣema Sonia and Rahul have a Kṣema: Vadha relationship where Rahul will be viewed by her as security, comfort in life and one who can

put her at ease.

Sonia Gandhi (6) Priyanka (17): 12, 1 + 2 = 3 Vipata. Sonia Gandhi would view Priyanka as trouble and can get a lot of trouble from her daughter/in laws as Venus is bādhaka lord in her chart.

It is but natural that Sonia Gandhi will choose Kṣema relationship (Rahul) as she would be most comfortable with him. However it is likely that Rahul may take the 'Gandhi- Nehru political legacy from his mother even before she is fully ready to give it to him or comfortable about his lead.

REMEDIAL MEASURES

आवश्यके तारादिदानम
āvaśyake tārādidānam

मृत्यौ स्वर्णतिलान्विपद्यपि गुडं शाकं त्रिजन्मस्वथो
दद्यात्प्रत्यरितारकासु लवणं सर्वो विपत्प्रत्यरिः।
मृत्युश्चादिमपर्यये न शुभदोऽथैषां द्वितीयेऽशका।
नादिप्रान्त्यतृतीयकाः अथ शुभाः सर्वे तृतीय स्मृताः॥
योगस्य हेम करणस्य च धान्यमिन्दोः शङ्खे च तण्डुलणी तिथिवारयोश्च।
तारबलाय लवणान्यथ गाश्च राशेर्दद्याद् द्विजाय कनकं शुचिनाडिकायाः॥
mṛtyau svarṇatilānvipadyapi guḍaṁ śākaṁ trijanmasvatho
dadyātpratyaritārakāsu lavaṇaṁ sarvo vipatpratyariḥ।
mṛtyuścādimaparyaye na śubhado'thaiṣāṁ dvitīyeṁ'śakā।
nādiprāntyatṛtīyakāḥ atha śubhāḥ sarve tṛtīya smṛtāḥ॥
yogasya hema karaṇasya ca dhānyamindoḥ śaṅkhe ca taṇḍulaṇī tithivārayośca।
tārābalāya lavaṇānyatha gāśca rāśerdadyād dvijāya kanakaṁ śucināḍikāyāḥ॥

Remedial measures are necessary when one is under the daśā or antardaśā or under the unfavorable transit of Janma (1), vipat (3), pratyari (5) or vadha (7) nakṣatra. In the first cycle of the navtārā chakra, the vipat (3), pratyari (5) and vadha tārā (7) are considered very inauspicious. In the second cycle of navtārā chakra, the nakṣatra duration of 60 ghāṭikā is divided into three parts of 20 ghāṭikā each, which in spatial division translates to 4°26'40". The first one-third part of vipat tārā (3), second one-third part of pratyari tārā (5) and last one-third part of vadha tārā (7) are considered very inauspicious. In the last cycle, the dangers are considered to be of a lesser magnitude. During the daśā of the planets ruling these four nakṣatra in lagna navtārā chakra, evils can be predicted to occur and serious remedial measures need to be taken. Donations of the following are considered auspicious in temples.

Tārā	Sanskrit	Translation	Planet	Devatā
Janma (1)	*Śāka*	Green Vegetables	Mercury	Ganeśa
Vipat (3)	*Guda*	Brown natural sugar	Jupiter	Viṣnu
Pratyari (5)	*Lavaṇa*	Sea Salt	Moon	Durgā
Vadha (7)	*Svarṇa, Tila*	Gold, Sesame	Sun	Śiva

DONATIONS & PRAYERS

While donations can be made at any temple, donations of other articles of the concerned planet are also considered very auspicious. Rakṣa (protection) mantras are normally prescribed during the course of the malefic daśā or antardaśā.

For Mercury, donations of emerald, green stones, food for children and students is considered a kind act deserving the protection from Gaṇeśa. Offering of certain roots like the offering of radish (mūla) for mūla nakṣatra is considered auspicious. Planting of trees associated with one's Janma nakṣatra or taking the root of a tree associated with the Janma nakṣatra and making an idol of Gaṇeśa for worship affords great protection. Mauna vrata, the vow of silence is also considered very auspicious during days ruled by Janma tārā, especially Janma nakṣatra. Silent mantras offered to Gaṇeśa during such days bears fruits.

Typical dhyāna (meditation) for offering refers to the items to be offered. For example, the dhyāna for Gaṇeśa reads –

गजाननं भूतगणादि सेवितम्
कपित्थ जम्बु फलसार भक्षणम्।
उमसुतम् शोकविनाश कारणम्
नममि विघ्नेश्वर पाद पङ्कजम्॥
gajānanam bhūtagaṇādi seevitam
kapittha jambu phalasāra bhakṣaṇam
umasutam śokavināśa kāraṇam
namami vighneśvara pāda paṅkajam

Mantra

ॐ गं ग्लौं गणपतये विघ्नविनाशिने स्वाहा ॥
om gaṁ glauṁ gaṇapataye vighnavināśine svāhā

The donation of yellow sapphire, sweets of every kind, clothes and spiritual and vedic books or donations to a preceptor or teacher brings the blessings of Jupiter. Viṣṇu delights in the praises of His devotees and to sing mantras that extol the virtues of Viṣṇu like the dvādaśākṣari mantra or the Viṣṇu sahasranāma is very auspicious in addition to mahāmantra singing. Viṣṇu avatāra to be worshipped is known from the lord of the vipat tārā while Narasiṁha bīja and mantra are the traditional protection remedies.

A donation of milk, drinking water facility, toilets and every form of support for mother or elderly ladies brings the blessings of the Moon. Pratyari refers to enemies (ari means enemy) and depending on the lord of the Pratyari tārā, the Mahāvidyā should be propitiated if birth is in kṛṣṇa pakṣa while the Navadurgā forms should be chosen for śukla pakṣa births. Kavaca (talisman) is traditionally prepared as a remedy. Śaktī followers prepare the Chāmuṇḍā kavaca with the Chāmuṇḍā mantra and Chaṇḍī pāṭha. Vaiṣṇava use the Bagalā kavaca while the Śaiva use Durgā kavaca.

A Donation of work, lighting facility, copper, ruby or support to father and elderly gentlemen brings the blessings of the Sun. Śiva relishes bathing (abhiśeka) all the time to cool the heat generated from consuming the poison of the many sinners in all the worlds. Rudra

abhiśeka is advised as the best remedy and in addition to the offering of water on the Śiva liñga for peace, milk can be offered for good health, honey for wealth and prosperity, bilva (wood apple) leaves for ending strife, battles or trouble from king and freedom from every kind of bondage, yoghurt form mental balance, flowers for love and affection and white sandalwood paste for respect.

The moot point is that during the days of lunar transit of the concerned tārā in navtārā chakra, these planets become weak like Mercury becoming weak during the Janma nakṣatra transit. Similarly during the daśā of the planets ruling the Janma, vipat, pratyari and vadha tārā from lagna navtārā chakra, the tattva – pṛthvi (Mercury), ākāśa (Jupiter), jala (Moon) and agni (Sun) respectively, become weak and the worship of the concerned devatā (refer table) strengthens the tattva removing all the blemish.

ILLUSTRATIONS

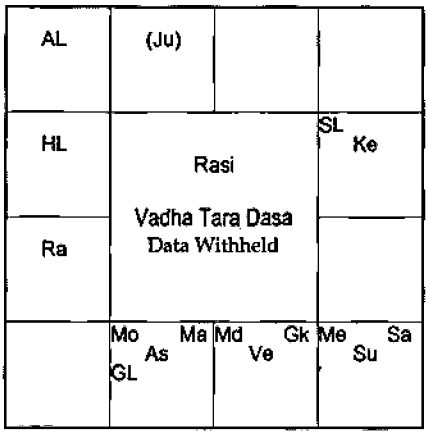
Chart 13: Vadha (Naidhana) Tārā case

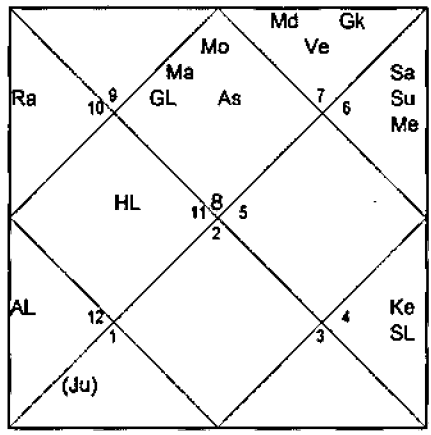
The Lagna is Scorpio and in Anurādhā nakṣatra. The navtārā chakra drawn from this lagna nakṣatra gives the effects of the Vimśottari daśā.

Tārā (Lagna)	Meaning	Cycle 1		Cycle 2		Cycle 3		Lord
Janma	Birth	17	Anurādhā	26	Uttara bhadra	8	Puṣya	Saturn
Sampat	Wealth	18	Jyeṣṭha	27	Revatī	9	Aśleṣā	Mercury
Vipat	Danger	19	Mūla	1	Aśvinī	10	Maghā	Ketu
Kṣema	Well-being	20	Pūrva Āsādha	2	Bharanī	11	P. Phālgunī	Venus
Pratyari	Obstacles	21	Uttara Āsādha	3	Kṛttikā	12	U. Phālgunī	Sun
Sādhaka	Achievement	22	Śrāvaṇa	4	Rohiṇī	13	Hastā	Moon
Naidhana	Death	23	Dhaniṣtha	5	Mṛgāśiras	14	Chitrā	Mars
Mitra	Friend	24	Śatabhiṣāj	6	Ārdrā	15	Svāti	Rāhu
Param Mitra	Good friend	25	Pūrva bhadra	7	Punarvasu	16	Viśākhā	Jupiter

Mars and the Moon are in Jyeṣṭhā nakṣatra indicating that the Moon not only suffers debility but also Jyeṣṭhā gaṇḍānta doṣa. The effects of such an afflicted Moon are sure to be felt in the daśā of Mars, which it conjoins whereas the daśā of Moon is expected to give the Rucaka Mahāpuruṣa yoga promised by Mars. To confirm our suspicions we noted that Mars is also the lord of the Naidhana (Vadha) tārā in the Lagna navtārā chakra.

During Mars daśā Mercury antardaśā, an employee of the native met with an accident (Ketu) when she went for a private errand during working hours. She knocked down a lady pedestrian who had multiple injuries (Mars) and the ensuing litigation threatened to shut down their business due to the huge multi-million dollars that the victim was claiming. Remedial measures included (1) regular chanting of the Bagalamukhi mantra to overcome the bādhaka effects leading to the court case at night and (2) constant worship of Lord Śiva who protects from the evils of Vadha tārā. The court case ended amicably and she did pay a very large compensation, but more out of her own desire to help the victim rather than an absurd amount that would close the business. Thereafter she felt her problems had ended and stopped the mantra.





As:	13 Sc 21	Su:	9 Vi 24 (PK)	Mo:	25 Sc 22 (AmK)	Ma:	25 Sc 22 (BK)
Me:	10 Vi 22 (PiK)	Ju (R):	27 Ar 22 (AK)	Ve:	4 Li 22 (GK)	Sa:	22 Vi 52 (MK)
Ra:	26 Cp 02 (DK)	Ke:	26 Cn 02	HL:	29 Aq 12	GL:	14 Sc 15

Vimsottari Dasa (started from Moon):
Mars MD: 2001-08-20 - 2008-08-20
Ket AD: 2006-02-13 - 2006-07-14
Moon PD: 2006-03-26 - 2006-04-07
Suksma -antardasas in this PD:
Moon: 2006-03-26 - 2006-03-27
Mars: 2006-03-27 - 2006-03-27
Rah: 2006-03-27 - 2006-03-29
Jup: 2006-03-29 - 2006-03-31
Sat: 2006-03-31 - 2006-04-02
Merc: 2006-04-02 - 2006-04-04
Ket: 2006-04-04 - 2006-04-04
Ven: 2006-04-04 - 2006-04-06
Sun: 2006-04-06 - 2006-04-07

Ketu is in bādhaka sign Cancer and the lord of the Vipat tārā. A conjoined period of Mars and Ketu could spell doom as these are the lords of the Vadha and Vipat tārā and both afflict the Moon (mind). In Ketu antardaśā of Mars daśā, she lost her mental balance. On March 28, 2006 (Mars daśā Ketu antara Moon pratyantara Rāhu sūkṣma period) she did not sleep and became anxious. Besides the other three, Rāhu is in Dhaniṣṭha nakṣatra ruled by Mars and which is a Vadha tārā in first cycle. That night the Moon was transiting Uttara bhadrapada nakṣatra which is Janma tārā (cycle 2) in lagna navtārā chakra. However, she was able to sleep well during Jupiter sūkṣma from 29-31 March. Saturn sūkṣma started on 31 March in the morning and that night she spent the night up again as the Moon transited Krittikā nakṣatra which is pratyari tārā in lagna navtārā chakra. She slowly slipped into a situation of not sleeping and called a doctor for sleeping pills which worked for some time but her dosage increased. She started to become very frightened and anxious about her work and feeling like a failure to her family. The doctors put her on antidepressants like Prosaic and Remaron.



She had to be taken to hospital on Friday May 5, 2006 (Mars daśā Ketu antara Rāhu pratyantara Moon sūkṣma). Note the daśā planets and compare with those on March 28. Shortly after the advent of Jupiter pratyantara on 9 May, her situation improved and she was released on May 12, 2006. Although medically released from hospital, she was to continue on drugs and was unable to function well due to continued anxiety, light-headedness and weakness. Remedial measures were required immediately and she was advised to obtain a Śiva liñga for daily worship at home where she could offer some milk and bathe everyday with water. She was advised to stop *sādhana* and spiritual practices she was doing


Shiva Linga

under whose ever guidance and to go for regular walks outdoors in the Sun. She did this for some time and her situation improved for two months. A more thorough solution should have included the worship of Śrī Matsya avatāra (Fish – Ketu incarnation) of Viṣṇu.

Next we look for planets in the nakṣatra of Mars – Mṛgāśirā, Chitrā or Dhaniṣṭha. Venus, a māraka for Scorpio lagna is in Chitrā nakṣatra and is conjoined Gulika (poisoning of system) in Libra. In Venus antardaśā of Mars daśā, the Naidhana (Vadha) tārā threatened her mental health again as the Moon is also involved. Jupiter retrograde in the 6th house without the aspect of any malefic planet is a great blessing in the chart. Its aspect on Venus is the source of the remedial measures and as 5th lord it indicates Lord Śiva. On 8 May 2007 during Mars daśā Venus antara Saturn pratyantara, she had become very weak with all the medication and had to be taken to hospital. We felt that this was not serious as Saturn in the 11th house is conjoined exalted Mercury and the Sun. In such a conjunction, it is Mercury which becomes very malefic giving the results of the Sun – Saturn affliction. She was discharged in a day. Keeping the forthcoming Mercury antardaśā in mind we suggested that the final remedies for the Vipat tārā be undertaken which included (1) Rudra abhiśeka in temple offering milk and honey bathing to the Śiva liñga with the recitation of Śrī Rudraṁ and (2) 1008 recitations (japa) of Mahā Mṛtyuñjaya mantra by a qualified priest with the offering of *bilva* (wood apple leaves). Due to the Saturn antardaśā, this got delayed as her photograph could not be obtained for the yajña (remedial worship in temple).

With the advent of Mercury pratyantara in the Mars-Venus period, she became worse and very depressed. She was taken to the hospital and there was talk about institutionalizing her and started creating legal documents to declare her incompetent so that she would not even be able to sign a check. However, we had already said that after July she would start to improve when the Sun would be in trines to her āruḍha lagna in Pisces. This time the remedial measures were taken up very seriously and the *yajña* was done with the Rudra abhiśeka and Mahā Mṛtyuñjaya recitation. She started to recover miraculously and the doctors in America were very pleasantly surprised. By the time Venus antara ended, there was no sign of the disease although she did get depressed now and then, when the Moon transits those sensitive nakṣatra.



~ Chapter V ~
Special Nakṣatra

Just as the birth nakṣatra is called Janma Tārā, there are special names for some of the nakṣatra from Janma Tārā and Lagna Tārā in the 28 (or 27 nakṣatra scheme).

JĀTI NAKṢATRA

Jāti the 4th nakṣatra, is generally understand to mean caste, but it specifically refers to the form of existence, like man or animal. It refers to the life style and life path, which a person finds comfortable, ease or natural. It is the state into which one is born and re-birth is also seen from this nakṣatra. It is the defining characteristics of a group of people, club, Caste, creed or even a species of animal. It is the fire place where food is shared or oblation given and the future of a family, lineage etc. is seen from this star.

KARMA TĀRĀ

Karma Tārā, the 10th nakṣatra (27 Star Scheme), is also called Dvija (from *Dvi-janma* i.e. Second birth) tārā as it is exactly trine to birth star and the janma tārā of 2nd cycle. Dvija means twice-born where the second birth is for the purpose of Karma (Career, work, action). According to jyotiṣa, every creature has a Karma Tārā and is a dvija when he begins to work. He is a Vedic follower only if he learns to offer all Karma to God. This nakṣatra is his office, occupation and defines his obligations to society and special duties based on nature of nakṣatra and planets involved. It includes all religions acts and rites or ceremonies as well as knowledge related to his work, his ability to labour and activities involved. It is the 'fate' side of karma where some things are thrust on an individual even without his planning or seeking the same.

NAIDHANA TĀRĀ

Naidhana Tārā, 7th Nakṣatra, is the Vadha star of the first navatārā cycle is the naidhana tārā who is responsible for his death or death-like suffering.

DEŚA TĀRĀ

Deśa Tārā is the 12th nakṣatra in 28 star scheme. Deśa means a region in general or place in particular and includes the modern nation-state concept. It is not the place of birth but the one to which an individual is fated to go for fulfilling his karma. Places indicated by this nakṣatra will prove to be auspicious or otherwise depending on nature of planets involved, nature of nakṣatra etc. This nakṣatra is normally in the 5th house and if Venus is associated with it, it shows deep love for one's country/nation. Such people can sacrifice their lives for their motherland. Generally jala tattva planets associating with this nakṣatra bring in lots of love and emotions. What we do for our country or what our country does to us, is known

from this nakṣatra.

ĀDHANA TĀRĀ

Ādhana Tārā, the 19th nakṣatra (Janma tārā of 3rd cycle), is the root of creation of the being. In the natural zodiac this is mūla (root) nakṣatra. It shows those things that help create the individual and shape his destiny. It kindles the creative fire and represents the spiritual guides and dharma gurus. This tārā is also examined for all spiritual learning from a guru like Brahma Vidyā or even jyotiṣa which is a vedāṅga. Father is seen from the Ādhāna tārā, especially his fortunes. One's real roots are seen from the Ādhāna nakṣatra which is mūla for the natural zodiac. However, Mother is seen from the 8th nakṣatra, the one following the naidhana tārā.

SAṄGHAṬIKĀ TĀRĀ

Saṅghaṭikā Tārā is the 16th nakṣatra in 28 star scheme. *Saṅgha* means to assemble or meet like yoking or joining people into marriages, families, clubs and associations for various social, political or other purposes. All details of such associations and benefits or troubles accruing can be studied from the Saṅghaṭikā nakaṣtra. Marriage is specifically seen from the Saṅghaṭikā Tārā. Treating this as the star of spouse, the 7th nakṣatra is seen for Father-in-law as this is the Ādhana Tārā reckoned from Saṅghaṭikā Tārā. Mother-in-law is seen from the 23rd nakṣatra, which is the 8th nakṣatra reckoned from Saṅghaṭikā Tārā.

VAINĀŚIKA TĀRĀ

Vaināśika Tārā, the 22nd nakṣatra (in 28 nakṣatra scheme), is responsible for the destruction of the individual thereby giving use to spiritual realization and brings one face to face with life's truths.

MĀNASA TĀRĀ

Mānaṣa Tārā, the 25th nakṣatra (in 28 nakṣatra scheme), shows the impelling thoughts of the mind and typical mental attitude and attribute. It is the mental strength of the individual and insanity and other mental disease find their roots in this nakṣatra.

SĀMUDĀYIKA TĀRĀ

Sāmudāyika Tārā, the 18th nakṣatra (in 28 star scheme), is the net result of all Karma, the sun total of all actions, thoughts and feelings. It decides the nature of the final result and is, in that sense, a king among the nakṣatras. It is the collector of taxes and debts from this net produce and provides the 'inheritor' of the our goods deeds i.e. the crown prince.

ABHIṢEKA TĀRĀ

Abhiṣeka Tārā, the 28th nakṣatra (in 28 star scheme), is the coronation being a parama mitra of 3rd cycle. It also shows inheritance from elder like the coronation of a king after death of father while the Sāmudāyika shows the next in line. These are all blessings from God (or a curse if afflicted). It refers to the oblations given to the various deities like *Rudrābhiṣeka*, Viṣṇu or Devī abhiṣeka and resembles bathing of deities. This is the seat of the raja guru or

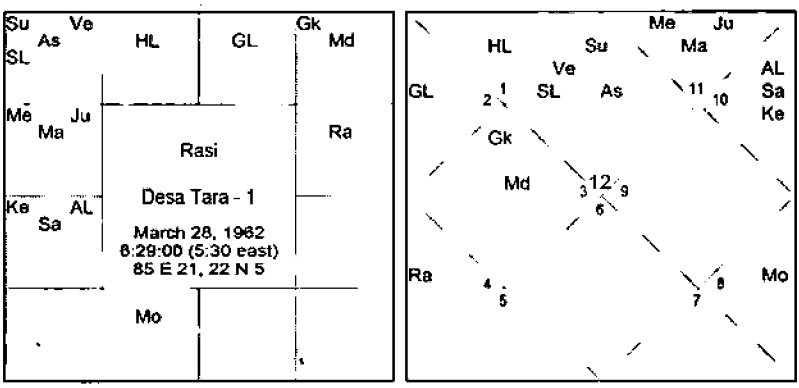
the dīkṣa guru who crowns you with the knowledge and abilities that grant mokṣa or recognition.

These special nakṣatra have to be studied both from Lagna and Janma nakṣatra and prediction should be made after careful evaluation of these nakṣatra and their lords (Viṁśottarī scheme). In case of Abhijit, use Sun as lord as this nakṣatra is mostly in Uttarāṣāḍha.

ILLUSTRATIONS

DEŚA TĀRĀ (12TH NAKṢATRA)

Chart 14: Deśa tārā Case 1


Su Ve As SL HL GL Gk Md
Me Ju Ma Ra
Rasi
Desa Tara - 1
March 28, 1962
8:29:00 (5:30 east)
85 E 21, 22 N 5
Ke AL Sa Mo
Me Ju Ma
HL Su Ve
GL SL As Gk
Md Ra Mo
1 2 3 4 5 6 7 8 9 10 11 12

As:	26 Pi 25	Su:	13 Pi 33 (PK)	Mo:	29 Sc 41 (AK)	Ma:	19 Aq 00 (MK)
Me:	26 Aq 03 (BK)	Ju:	7 Aq 08 (DK)	Ve:	28 Pi 08 (AmK)	Sa:	15 Cp 44 (PiK)
Ra:	22 Cn 08 (GK)	Ke:	22 Cp 08	HL:	5 Ar 01	GL:	7 Ta 15

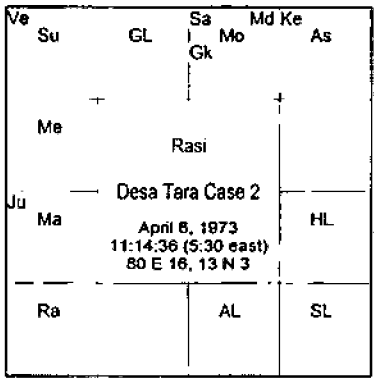
Male born 28th March 1962, 6:29 AM, 85E21', 22N05'. Lagna is in Revatī nakṣatra gaṇḍānta and Moon AK is also in Jyeṣṭhā gaṇḍānta. A prediction was made by Late. Pt. Jagannath Rath on studying the chart of the baby boy that around his 21st year he would go to a foreign land to learn and live and will own many fine vehicles.

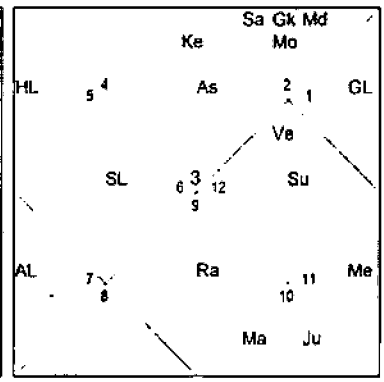
Deśa nakṣatra (12 in 28 star scheme) from Lagna is Pūrva Phālguṇī ruled by Venus which is exalted and vargottama in lagna in Pisces. Deśa Nakṣatra from Moon is Aśvinī nakṣatra which does not have any planetary conjunctions but is conjoined the Horā Lagna promising wealth. Ketu, lord of Aśvinī conjoins Saturn, and Saturn shall give its results. In 1983 (Venus daśā Saturn antardaśā Ketu pratyantara) the native went to America for higher education and lived there ever since. This must be supported by other combination in the chart which show foreign residence like afflictions to 4th house, 4th lord associated with foreign house or lords of such houses etc. Lords of deśa tārā in gaṇḍānta or involved in such yoga with bādhaka house or lord confirms foreign travel. In this chart, the main rājayoga (Mālavya Mahāpuruṣa Yoga) giver Venus is lord of deśa tārā in gaṇḍānta.

However, the native loves India (motherland) so much that he has not changed his citizenship in spite of being in the US for decades. Note the influence of the Venus lordship of Deśa nakṣatra.

Chart 15: Deśa tārā Case 2

Male born 6th April 1973, 11:14':36" AM IST 80E16', 13N03'. Deśa tārā from lagna is Anurādhā ruled by Saturn which is also lord of 8th & 9th houses and is placed in 12th house





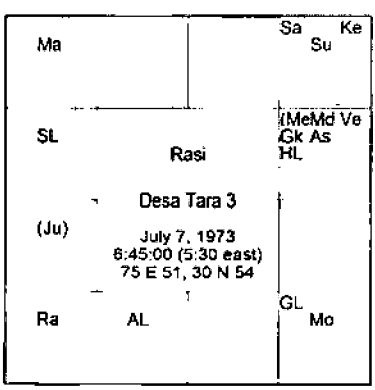
As:	12 Ge 30	Su:	22 Pi 49 (AmK)	Mo:	0 Ta 09 (DK)	Ma:	13 Cp 53 (PK)
Me:	25 Aq 36 (AK)	Ju:	14 Cp 16 (PiK)	Ve:	21 Pi 54 (MK)	Sa:	22 Ta 31 (BK)
Ra:	18 Sg 43 (GK)	Ke:	18 Ge 43	HL:	28 Le 46	GL:	23 Ar 01

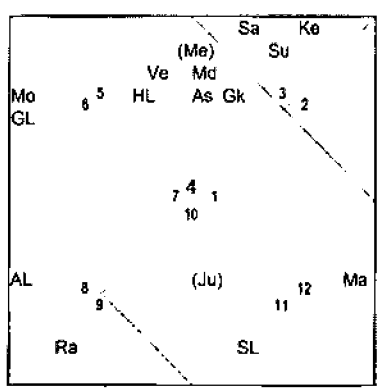
of foreign residence and is also afflicted by Maṇḍi and Gulikā although well conjoined exalted Moon.

Deśa tārā from Moon is Citrā ruled by Mars which is exalted in 8th house but conjoined debilitated bādhaka lord Jupiter. Rāhu is also debilitated in bādhaka house. He travelled abroad on 23rd August 1997 in Rāhu daśā Jupiter antardaśā and has decided to settle there. Early death of the Mother is seen from the placement of mātṛkāraka Moon in rāśi sandhi of Taurus as Venus the lord of mātṛ-tārā is placed in 10th house Pisces (generally 10th house is māraka for mother). Similarly, the mātṛ-tārā from the natal Moon is Maghā whose lord Ketu is debilitated in lagna showing the sudden death of mother in early life. Fortunes of father and one's roots are from the Ādhāna nakṣatra which is Uttara Āsāḍha (from Moon) ruled by Sun which is also placed in 10th house which is the bādhaka sign from the 4th house (home). Father remarried after mother's death and has children from second marriage. The native has feels ignored and does not consider his father's house as a home. The Ādhāna tārā from lagna nakṣatra is Dhaniṣṭha ruled by Mars which is conjoined a debilitated 10th lord Jupiter and bādhakeśa in 8th house. No doubt then that he would settle in a foreign land, leaving difficult memories behind like Kārtikeya (read story of Krittikā nakṣatra under Purāṇic Lessons).

Chart 16: Deśa tārā Case 3

Female born 7th July 1973 at 6:45' AM IST 75E51', 30N54. Deśa tārā from Lagna is Mūla ruled by Ketu which is placed in 12th house of foreign residence and is afflicted by the Sun + Saturn combination.





As:	6 Cn 30	Su:	21 Ge 18 (AK)	Mo:	17 Vi 47 (AmK)	Ma:	18 Pi 50 (BK)
Me (R):	9 Cn 51 (GK)	Ju (R):	16 Cp 33 (MK)	Ve:	14 Cn 39 (PK)	Sa:	3 Ge 26 (DK)
Ra:	13 Sg 51 (PiK)	Ke:	13 Ge 51	HL:	29 Cn 06	GL:	25 Vi 52

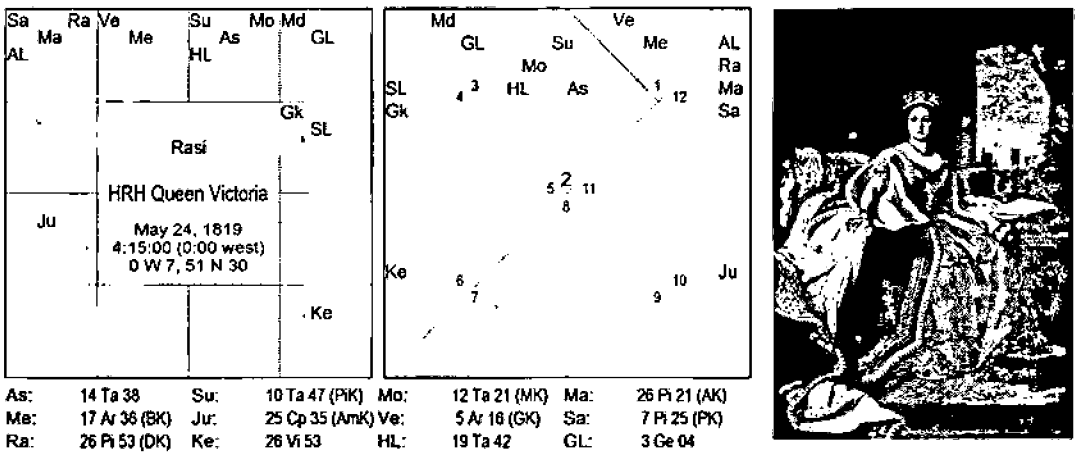
Deśa nakṣatra from Moon is Dhaniṣṭhā ruled by Mars which is placed in 9th house of long journey (foreign) and children (stri jātaka). Bādhaka Venus is in Lagna with Maṇḍi's Gulikā and 12th lord Mercury. She travelled abroad (USA) on 10th February 1997 in Rāhu daśā Venus

antardaśā. It is pertinent to note that the Saṅghaṭika tārā is Revatī which shows marriage/spouse and Mars the lord of deśa nakṣatra (Dhaniṣṭha) is placed in Saṅghaṭika nakṣatra in ninth house (foreign, long distance travel) showing marriage will happen after going to foreign country but with someone from one's home/culture.

MĀNASA NAKṢATRA

Mānasa nakṣatra is examined from lagna to understand the pressures one can withstand while making decisions (intelligence, viveka lagna) while the same from Moon (Janma tārā) shows the general state of thoughts in the mind. Mānasa nakṣatra is understood as the domain of Rudra which must always be pacified and kept cool and calm. Cold planets are welcome in this nakṣatra although they can cause some depression while hot planets are dangerous as they can lead to uncontrolled rage and scheizophrenia, the Sun being the worst. Generally planets placed in mānasa (mental) nakṣatra should be strong as weak planets bring serious weaknesses in the mind.

Chart 17: Queen Victoria


Sa Ra Ve Su Mo Md
Ma Me As GL
AL HL
Gk SL
Rasi
HRH Queen Victoria
May 24, 1819
4:15:00 (0:00 west)
0 W 7, 51 N 30
Ju
Ke
Md Ve
GL Su Me AL
Mo Ra
SL HL As Ma
Gk Sa
Ke Ju
As: 14 Ta 38 Su: 10 Ta 47 (PiK) Mo: 12 Ta 21 (MK) Ma: 26 Pi 21 (AK)
Me: 17 Ar 36 (BK) Ju: 25 Cp 35 (AmK) Ve: 5 Ar 16 (GK) Sa: 7 Pi 25 (PK)
Ra: 26 Pi 53 (DK) Ke: 26 Vi 53 HL: 19 Ta 42 GL: 3 Ge 04

Mānasa nakṣatra from lagna and Moon is Revatī occupied by ātmakāraka Mars and darakāraka Rāhu. While the presence of Mars can bring nervous disorders due to shock, Rāhu shows the ability to handle everything very diplomatically. Rāhu is Vargottama and is very well placed in Pisces. Her greatest strength and joy was her husband Prince Albert.

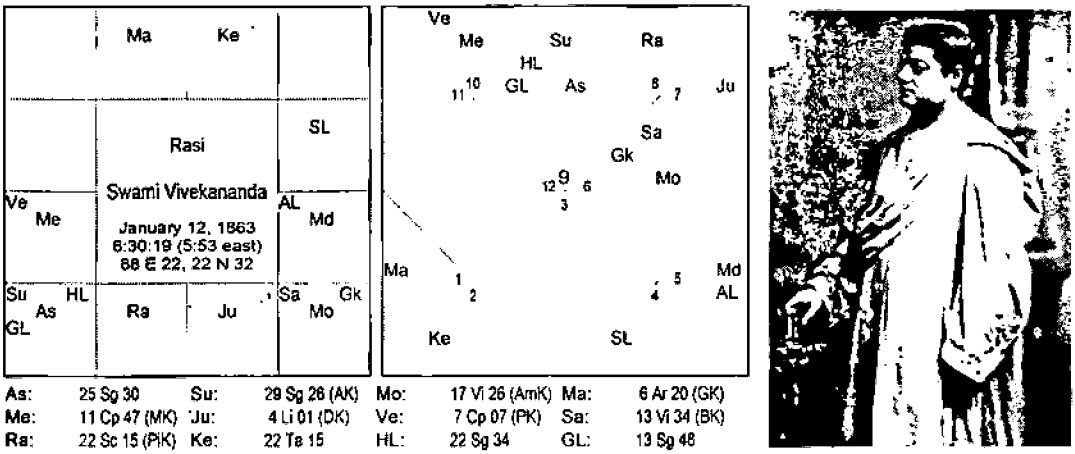
She suffered a nervous breakdown after her mother death on 11th March 1861 (Mars is sthira mātṛ kāraka) and went into deep depression after the death of her husband Prince Albert on 14th December 1862 due to typhoid fever. Mātṛ-tārā is Pūrva Phālguṇī (8th from natal Moon, Janma nakṣatra) which is unoccupied and its lord Venus is placed in the 12th house in Aśvinī nakṣatra (without gaṇḍānta but in 2nd pada which has afflictions as well). Both deaths occurred in Venus antardaśā of Jupiter daśā.

She was known for her mental strength which is seen from Vargottama Rāhu (stronger than Mars, higher longitude) in Mānasa nakṣatra. Rāhu is the lord of deśa nakṣatra Svātī show-

ing that thoughts about homeland and country are always in the mind and since the planet is Rāhu which is in Pisces, it shows high diplomacy and culture besides thoughts related to great development and growth. Rāhu is a *bhogī* (enjoyer) and promises ever kind of enjoyment for the people of her deśa (nation). This was the secret to the golden Victorian age in the history of England.

These planets dominant the thoughts and diplomacy, statecraft (Rāhu), lands, kingdom expansion beyond seas (Mars) are some of the subjects. Since there are planets in the mānasa nakṣatra, the lords Mercury has been ignored. Further Rāhu is 10th lord and Mars is 7th lord showing people in work and spouse capable of influencing thoughts.

Chart 18: Swami Vivekananda



As:	25 Sg 30	Su:	29 Sg 26 (AK)	Mo:	17 Vi 26 (AmK)	Ma:	6 Ar 20 (GK)
Me:	11 Cp 47 (MK)	Ju:	4 Li 01 (DK)	Ve:	7 Cp 07 (PK)	Sa:	13 Vi 34 (BK)
Ra:	22 Sc 15 (PiK)	Ke:	22 Ta 15	HL:	22 Sg 34	GL:	13 Sg 48

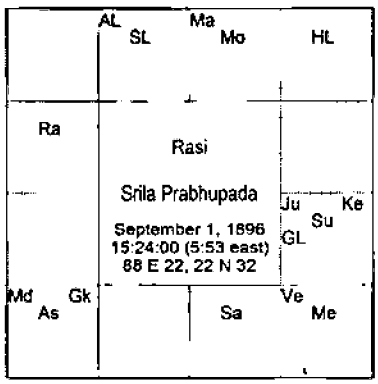
Mānasa nakṣatra from Moon is Āśleṣā unoccupied and ruled by Mercury the planet of learning which is in 6th house from Āruḍha lagna in strength showing renunciation from all material wants. This is a necessary condition domination the mind and consciousness of the person. The conjunction of Venus with Mercury in the 6th house from AL also requires the renunciation of marriage and sexuality and adherence to celibacy. These thoughts dominate the mind so much so that while Swamiji was completely renounced from all material wants, only once did a thought of sexuality creep into his consciousness and he punished himself by sitting on an open oven (bucket type) of burning charcoal. His backside was burnt and the bad thoughts left him forever. Venus is placed in Uttara Āsāḍha nakṣatra ruled by the Sun which is the ātmakāraka showing how the soul chooses to punish the body which does not listen to the inner voice: Sun rules fires and the burning charcoal.

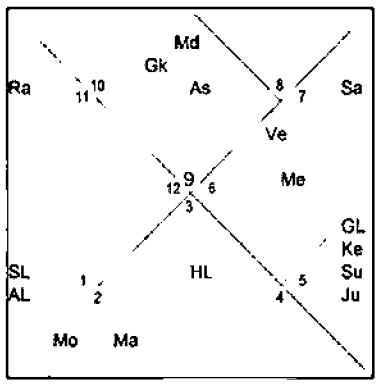
Mānasa nakṣatra from lagna is the pure Viśākhā ruled by Jupiter and unoccupied showing thoughts of spiritual master as Jupiter is in 3rd house (upadeśa, mantra) from āruḍha lagna. It is because these planets Jupiter (Guru) and Mercury (Śiṣya, Learner) dominate the mind and are in mutual quadrants forming paraspara yoga that Swamiji was able to establish the Guru-Śiṣya parampara under the spiritual umbrella of his guru Sri Ramakrishna during Jupiter daśā. In Jupiter daśā and antardaśā, Swami Vivekananda addressed the world Parliament of Religions in Chicago (1893). Note that Jupiter is lord of mānasa tārā from

lagna and will make the intelligence function in the best interests of life's objectives.

Father is seen from the Ādhāna tārā (27 nakṣatra scheme) which is Rohiṇī with Ketu in it in 6th house. This is not good for the longevity of father as Ketu is weak in Taurus. The Moon joins bhrātṛkāraka Saturn (guru) in the 10th house (fame) in Janma nakṣatra to show his guru Thakur Ramakrishna. Jupiter the lagna lord and lord of Mānasa nakṣatra from lagna is placed in the Jāti nakṣatra from Moon implying his life objective of establishing a spiritual (Jupiter) family (Jāti nakṣatra) which was the Ramakrishna Maṭh (Order of Monks).

Chart 19: Śrilā Prabhupada





As:	28 Sg 29	Su:	16 Le 59 (MK)	Mo:	27 Ta 47 (AmK)	Ma:	16 Ta 56 (PiK)
Me:	11 Vi 06 (PK)	Ju:	2 Le 02 (GK)	Ve:	1 Vi 46 (DK)	Sa:	21 Li 47 (BK)
Ra:	1 Aq 10 (AK)	Ke:	1 Le 10	HL:	7 Ge 33	GL:	23 Le 58



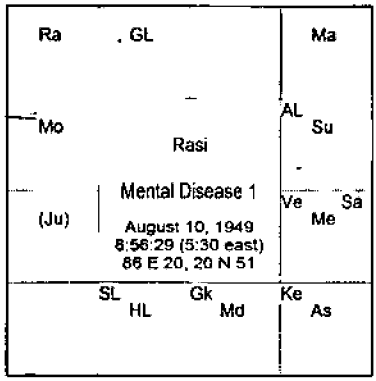
Mānasa tārā from Moon is Aśvinī ruled by mokṣa kāraka Ketu placed in the 9th house of temples. Most of the ISKON temples were built during the Ketu daśā (1971-78). Mānasa tārā from Lagna is Anurādhā ruled by Saturn which is exalted in Libra.

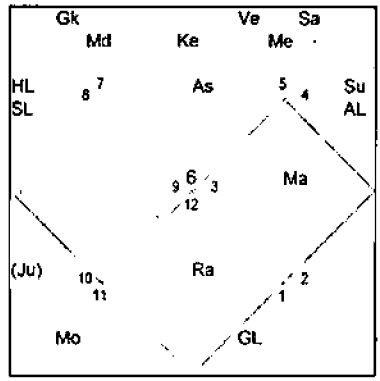
Note that this is the same as Swami Vivekananda – Libra shows western direction and movable sign shows long distance. Natural age of Saturn is 70 years or 36 years. Prabhupada sailed for USA in 1965 in this 70th year. Strong exalted Saturn shows a very determined mind.

The words of dīkṣa guru dominating mind and changing everything is best seen in the chart of Srila Prabhupada. The Ādhāna nakṣatra is Dhaniṣṭha (27 nakṣatra scheme) ruled by Mars which is placed in Rohiṇī in Abhiśeka nakṣatra showing the power of the dīkṣa guru Bhaktisiddhanta Sarasvatī Thakura as Mars is the lord of the 5th house (mantra lord) and 12th house (foreign residence). Bhaktisiddhanta Sarasvati Thakura wanted Prabhupada to go abroad and spread the Mahamantra as is clearly evident from the specific placement of Mars in Abhiśeka nakṣatra.

A special nakṣatra daśā called Caturasīṭi Sama daśā is applicable in this chart as the tenth lord Mercury is placed in the 10th house. Mars daśā, in this Caturasīṭi Sama daśā scheme, is from September, 1964 – 76. Prabhupada left for USA within a year (1965) after getting Visa and free transit in a ship and preached till the end of Mars daśā in 1976. He died after his mission was completed the next year in the fall of 1977.

Chart 20: Mental Disease Case – 1





As:	12 Vi 41	Su:	24 Cn 01 (AmK)	Mo:	9 Aq 15 (PiK)	Ma:	18 Ge 47 (BK)
Me:	8 Le 14 (PK)	Ju (R):	1 Cp 33 (DK)	Ve:	24 Le 22 (AK)	Sa:	13 Le 32 (MK)
Ra:	26 Pi 35 (GK)	Ke:	26 Vi 35	HL:	11 Sc 16	GL:	22 Ar 20

Mānasa nakṣatra from Moon is Uttarāṣāḍha occupied by a debilitated retrograde Vargottama Jupiter which is also bādhakeśa in the chart. Jupiter is also afflicted by aspect from Sun and Mars malefic lords of duṣthāna (3, 8, 12) showing curse of a brāhmaṇa that causes mental aberrations. Religions fanaticism or indulgence in black magic rites will surely lead to insanity. Events related to fire accidents (Jupiter rudrāṁśa results) will be the indication. Mānasa nakṣatra from lagna is Āśleṣa occupied by fiery Sun causing anger and heat in the head. Sun in the 11th house is always exalted as a superb placement by all standard texts. What is not mentioned is 'provided it is not in Mānasa nakṣatra'.

In Jupiter daśā Saturn antardaśā he consumed marijuana in college and was the president of the students union. He also dabbled with black magic and tantra. During Mercury antardaśā he joined a fine job and in Ketu he indulged in all kinds of black magic activities in remote tribal areas. During a play (theatre) there was a deadly fire and his stage was burnt down. The first signs of insanity surfaced. In Jupiter daśā Sun antardaśā he was declared schizophrenic and got electric shock treatment. By the time Jupiter daśā ended, he was a raving maniac.

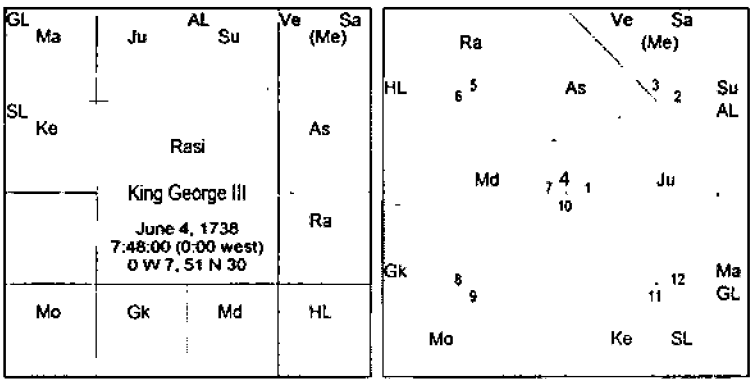
We agree that other combinations like unbroken Sarpa Yoga, Piśāca bādhaka etc. are present, but the crucial role of the Mānasa nakṣatra cannot be denied.

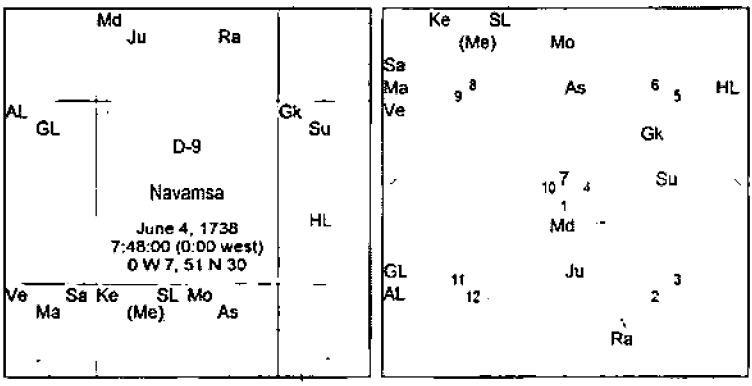
Chart 21: Mental Disease Case – 2

King George III born 24th May 1738 (OS) or 4th June 1738 (Gregorian); 7:48 AM LMT, London, England.

Mānasa nakṣatra from Moon is Viśākhā afflicted by Gulikā and ruled by Jupiter. Gulikā indicates poisons in the body and since it is in mānasa nakṣatra, it will affect the mind. This is the most important nakṣatra to watch. Mānasa nakṣatra from lagna is Rohiṇī occupied by the Sun in the 11th house once again we find the 11th house Sūrya damaging the mind by causing angry thoughts that can bring rage.

Prima facie, Jupiter is involved in a powerful dharma karmādhipati yoga having an exchange between 9th & 10th lords (Mars). It is also Vargottama, although placed in Aśvinī Gaṇḍanta. AU these yogas are under the control of Saturn because of a Graha Malika Yoga





As:	13 Cn 17	Su:	23 Ta 09 (AmK)	Mo:	20 Sg 45 (BK)	Ma:	17 Pi 02 (MK)
Me (R):	5 Ge 42 (GK)	Ju:	1 Ar 50 (DK)	Ve:	8 Ge 58 (PiK)	Sa:	7 Ge 08 (PK)
Ra:	4 Le 01 (AK)	Ke:	4 Aq 01	HL:	23 Vi 58	GL:	25 Pi 26



originating from the 8th house of inheritance (lorded by Saturn) and ending in 12th house of los (placement of Saturn). King George III will always be remembered as "the king who lost America"... on 4th July 1776 during Rāhu daśā Saturn antardaśā. His marriage (8th September 1761) and coronation (22nd September 1761) occurred in Moon daśā Venus antardaśā but in Mercury and Ketu Pratyantara respectively. Mūla nakṣatra ruled by Ketu is the Abhiṣeka (coronations) tārā. George III had a stammering speech (Ketu in 2nd house in navāṁśa with Mercury) was very sensual and embarrassingly emotional (Moon in navāṁśa lagna which is also 4th house from Janma lagna in emotional Cancer). He was definitely sadistic (7th lord with Mars, Venus and Saturn) and loved getting whipped.

In addition to the above, the naidhana tārā is Pūrva Bhadrapada ruled by Jupiter indicating the danger of death like suffering during its daśā. The positive side of Jupiter we see in the marriage of King George III as the Saṅghaṭika nakṣatra is Punarvasu which is also ruled by Jupiter but is unoccupied by any planet. Punarvasu meaning return of light shows that the initial attempts would be unsuccessful and that marriage would occur when light returned into his life. In 1759 (Moon daśā Mercury antardaśā) George expressed desire for Lady Sarah Lennox, daughter of the Duke of Richmond, but Lord Bute advised against the match. Another match with Princess Sophia Caroline of Brunswick-Wolfenbüttel advised by the King was resisted. With the death of his grandfather King George II on October 25, 1760 (Ketu antardaśā) his match with Duchess Sophia Charlotte of Mecklenburg-Strelitz was finalised. Note that the Sun is pratyari for Punarvasu nakṣatra and it is only after death of King, father or such authority figure that a fresh light comes. They married on September 8, 1761 (Venus antardaśā, as it is lord of navāṁśa lagna) and unlike the other Hanoverian

predecessors and his sons, King George III never had any mistress or external liaison. Their marriage was very happy and produced 15 children – nine sons and six daughters.

Madness caused Regency crisis of 1788: With the advent of Jupiter daśā in April 1788 he started suffering from acute Porphyria which affected his nervous system resulting in acute abdominal pain, acute neuropathy, seizures and mental disturbances including hallucinations, anxiety and paranoia. By summer his mental health deteriorated, yet he discharged some duties like proroguing Parliament from Sep 25. Although others have done retrospective diagnosis as "manic depressive psychosis[1]", the real disease is most likely Porphyria[2]. During the prorogation [daśā: Jup-Jup-Sat] George III became deranged and posed a threat to his own life. When Parliament reconvened on Nov 20, the King was unable to make the customary speech from the Throne resulting in the freezing or Parliamentary business. For three months the debate on Regency appointment continued to the point where an "unconstitutional and illegal[3]" plan was set into motion on 3 Feb 1789[4]. But before it could be passed in Parliament, the King recovered[5] and declared retroactively that the instrument authorising the Lords Commissioners to act was valid, thereby setting a precedent for a regent to be appointed in case his health failed.

Although already virtually blind with cataracts and in pain from rheumatism, the death of youngest and favourite daughter, Princess Amelia[6] made him became dangerously ill. The melancholic scenes of distress and crying everyday destroyed his last threads of sanity. He accepted the need for the Regency Act 1811. By the end of 1811, George III had become permanently insane and lived in seclusion at Windsor Castle, incapable of any work or public appearances. His heir and son George Augustus Frederick served as Prince Regent from 1811 till the Kings death in 1820.

1 M. Guttmacher, in 1941

2 Papers presented -

(1) The Insanity of King George III: A Classic Case of Porphyria; Ida Macalpine & Richard Hunger, "The Insanity of King George III: A Classic Case of Porphyria", British Medical Journal, 1966, pp. 65-71.

(2) Porphyria in the Royal Houses of Stuart, Hanover and Prussia; Ida Macalpine, Richard Hunger, & Claude Rimington, "Porphyria in the Royal Houses of Stuart, Hanover and Prussia: A Followup Study of George III's Illness", British Medical Journal, 1968, pp. 7-18.

(3) Arsenic (which is known to be porphyrogenic) given to George III with antimony may have caused his porphyria; Cox TM, Jack N, Lofthouse S, Watling J, Haines J, Warren MJ (2005). "King George III and porphyria: an elemental hypothesis and investigation". Lancet 366 (9482): 332–5.

It is believed that Porphyria is the origin of vampire and werewolf (legends), based upon certain similarities between the condition and the folklore. While there are similarities, the stigma placed on suffers of the disease and their family was significant enough to disown any link. Sufferers of the disease Porphyria cutanea tarda present a clinical pathology where the skin has a strange sensitivity when exposed to light (sunlight) that causes scarring, abnormal hair growth and disfiguration. Of course transformation does not happen in a matter of hours as is shown in movies, but is definitely very rapid. Acute depression and despair are also seen in the patients. In addition, it was believed that the missing haemoglobin of the patients could be absorbed through the stomach (as in mosquitoes who drink blood directly instead of having to digest food to make blood) can be correlated to the Vampire or Werewolf's legendary haematophagy..

3 Prince of Wales's brother, the Duke of York, description of the Regency plan a part of which required the Lord Chancellor to affix the Great Seal without the King's consent and which was definitely a "glaring falsehood, palpable absurdity and could even be called a forgery, fraud" as stated by Edmund Burke.

4 Daśā: Jup-Jup-Merc: Mercury is the lord of the Samudāyika nakṣatra Aśleṣā and when things get complicated or very confusing, this nakṣatra takes everything into consideration and finds a solution. It is also the inheritor of one's legacy and shows the heir to a throne or a regent for a king.

5 Daśā: Jup-Jup-Ketu: Ketu is the lord of the Abhiśeka nakṣatra and brings divine blessings all of a sudden.

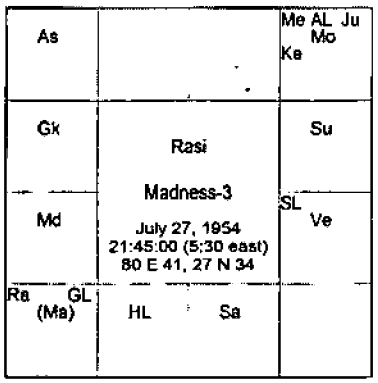
6 born 7 Aug 1783 at the Royal Lodge, Windsor; died 2 Nov 1810 (aged 27) at Augusta Lodge, Windsor; she was the youngest of George III and Queen Charlotte's fifteen children and the Kings favourite.

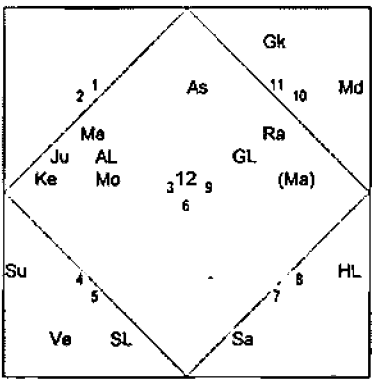
Finally on 29th Jan 1820, Saturn daśā Jupiter antardaśā he died completely blind and insane. Blindness is caused by an afflicted to the 10th house, and in thus case, Jupiter is in 10th house as the dispositor of Gulikā and in gaṇḍanta.

Note that in both cases the lord of Mānasa nakṣatra is in a shadow house from Sun i.e. 2, 6, 8 or 12th house.

Chart 22: Mental Disease Case – 3

Male born 27th July 1954, 9:45 PM IST, Sitapur, India 80E41, 27N34.





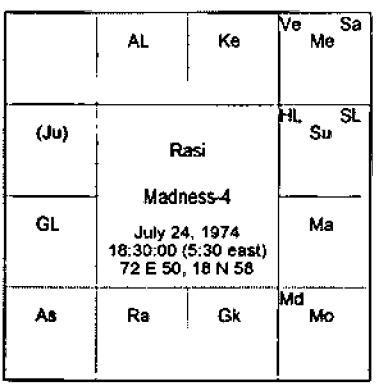
As:	5 Pi 42	Su:	10 Cn 52 (PiK)	Mo:	12 Ge 19 (MK)	Ma (R):	2 Sg 23 (DK)
Me:	21 Ge 09 (BK)	Ju:	21 Ge 12 (AmK)	Ve:	23 Le 05 (AK)	Sa:	9 Li 47 (PK)
Ra:	20 Sg 32 (GK)	Ke:	20 Ge 32	HL:	19 Sc 02	GL:	2 Sg 16

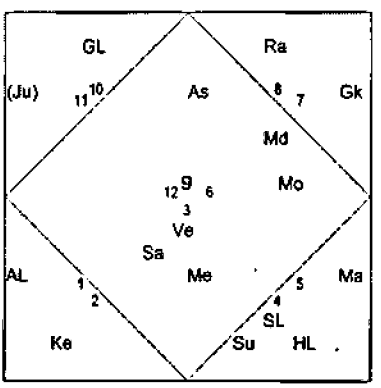
Mānasa nakṣatra from Moon is Bharaṇī ruled by Venus which is in 2nd house from Sun and maraṇa kāraka sthāna from lagna. Leo is aṣṭam-abhāva (nija doṣa) as per Vṛddha Kāraka (see table) and this shows diseases of a serious nature caused due to own faults. Venus indicates sexual indulgence and diseases that lead to insanity.

Mānasa nakṣatra from Lagna is Śrāvaṇa which is afflicted by Gulikā. Moon, the lord of Śrāvaṇa is afflicted by Ketu (eclipse combination), bādhaka lord Mercury and terrible aspect of Mars and Rāhu. Such a cursed Moon transfers au evil to Jupiter – curse of brāhmaṇa is present and effective in chart. The native suffered from madness from Jupiter daśā Ketu antardaśā and the insanity has presented over the decades.

Chart 23: Mental Disease Case – 4

Male born 24th July 1974; 6:30 PM; Mumbai, India.





As:	26 Sg 36	Su:	7 Cn 45 (PK)	Mo:	17 Vi 26 (MK)	Ma:	4 Le 36 (DK)
Me:	17 Ge 52 (BK)	Ju (R):	23 Aq 54 (AK)	Ve:	10 Ge 32 (PiK)	Sa:	17 Ge 55 (AmK)
Ra:	23 Sc 35 (GK)	Ke:	23 Ta 35	HL:	15 Cn 55	GL:	28 Cp 54

Mānasa nakṣatra from Moon is Āśleṣā occupied by the Sun in 8th house (nija doṣa) from lagna that bring long drawn diseases. The Sun heats up the head as seen in previous cases, causing rage. Cancer indicates food (ruled by Moon) and the Sun, as 9th lord indicates

a journey as well. Mercury, the lord of Āśleṣa nakṣatra is the bādhakeśa of the chart and is placed in 7th house (bādhaka) conjoining malefic 3rd and 6th lords Venus and Saturn.

Mānasa nakṣatra from Lagna is Viśākhā ruled by Jupiter and unoccupied. Jupiter is placed in 3rd house (short journeys). Both Mercury and Jupiter are in duṣthāna from the Sun. There are other factors as well like Moon's close conjunction with Gulikā. During Rāhu daśā Saturn antardarśā (1993), he, while in a journey (Venus, 3rd house) he was offered some food by a fellow passenger. He lost his senses and became very abnormal. Madness has been persistent since then.

Vainasika Tara: Black Magic

The native has a very classic combination for being subject to black magic. Sixth lord involved with the bādhakeśa or bādhaka house and a malefic shows that the native shall suffer due to black magic. In this chart, the bādhakeśa Mercury is placed in bādhaka house, although this generates Bhadra Mahāpuruṣa yoga, the effect of bādhaka are strong as the sixth lord Venus is also involved. Liquid substance (Venus rules liquids) shall be used to administer the kṣudra (black magic powder composed of various herbs and other obnoxious things). Saturn the lord of the 2nd house (food) conjoins to confirm that it shall be consumed and Saturn conjoining the black magic yoga in the bādhaka house confirms that it shall be used against the native. The strength of the black magic is seen in the conjunction of all the three planets in the same nakṣatra Ardrā which is ruled by Rāhu. Rāhu becoming the jīva (nakṣatra dispositor of a planet is its jīva) of so many houses as well as the black magic combination is placed in Āyus debility in the 12th house of secret enemies. Ardrā is also the Vainasika nakṣatra from Janma tārā and is hell bent on bringing forth destruction of the native. It is obvious that māraṇa tantra (black magic ritual and subsequent planting of kṣudra done with the object of killing) was used as the planets involved are Saturn and Rāhu.

The native survived as the bādhaka planets are fully aspected by the 5th house aspect (mantra dṛṣṭi) of Jupiter, which is a graha dṛṣṭi and Jupiter is also the ātmakāraka. This shows timely action by other people in the train and medical intervention like stomach wash. However, the damage had been done and the native is not mentally normal anymore.



~ Chapter VI ~
Nakṣatra Sight

THREE TYPES OF SIGHT

नक्षत्राणामधोमुखादिसंज्ञाः
nakṣatrāṇāmadhomukhādisaṁjñāḥ

मूलाहिमिश्रोग्रमधोमुखं भवेदूर्ध्वान्त्यमार्द्रेज्यहरित्रयं ध्रुवम्।
तिर्यङ्मुखं मैत्रकरानिलादिति ज्येष्ठाश्विभानीदृशकृत्यमेषु सत्॥
mūlāhimiśrogramadhomukhaṁ bhavedūrdhvāntyamārdrejyaharitrayaṁ dhruvam।
tiryaṅmukhaṁ maitrakarānilāditi jyeṣṭhāśvibhānīdṛśakṛtyameṣu sat॥

The 27 nakṣatra are grouped into three types of Adhomukha (downward sight), urdhava mukha (upward face/sight) and Tiryaṅga mukha (Forward/direct face/sight) reckoned from Mūlā nakṣatra (same as Kṛttikā - refer table). This is not about the quality of the vision, it is merely about the direction of sight or vision of the mind- down, up or straight (level).

ADHOMUKHA NAKṢATRA

All activities where the mind/body is downward focused are good to start in Adhomukha nakṣatra. These include digging wells and tanks, underground tunnels, mining, drilling; spiritual activities also require 'going deep into meditation or inside ones self and are best started in Adhomukha nakṣatra – Building temples, Churches, meditation retreats, burying treasures or burying the dead. Subjects requiring deep study and research like mathematics, jyotiṣa etc. are also initiated in downward sight nakṣatra. Entering caves, seeking the unknown, learning black magic or even yantra, tantra etc, succeed if started in adhomukha nakṣatra. Even if it is very difficult, if the nakṣatra favours, it grants life/longevity and sooner or later the objective is attained.

URDHVA MUKHA NAKṢATRA

All activities requiring (or symbolized by) upward sight succeed in urdhva mukha nakṣatra. Space missions and missiles are best launched in these nakṣatra. Joining a new job, club, association causes the reputation to go up and rise in career. Investment rise in value when made in urdhvamukha nakṣatra.

TIRYAṄGA MUKHA NAKṢATRA.

Straight sight nakṣatra are best suited for all mundane activities or such things where continuity is required. Sowing seeds ensures good crops and good seed availability for next season. Visiting or receiving friends causes the association to grow. Every kind of manu-

facturing or creation results in growth or more manufacturing. Vehicle, boats, cars etc. are good in these nakṣatra.

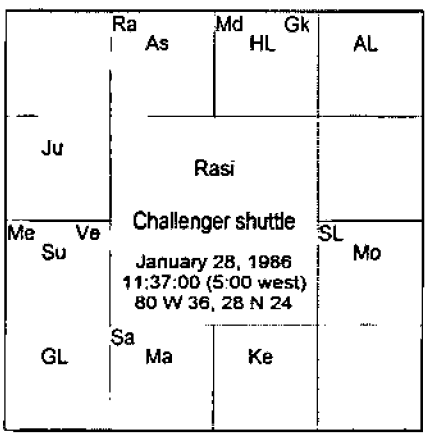
Urdhva mukha (upward sight) is an indication of Satva guṇa (planets – Sun, Moon, Jupiter) which is increased by urdhva mukha nakṣatra. Tiryaṅga mukha (straight/forward sight) is an indication of Rajas guṇa (planets – Mercury, Venus) which is controlled and harnessed well by the Tiryaṅga mukha nakṣatra. Adhomukha (down sight) is an indication of Tamas guṇa (planets – Mars, Saturn, Rāhu, Ketu) which is suppressed and overcome by the Athomukha nakṣatra. All three types lead to success and knowledge in respective areas when used well.

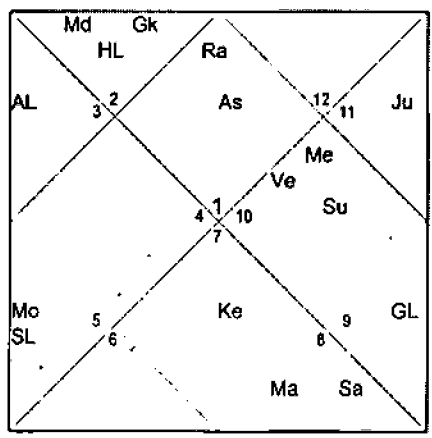
Table 19: Nakṣatra Sight

Adhomukha Looking DOWN Dṛṣṭi: Tamas Guṇa	Urdhavamukha Looking UP Dṛṣṭi: Satva Guṇa	Tiryaṅgamukha Looking AHEAD Dṛṣṭi: Rajas Guṇa
3 Kṛttikā	4 Rohiṇī	5 Mṛgaśirā
9 Āśleṣā	6 Ārdrā	7 Punarvasu
10 Maghā	8 Puṣya	13 Hasta
11 PūrvaPhālguṇī	12 Uttara Phālguṇī	14 Citrā
16 Viśākhā	21 Uttarāṣādha	15 Svāti
19 Mūla	22 Śrāvaṇa	17 Anurādhā
20 Pūrvaṣdha	23 Dhaniṣṭhā	18 Jyeṣṭhā
25 Pūrvabhādrapada	24 Śatabhiṣā	27 Revatī
2 Bharaṇī	26 Uttara bhādrapada	1 Aśvinī

ILLUSTRATION

Chart 24: Challenger Shuttle



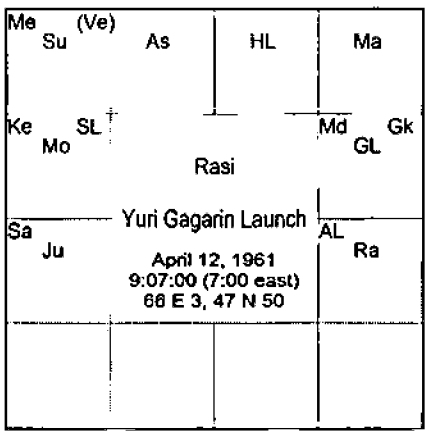


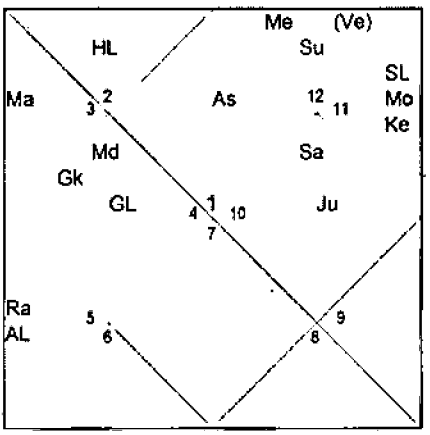
As:	12 Ar 26	Su:	14 Cp 49 (BK)	Mo:	17 Le 22 (AK)	Ma:	3 Sc 38 (GK)
Me:	12 Cp 29 (PK)	Ju:	0 Aq 52 (DK)	Ve:	16 Cp 59 (AmK)	Sa:	14 Sc 03 (MK)
Ra:	10 Ar 42	Ke:	10 Li 42	HL:	26 Ta 57	GL:	15 Sg 27

The challenger shuttle was finally launched (after various reschedules) on 28th January 1996 at 11:37 AM from Cape Canaveral, FL, USA. Besides various other dangerous combinations including Sarpa yoga and early death combination of Saturn (10th lord – leader) and Mars (Lagna & 8th lord), we see that the Moon is in PūrvaPhālguṇī nakṣatra. This is an adhomukha (downward sight) nakṣatra threatening that the shuttle could plunge down early. Both Sun and Venus, the lords of Rāśi and Nakṣatra of the Moon are afflicted by Mercury the lord of 3rd & 6th house in addition to receiving the baneful aspect of Saturn from 8th house.

The spacecraft disintegrated over the Atlantic Ocean barely 73 seconds after takeoff . The cause was attributed to the failure of an O-ring seal in its right solid rocket booster (SRB). In simpler words, the spacecraft 'ran out of fuel' and plunged down killing all seven crew members on board.

Chart 25: Yuri Gagarin Launch





As:	28 Ar 09	Su:	28 Pi 38 (AK)	Mo:	17 Aq 11 (MK)	Ma:	24 Ge 59 (BK)
Me:	9 Pi 31 (GK)	Ju:	10 Cp 58 (PK)	Ve (R):	26 Pi 51 (AmK)	Sa:	5 Cp 56 (DK)
Ra:	10 Le 41	Ke:	10 Aq 41	HL:	5 Ta 15	GL:	0 Cn 16



Yuri Gagarin (Youri Gagarine) was launched into space on April 12th, 1961 at 9:07 AM from Baikonour Cosmodrome, Kazakhastan (USSR). Besides various other excellent yogas, Jupiter the 9th & 12th lord (crucial for space travel) has *nīcabhaṅga* (cancellation of debility) by Saturn. The nakṣatra of the Moon was Śatabhiṣā which is normally very favourable for science and is also a Urdhvamukha (upward sight) nakṣatra. The conjunction of lords of 5th house (Sun) and 7th house (Venus) is a rājayoga bringing the blessings of Śiva that go beyond individual language or religion – a blessing for mankind. This launch placed the first man in space. The yoga is in 4th pada (108 pada number) of Revatī nakṣatra. The flight lasted 108 minutes!

ANDHĀDI NAKṢATRA

नक्षत्राणामन्धादिसंज्ञाः ॥ *nakṣatrāṇāmandhādisaṁjñāḥ*

Vision is based on the concept of 3 eyes (*tri-netra*) which are ruled by the Sun, Moon and Agni. There is yet another vision which is the supreme intelligence that guides all creatures symbolized as the Guru sitting atop the crown cakra of the head. Sun signifies the right eye for male and left eye for female charts in addition to focusing on duty. Moon is the reverse and signifies the left eye for men and right eye for women in addition to focusing on social life, food and wants. Agni is the third eye in the center of the forehead, the *ājña* cakra where the conscious mind functions and learning and knowledge manifest. Guru, the highest level is the highest intelligence functioning beyond what has been learnt or seeing beyond whatever information was available.

Coming to mental consciousness, we have four levels of vision depending on where the

consciousness dwells. If it dwells at the Moon level, it is called *'Sulocana'* and there is zero application of guru level intelligence while the native is fully aware of what is happening around and is a social creature reacting to environment stimuli. The other extreme is the brilliant scientist who is completely oblivious of the surroundings and is always engrossed in the highest thought. This is the 100% guru level and is called *'Andha'* meaning blind as even with his eyes open, he is blind to the happenings of the world. However, these are the people responsible for making human beings the superior race in the world. This is the level of the ṛṣi as they are always researching and developing.

TRAITS

1. Andha [blind] people are lost in their world of thoughts and words and have a very high sense of 'universal duty' where their work is something they enjoy very much. They can have very difficult personal lives unless this aspect is very strongly supported by the chart. They also have a good sense of world duty.
2. Manda [slow] people are those who really get to the goal through dint of hard work. They may not be as gifted as the 'Andha' people but compensate by being better organized and meticulous in their research. They have the best balance in life but can be lacking in social responsibilities. For example they are the kind very focused on their work and private life/family gets second while the neighbourhood is at the bottom of their list. They hardly donate.
3. Kāṇa [one – eyed]'people have the highest social responsibility and they are forever working for environment, controls, big business etc. They end up as the richest in society and are also the big donors. They are not as focused in doing work as they are in getting things done. Private life is also important and they do ponder on things beyond.
4. Sulocana [bright eye] people are always conscious about what's happening around. They peep into their neighbours yard, know exactly when to knock at a door to ask a favour and are always engrossed with their personal life. Social obligations and duties are the next important thing while excelling at work is not so important. Besides this, there is just no time to think about what protons are!

अन्धाक्षश्चिपटाक्षश्च काणाक्षो दिव्यलोचनः।
गणयेद्रोहिणीपूर्वं सप्तवारमनुक्रमात्॥
andhākṣaścipaṭākṣaśca kāṇākṣo divyalocanaḥ|
gaṇayedrohiṇīpūrvaṁ saptavāramanukramāt||

The 28 nakṣatra are divided into the 4 groups of Andha, Manda, Kāṇa and Sulocana reckoned from Rohiṇī (4) in the regular order.

Table 20: Andhādi Nakṣatra table

ANDHĀDI SAÑJÑĀM							
Andha		Manda		Kāṇa		Sulocana	
4	Rohiṇī	5	Mṛgaśirā	6	Ārdrā	7	Punarvasu
8	Puṣya	9	śleṣā	10	Maghā	11	Pūrva Phālgunī
12	Uttara Phālgunī	13	Hastā	14	Citrā	15	Svātī
16	Viśākhā	17	Anurādhā	18	Jyeṣṭhā	19	Mūla

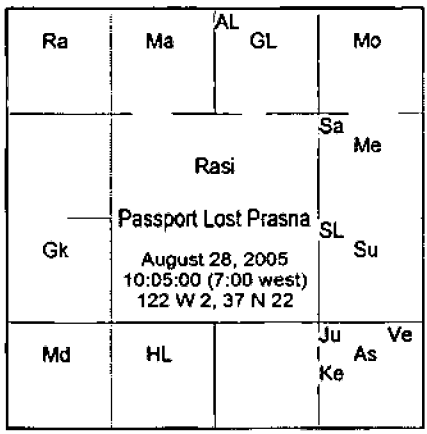
20	Pūrva aṣāḍha	21	Uttara aṣāḍha	22	Abhijit	23	Śrāvaṇa
24	Dhaniṣṭhā	25	Śatabhiṣā	26	Pūrva Bhadrapada	27	Uttara Bhadrapada
28	Revatī	1	Aśvinī	2	Bharaṇī	3	Kṛttikā

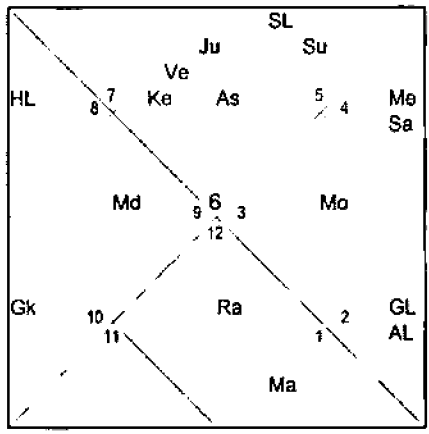
APPLICATION IN PRAŚNA

Horāry (Praśna) astrology uses a chart made for the moment of query. In the case of questions pertaining to lost or stolen objects,

1. Sulocana nakṣatra indicates that the object will not be found as 100% information has already been made available by the stars and further information is not forthcoming about the lost object or person.
2. Kāṇa nakṣatra indicates a poor chance of finding the same even if certain actions like detailed search are undertaken as the one-eyed nakṣatra shows that the information is not being assimilated properly or is not being understood.
3. Manda nakṣatra indicates that the object may be found (high probability) it a concerted systematic effort is made. Manda means slow and show a slow, prodding and research into the information available and clues slowly start falling in place.
4. Andha nakṣatra indicates a 100% surety of finding the lost object after a spark of intelligence or sometimes sheer good luck; either reminds or someone guides – it is the grace of the guru.

Chart 26: Lost Passport





As:	23 Vi 25	Su:	11 Le 33 (PiK)	Mo:	5 Ge 08 (DK)	Ma:	21 Ar 54 (BK)
Me:	24 Cn 19 (AK)	Ju:	23 Vi 58 (AmK)	Ve:	19 Vi 45 (MK)	Sa:	11 Cn 31 (PK)
Ra:	21 Pi 42 (GK)	Ke:	21 Vi 42	HL:	26 Sc 08	GL:	3 Ta 13

On the morning of 28th August 2005 a lady reported that her passport was missing along with that of her spouse. A chart was drawn for the moment and the 7th house is examined for lost/stolen objects.

(a). 7th lord Jupiter is placed in lagna with digbala [blessings of lord Śiva] indicating lost object will be found. Its conjunction with Ketu indicates a mistake made. Aspect of Saturn and its conjunctions with lagna lord Mercury shows fear of theft of passport, but this is not stronger than the Jupiter conjunction with Ketu.

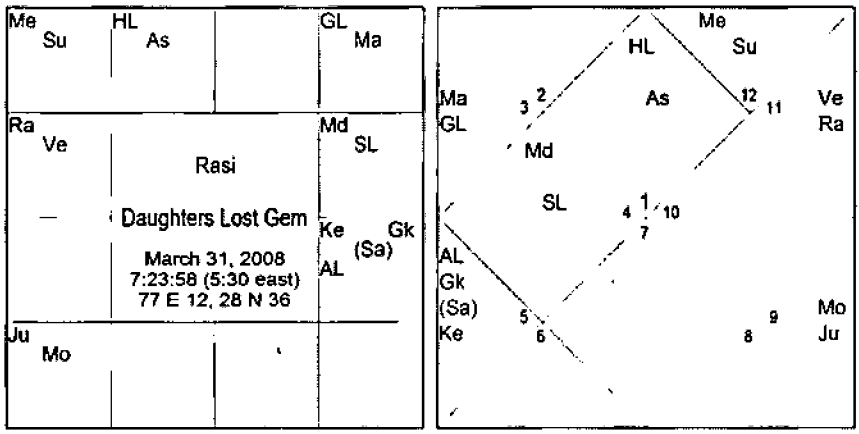
(b). Planet is placed in 7th house and should be considered for declaration of result instead of 7th lord. Rāhu is in Revatī nakṣatra which is 'Andha (Blind) nakṣatra confirming that passport will be found.

(c). 11th lord is Moon having parivartana yoga with lagna and 10th Mercury confirming that it shall be received/found in 2nd attempt in a few days at best.

(d). Place is seen from placement of 11th lord in Gemini showing transit place/airport (most likely among the alternatives) and not hotel (Cancer) although she suspected hotel.

She went to the airport and made inquiries and was informed about the possibility of finding lost things in "lost and found" section. She was asked to come again next day as it was a Sunday. The next day (Monday) she went back and got her pouch at the airport with the passport and money intact. The Moon strongly associated with the 11th and Lagna lord shows instant results like within a day or so.

Chart 27: Lost Jewelry



As:	9 Ar 54	Su:	16 Pi 46 (PiK)	Mo:	29 Sg 57 (AK)	Ma:	16 Ge 20 (PK)
Me:	1 Pi 18 (DK)	Ju:	26 Sg 03 (MK)	Ve:	28 Aq 26 (AmK)	Sa (R):	8 Le 38 (GK)
Ra:	1 Aq 36 (BK)	Ke:	1 Le 36	HL:	22 Ar 29	GL:	16 Ge 09

A lady enquired if the yellow sapphire pendants she had gifted to her daughters would be found and the implications of such a loss.

In Praśna, the lagna always represents the person making the query and 5th house will represent the children. This is Leo with two plants Ketu and Saturn in it showing two children (daughters). Ketu also indicates the younger daughter (longitude 1° 35') it has lesser longitude than Saturn (8° 37') showing a sickly unfortunate elder daughter. For theft/loss of articles used by daughter we treat Leo as 1st house and Aquarius (11th house) as 7th house. 7th lord Saturn in 1st house confirms theft/loss praśna (just like previous chart). Two planets in 7th house in Saturn sign shown theft/loss of 2 objects and Jupiter, Moon conjunction is in Sagittarius with Jupiter aspecting Saturn (7th lord) to confirm that a jewelry/gemstone (Moon) of yellow color (Jupiter) is the object.

Venus at a higher longitude shows the gemstone of the elder sister and its placement in Pūrva bhadrapada which is a one eyed Kāṇa nakṣatra indicates that the elder daughter is not speaking the full truth. In any case this is with another lady and is not going to be returned. Rāhu indicates the second gemstone and its placement in Dhaniṣṭha an Andha (blind) nakṣatra shows that the gemstone will be found, yet the conjunction of Ketu with Saturn shows thieving tendency and the daughter will never tell the truth to the mother.

We could not break the mothers heart and simply told her to ignore the loss and that something good always comes out of everything and that this can, hopefully make the girls more

responsible. Some may disagree with my approach, but it is nice to be kind.

Andhādi nakṣatra are also used for career directions (based on āruḍha lagna) as well as spiritual realizations and development using dṛgdaśā and other tools of jyotiṣa. We shall illustrate one specific use – charts of top scientists.

CAREER DIRECTIONS FOR SCIENTISTS/RESEARCH

Step 1. Determine the quadrant signs from Āruḍha lagna and select the strongest based on planets in signs and other standard strength rules (see book on Nārāyaṇa Daśā). If planets are not present, choose lords of quadrant signs.

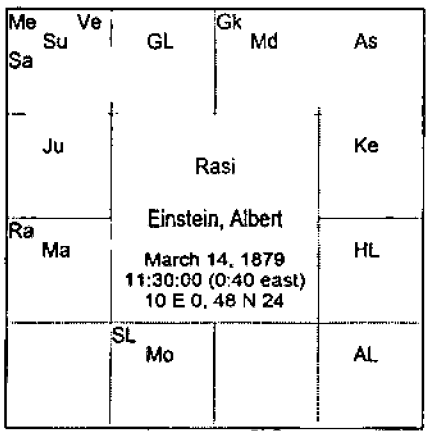
Step 2. Determine the strongest of planets and the nakṣatra occupied by it. If the planet is in Andha (blind) nakṣatra, the native will be a top scientist and genuine researcher. If it is in Manda (slow) nakṣatra then, instead of just brilliance, hard systematic work brings success. If in Kāṇa nakṣatra then he steals other peoples research and is a fraud. If in sulocana nakṣatra, he is far from research studies and is always managing people and jobs.

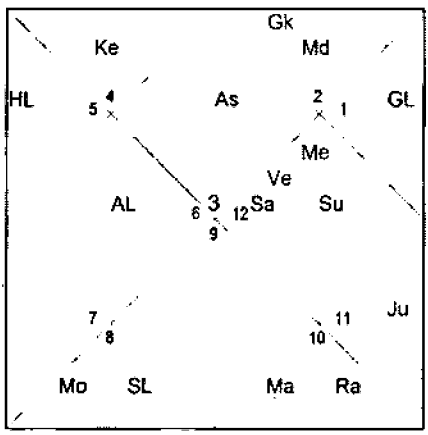
Note that the other nakṣatra are good for other profession and may not be suitable for science research.

Step 3. If the Sun is in setting houses (7th & 12th) then the native has the ability to question existing theories. If it is in 7th house from AL then he shall throw existing theories out of the window and redefine the subject with new theories and hypothesis. If the Sun is in rising house (1st & 8th) then he is more of a conformist. 1st is the real conformist while 8th is rejuvenation.

ILLUSTRATIONS

Chart 28: Albert Einstein







As:	19 Ge 29	Su:	1 Pi 20 (DK)	Mo:	22 Sc 21 (AmK)	Ma:	4 Cp 45 (GK)
Me:	10 Pi 59 (PiK)	Ju:	5 Aq 19 (PK)	Ve:	24 Pi 49 (AK)	Sa:	12 Pi 01 (MK)
Ra:	9 Cp 18 (BK)	Ke:	9 Cn 18	HL:	7 Le 50	GL:	2 Ar 55

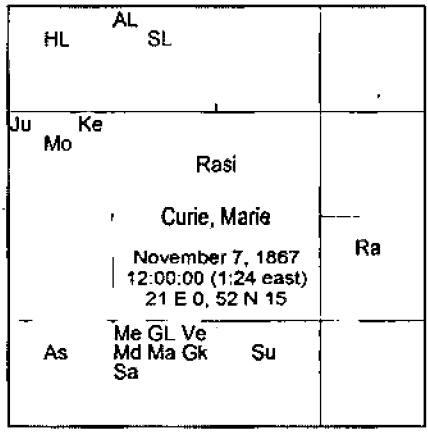
Āruḍha lagna is in Virgo and the four dual signs are in Kendra. Of these Pisces with four planets is the strongest of the planets in Pisces, Venus is the strongest. Venus is placed in Revatī

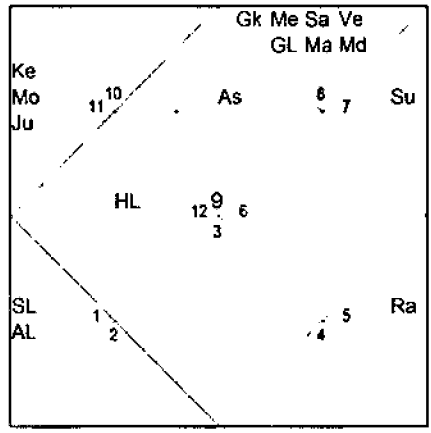
nakṣatra which is an Andha (blind) nakṣatra showing the birth of an absent minded professor who is brilliant and does genuine research. Sun in 7th house from Āruḍha lagna gives him the ability to throw existing theories out of the window and redefine the science.

Venus is also the ātmakāraka showing the 'soul level' involvement and that he will the king in his subject. Venus rules movement and transportation. Einstein developed the theory of relativity which he explained using relative motion of bodies. His greatest (most famous) contribution is the energy – mass equation E = MC2 which is defined using the speed of light (movement – Venus).

He received the Nobel Prize for Physics (1921) in Sun daśā Venus antardaśā in addition to Coplay Medal of the Royal Society of London (1925) and Franklin Medal (1935) of Franklin Institute.

Chart 29: Marie Curie





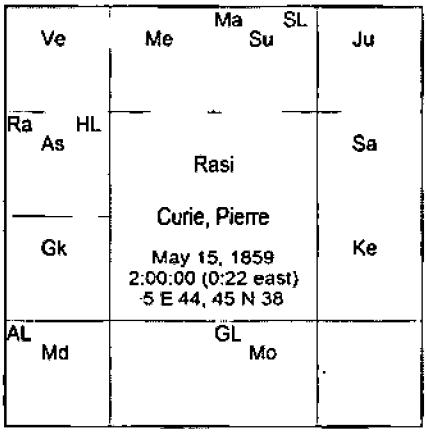
As:	20 Sg 01	Su:	22 Li 34 (AmK)	Mo:	24 Aq 28 (AK)	Ma:	7 Sc 37 (PiK)
Me:	14 Sc 38 (BK)	Ju:	5 Aq 60 (PK)	Ve:	3 Sc 35 (GK)	Sa:	3 Sc 16 (DK)
Ra:	18 Le 58 (MK)	Ke:	18 Aq 58	HL:	19 Pi 30	GL:	0 Sc 13

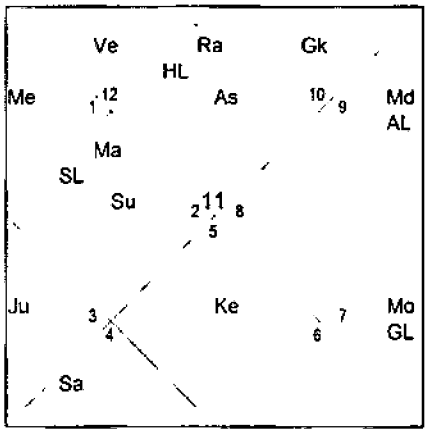


Āruḍha Lagna is in Aries and four movable signs are in Kendra, of which Libra is occupied by the Sun. The Sun although in debility, is in Viśākhā nakṣatra which is an andha (blind) nakṣatra promising brilliant research. The Sun attains complete nīcabhaṅga rājayoga a both Venus and Mars, the lords of sign of debility and exaltation are placed in Kendra from the Moon while the Sun is in Aries navāṁśa, which is its exaltation sign. Debilitated Sun indicates many financial hardships and the placement of Venus and Mars (giving nīcabhaṅga) in 12th house (foreign residence) indicates that Marie would live in a foreign country (France) for money and love [1891 – Saturn daśā – Venus antardaśā]. Daśā tārā in Āśleṣā with Mercury as lord of bādhaka house and 7th lord (marriage) and 10th lord (work) is placed in 12th house (foreign) with Venus, Saturn and Mars. In 1893 she graduates (mathematics, physics and chemistry) from the university of Paris in 1894 got masters degree in mathematics, and in 1903 received her D.Sc becoming first women in France to complete doctorate. In 1903 she received the Nobel Prize for Physics (radiation) with her husband Pierre Curie and Henri Becquerel. In 1911 she received Nobel Prize for Chemistry for discovery of radium and Polonium. The Sun rules the knowledge of creation as well as radiation and in the

planet guiding her research in Viśākhā.

Chart 30: Pierre Curie





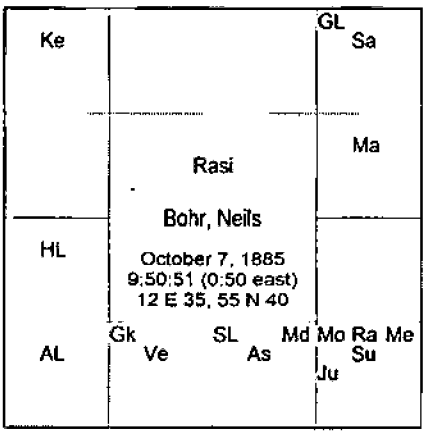
As:	23 Aq 05	Su:	1 Ta 47 (DK)	Mo:	9 Li 53 (PiK)	Ma:	21 Ta 46 (BK)
Me:	7 Ar 18 (PK)	Ju:	2 Ge 24 (GK)	Ve:	26 Pi 45 (AmK)	Sa:	14 Cn 47 (MK)
Ra:	3 Aq 09 (AK)	Ke:	3 Le 09	HL:	15 Aq 28	GL:	22 Li 18

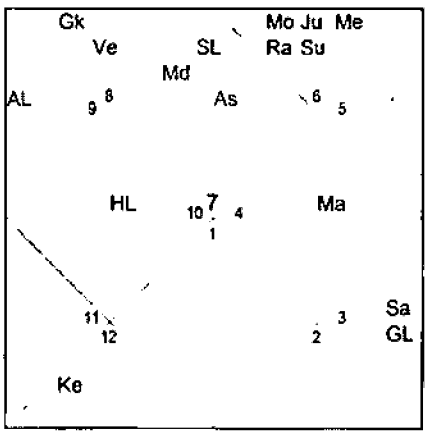


Āruḍha lagna is in Sagittarius with four dual signs in kendra. Of these Pisces is occupied by exalted Venus which is stronger than Gemini occupied by Jupiter. Venus the amātyakāraka is placed in Revatī, an andha (blind) nakṣatra promising brilliant research and study.

He received the Nobel prize for Physics in 1903 along with her wife (Venus) Marie and professor (Jupiter) Henri Becquerel. The subject radiation although ruled by Sun can be said to be a form of invisible light (Venus – sight).

Chart 31: Neils Bohr





As:	26 Li 40	Su:	21 Vi 60 (AmK)	Mo:	9 Vi 58 (PK)	Ma:	20 Cn 00 (BK)
Me:	15 Vi 16 (PiK)	Ju:	0 Vi 12 (DK)	Ve:	1 Sc 31 (GK)	Sa:	15 Ge 59 (MK)
Ra:	2 Vi 11 (AK)	Ke:	2 Pi 11	HL:	9 Cp 54	GL:	21 Ge 58



Although recorded birth time is 10 AM, we feel it should be 9:50 AM based on life events. However, it does not affect the study of Andha nakṣatra. Āruḍha lagna is in Sagittarius and the dual signs are in Kendra. Virgo occupied by five planets is the strongest sign. Of the planets in Virgo Mercury seems to be the strongest in exaltation. However,

Rāhu as the ātmakāraka is the strongest. Rāhu is placed in Uttara Phālguṇī nakṣatra (ruled by the Sun) which is andha nakṣatra promising brilliant research and intelligence application. He received the Nobel Prize for Physics in 1922 for quantum mechanics. His contribution to understanding of atomic structure is immense.

Saṅkha yoga (conch yoga heralding great new beginnings) is formed by the conjunction of the lords of the 5th house (Rāhu) and 6th house (Jupiter). In this case, both the planets are in close conjunction in Uttara Phalguṇī nakṣatra which is the vibrant andha nakṣatra forging research into the structure of the atom and unleashing one of the greatest sources of power for the modern world. However, the fifth lord in the 12h house shows the loss of children (unless associated well with Jupiter) or the loss of students (unless Mercury is well associated). Rāhu is conjoined Jupiter the natural putrakāraka meaning well for children but its association with Mercury with the latter in exaltation shows many illustrious students but some of them may end up becoming his secret enemies. Since the planets involved are Mercury and Rāhu, these will be strong indicators in the charts of such students. Werner Karl Heisenberg was one of Bohr's finest students and then colleague, in an institute where people were treated like family. Because of World War II and the fact that Bohr was a partial Jew, their relationship was already strained especially after Heisenberg was called a "White Jew" with serious threats from Heinrich Himmler in the Schutzstaffel (SS) newspaper Das Schwarze Korps and the issue was settled after Heisenberg's mother intervened. A final letter from Himmler on 21 July 1938 cautioned Heisenberg to make a distinction between professional physics research results and the personal and political attitudes of the involved scientists.

Later, in their meeting of 15-21 Sep 1941 at Copenhagen, Heisenberg categorically told Bohr that "in the preceding years [Heisenberg] had devoted [him]self almost exclusively to the [nuclear bomb] question and were quite certain that it could be done and felt certain that the war, if it lasted sufficiently long, would be decided with atomic weapons. ". Bohr was in Saturn daśā Mercury antardaśā, Jupiter pratyantara when this happened and ended up misunderstanding his student as he never believed that nuclear energy could be used for any practical purpose while Heisenberg was convinced that it could be used for power generation in 'heavy water machine' (nuclear reactors). This is a typical situation with the 5th lord in a duṣthāna conjoined or aspected by Rāhu where the teacher misinterprets the words of students but will never do anything to hurt them as this is the mokṣa house. Bohr could never get himself to posting the letters to Heisenberg which only ratified whatever transpired in that meeting. It is a separate issue that the Nazi war machine would surely have had nuclear arsenal way before the Americans but for one man (Heisenberg) who always threw a spanner in their work through miscalculations and wrong advice even while being the head of theory in the Kaiser Wilhelm group.



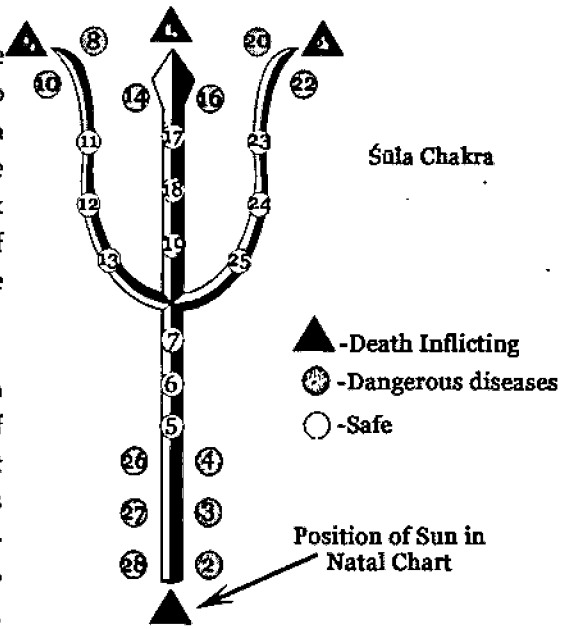
~ Chapter VII ~
Śūla Chakra

Śūla is short for *triśūla* (trident) which is the weapon held by Śiva (and Rudra). Sun represents Śiva in all signs and Mars indicates the violent Rudra known for their strength and prowess in battle. The stronger among the 2nd/8th Lords becomes the prāṇi rudra (primary rudra) while the weaker one becomes the aprāṇi rudra. Death can occur during the Śūla daśā of the signs having the rudra or its trines or its seventh house. This very principle is used to determine the exact constellations where the triśūla (trident) is seen. As such, the trident has a long staff and three spear heads. The chakra used for this purpose is the Sarvatobhadra Chakra with 28 nakṣatra.

The nakṣatra occupied by the Sun indicates the bottom/end of the staff and this can be used to kill. The three śūla or tips of the trident are represented by the constellations in exact trines (9th constellation reckoned in direct and reverse count from that of the Sun) and the nakṣatra exactly opposite (15th nakṣatra). These four nakṣatra are the śūla nakṣatra and the start of a disease when the Moon transits this nakṣatra indicates death, more so if the Śūla daśā is also of one of these signs or aspects. This is what is taught in the classical literature and in the tradition. Śūla chakra need not be limited to death but to every kind of physical and mental suffering. Like any other tool, it becomes useful only with some practise.

The allocation of the graha to the points, staff and spikes of the triśūla (trident) has been my research based on close scrutiny of a number of charts. I have finally solved the most valuable links that define the nakṣatra at the time of death, which in essence helps us to determine the exact death when used with the other rules titled *Rath's Rules* after late Pt. Jagannath Rath and are listed in the book "Crux of Vedic Astrology – Timing of Events." Śūla chakra is also used with the Maṇḍuka daśā to time terrible experiences.

Fig 1: Śūla chakra illustration



The staff of the trident is composed of seven constellations- one nakṣatra of the Sun itself and the remaining six are the three adjacent nakṣatra on either side. Similarly, the heads of the trident are supported by two constellations each one on either side of the sharp points representing the elongated base.

These constellations can cause great suffering but not death. The remaining twelve constellations are considered 'safe' and indicate speedy recovery. The Śūla Chakra is used to determine death inflicting and other dangerous transits.

Use of Śūla chakra: In cases of ill health or a journey being made to the place of death, it is important to ascertain the beginning of the disease/journey to prognosticate on the results of the disease/journey as being fatal, dangerous or mild depending on whether it is in the sharp edges of the trident, near it or in the body of the trident respectively. If there is no ill health nor is a journey being made, then the date of death will be indicated by the Śūla chakra. Otherwise, use the Śūla chakra with the starting date of disease/journey and the navtārā chakra to determine the date of fatality.

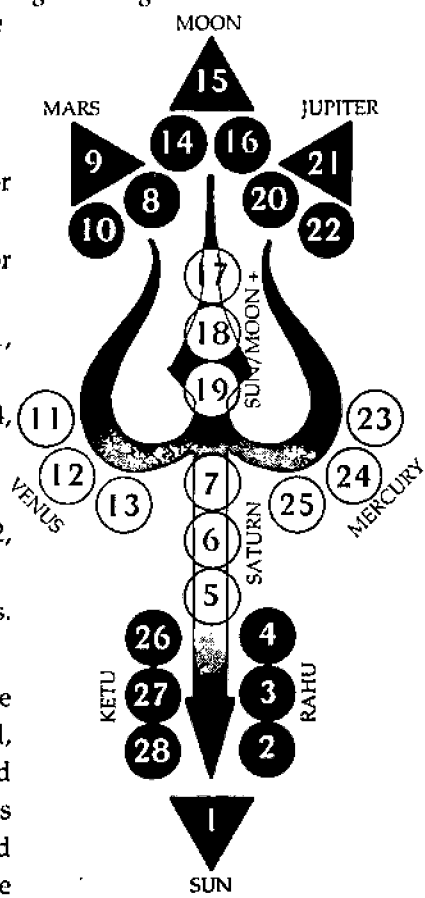
If the Sun has any association with the houses of death (3rd/8th from AL, AK or Lagna), then the Śūla chakra will surely give the date of fatal disease/journey. If Rāhu has association with these places of death, then the navtārā chakra will give the fatal date.

NAVAGRAHA ON ŚŪLA CHAKRA

Different parts of the śūla chakra are assigned to different planets and the navagraha can be worshipped in the triśūla itself.

- The nakṣatra occupied by the Sun is assigned to the Sun itself [No.1].
- Left spike point is ruled by Mars [Nos. 8, 9, 10]
- Left spike rod is ruled by Venus [Nos. 11, 12, 13]
- Central spike point is ruled by Moon (negative or afflicted) [Nos. 14, 15 & 16]
- Central spike rod is ruled by Moon (positive or unafflicted) or Sun [Nos. 17, 18, 19]
- Right spike point is ruled by Jupiter [Nos. 20, 21, 22]
- Right spike rod is ruled by Mercury [Nos. 23, 24, 25].
- Saturn is assigned the staff [Nos. 5, 6, 7]
- Rāhu is assigned the nakṣatra after the Sun [Nos. 2, 3 & 4]
- Ketu is assigned the nakṣatra before the Sun [Nos. 26, 27, 28].

Fig 2: Navagraha in Śūla chakra



Śūla chakra indicates the time when Rudra will leave the body. Śrī Rudra is the form of Śiva who holds the mind, body and soul together. When he leaves, the concerned parts degenerates and is destroyed leading to death as prāṇa shall also leave the body subsequently. The period between the śūla (poke of the triśūla) and death can be

long as in years or very short as in seconds depending on the nature of the planets involved. Generally, if the śūla hits in the lower parts of the spikes or in the staff, which are ruled by benefic planets, death does take time but is peaceful in the end. If śūla pokes at the points then death can be instantaneous. The planet indicator of the śūla also shows the real reason for death and reason as to why Śrī Rudra leaves.

The death planet indicator will generally be found in the 3rd or 9th house from āruḍha lagna or in the 1st/7th house from AL, whichever is the strongest as these houses rise in the last part of life [Jaimini Sutra]. Strongest is to be known from the fourth source of strength [Jaimini Sutra].

If both benefic and malefic planets are placed, it shows that the native is given the option of choice of path of life (which is really a test). As one lives (karma) so shall one die.

If the planet is also associated with the fifth house from lagna or mantreśa (5th lord from lagna), then his death on the tithi ruled by the mantreśa or the said planet, leads to the world of the mantra devatā.

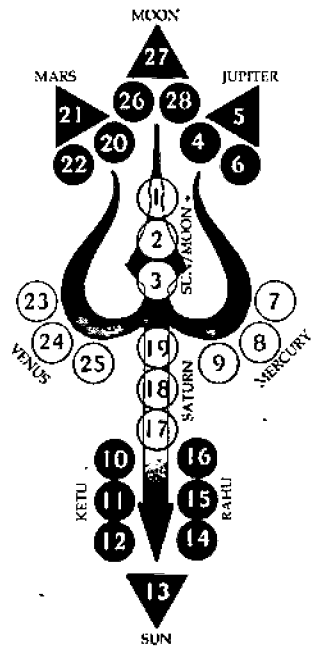
TIMING DEATH WITH ŚŪLA CHAKRA

POLITICAL LEADERS

Chart 32: Mahatma Gandhi

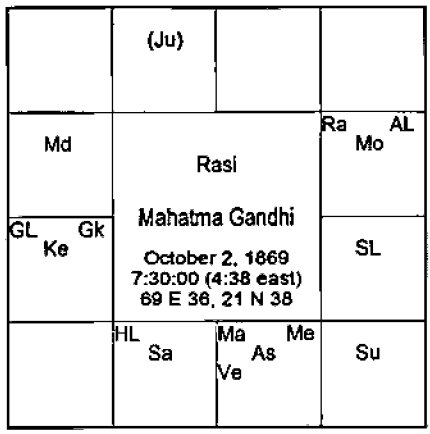
Śūla daśā (troubles and death):

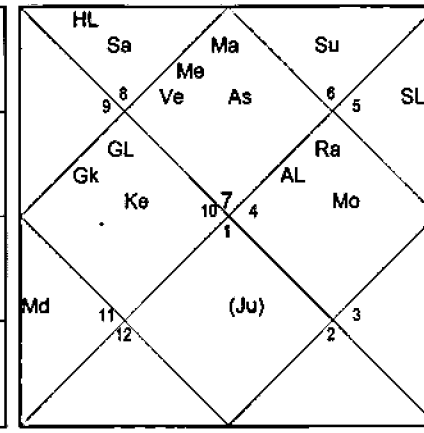
Li: 1869-10-02 (7:31:00) - 1878-10-02 (14:41:40)
Sc: 1878-10-02 (14:41:40) - 1887-10-02 (22:10:13)
Sg: 1887-10-02 (22:10:13) - 1896-10-02 (5:32:43)
Cp: 1896-10-02 (5:32:43) - 1905-10-03 (12:49:26)
Aq: 1905-10-03 (12:49:26) - 1914-10-03 (20:11:30)
Pi: 1914-10-03 (20:11:30) - 1923-10-04 (3:42:20)
Ar: 1923-10-04 (3:42:20) - 1932-10-03 (10:55:15)
Ta: 1932-10-03 (10:55:15) - 1941-10-03 (18:19:54)
Ge: 1941-10-03 (18:19:54) - 1950-10-04 (1:41:22)
Cn: 1950-10-04 (1:41:22) - 1959-10-04 (9:03:30)
Le: 1959-10-04 (9:03:30) - 1968-10-03 (16:25:46)
Vi: 1968-10-03 (16:25:46) - 1977-10-03 (23:44:03)



Mahatma Gandhi was hale and hearty and did not suffer from any disease that caused ill health. The eighth house from AL and Lagna are fixed signs indicating death in the place of residence and journey shall not be made. In such cases, the date of death shall be taken as the beginning of the śula (trident) the causes death. The Sun occupies Hastā nakṣatra (no.13) in the chart of Gandhi and this constellation is placed in the bottom of the trident in a triangle indicating death transit. The three nakṣatra after it (nos. 14, 15 & 16) and the three nakṣatra before it (nos. 12, 11 & 10) are placed outside the body and are

dangerous but never fatal. Similarly, the other nakṣatra are placed in the trident and we find that the nakṣatra Hastā (13), Uttara Āsāḍha (21), Uttara bhādrapada (27) and Mṛgāśirā (5) are the life threatening nakṣatra.





As:	8 Li 43	Su:	16 Vi 55 (GK)	Mo:	28 Cn 07 (AmK)	Ma:	26 Li 23 (BK)
Me:	11 Li 45 (DK)	Ju (R):	28 Ar 08 (AK)	Ve:	24 Li 25 (MK)	Sa:	20 Sc 20 (PiK)
Ra:	12 Cn 09 (PK)	Ke:	12 Cp 09	HL:	4 Sc 21	GL:	15 Cp 35

The dangerous śūla daśā of Gemini was from 1941-50 and Gemini aspects the third house from the Āruḍha Lagna with the Sun in it threatening death by firearms. The eighth house from Lagna and AL are also aspected by Rāhu (rāśi dṛṣṭi) indicating the possibility of a duṣṭa maraṇa yoga (bad death). Gandhi was assassinated on 30 January 1948 at 5:17' PM IST at New Delhi by Nathuram Godse (Gemini Lagna). The Moon was in Hastā nakṣatra at that time transiting the fatal bottom edge of the trident.

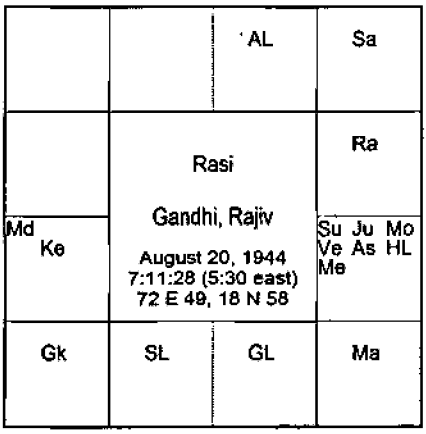
Śūla analysis: The āruḍha lagna is in Cancer conjoined Rāhu and Moon who are always fighting each other just like Jinnah (Rāhu) and Nehru (Moon). The 7th from āruḍha has Ketu, 3rd from āruḍha has the Sun while the 9th from āruḍha is vacant and has Jupiter as its lord. Gandhi used to worship Śrī Rama and chant prayers every evening in the gathering at his ashram and residence indicating that the Sun (Rama avatāra) would become the dominant planet in due course of time.

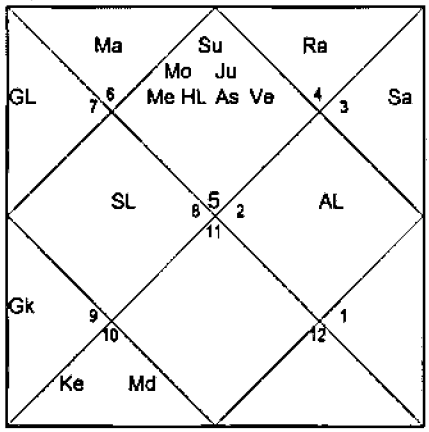
At the moment when Nathuram shot Gandhi (30 Jan 1948, 6 pm Delhi) the Moon was in Hastā nakṣatra which is the No.1 nakṣatra of the śūla chakra indicating that the Sun or Lagna is the main reason of death. The Lagna indicates name/fame and also how one has applied the intelligence. The Indian government announced that it would not pay Rs. 55 Crores to Pakistan and on 13 Jan 1948 when the Moon was in Śrāvaṇa nakṣatra, Mahatma Gandhi started a fast to compel the two governments to come to an amicable settlement. Jinnah was not bothered but Jawaharlal Nehru reacted instantly by announcing that India would pay the money. That was the day when Nathuram decided to assassinate Gandhi. Thus the immediate reason was clearly 'political assassination' which is ruled by the Sun.

On the date of death the tithi was pañcamī ruled by Jupiter the ātmakāraka aspecting fifth lord Saturn by rāśi dṛṣṭi [only rāśi dṛṣṭi should be used in this analysis]. However, neither Jupiter nor Saturn associates with the Sun in rāśi chart, but in the navāṁśa Sun and Jupiter aspect each other. The indications are weak for us to say with any certainty that he has gone

to the abode of Śrī Rama.

Chart 33: Rajiv Gandhi

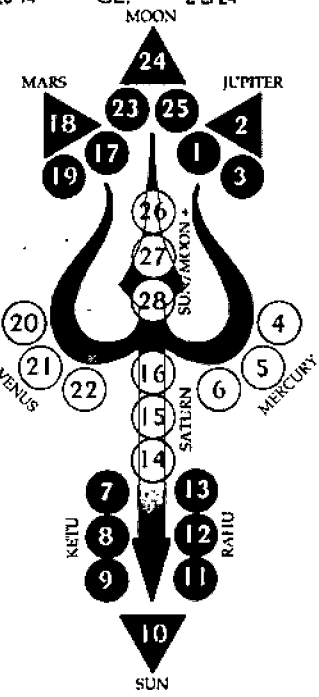




As:	14 Le 42	Su:	3 Le 50 (GK)	Mo:	17 Le 10 (MK)	Ma:	1 Vi 13 (DK)
Me:	28 Le 34 (AK)	Ju:	12 Le 13 (PK)	Ve:	18 Le 40 (BK)	Sa:	14 Ge 14 (PiK)
Ra:	2 Cn 49 (AmK)	Ke:	2 Cp 49	HL:	27 Le 14	GL:	2 Li 24

Rāhu was responsible for the destruction of the lineage of Pt. Jawaharlal Nehru and as indicated above, the navtārā chakra shall indicate their fatality dates while the Śūla chakra shall indicate the beginning of the end.

In the chart of Rajiv Gandhi, the eighth house from Lagna and Āruḍha lagna is a dual sign indicating the death during a journey. Therefore, Śūla chakra shall be used to determine the beginning of the fatal journey while the navtārā chakra should indicate the date of fatality.



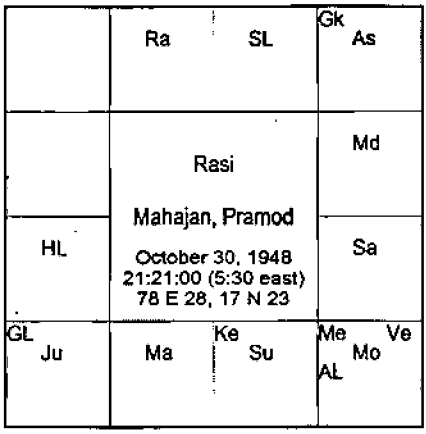
Rajiv Gandhi was assassinated on the night of May 21, 1991 at an election rally at Sriperumbudur near Chennai (Madras) by Dhanu, a woman suicide-bomber. She detonated an explosive device, hidden in a belt she wore around her waist. It went off as she bent down to touch her victim's feet, killing the Indian leader, the "human bomb" herself and 16 others on the spot. Gandhi had arrived there at 2200 hours and was blown to pieces a little later.

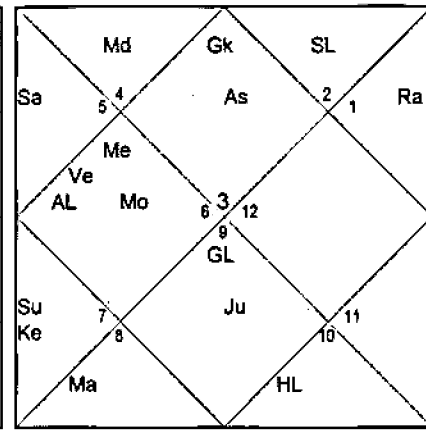
Śūla analysis: The āruḍha lagna is in Taurus which is vacant and so is Scorpio the seventh from āruḍha. The third and ninth have the nodes with Rāhu getting an upper hand as a greater malefic and being in 3rd house. The Sun is in Maghā nakṣatra which is nakṣatra No.1 in the bottom of the trident. Rāhu will indicate Rudra leaving in the Nos. 2, 3 or 4 nakṣatra which is Pūrva Phālguṇī, Uttara Phālguṇī or Hastā. Rajiv Gandhi was assassinated when the Moon was in Pūrva Phālguṇī nakṣatra No.2 in śūla chakra, which is the first in the Rāhu group of three nakṣatra.

The next step is to look for connections between mantreśa and this planet which brings death, which is vargottama Rāhu. Mantreśa is Jupiter and no planets are in the 5th house.

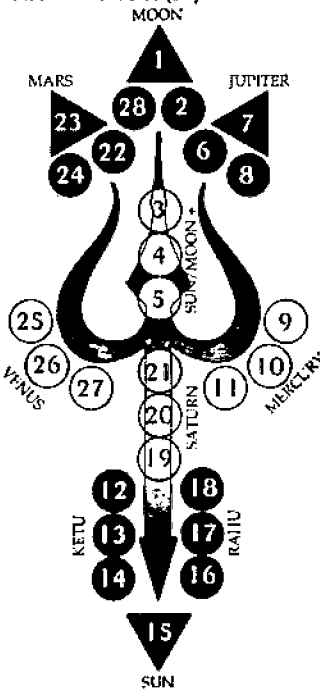
Jupiter has no connection with Rāhu in the rāśi chart but they are conjoined in the 12th house in the navāṁśa chart, just as in the case of Mahatma Gandhi. This shows the event was destined as the navāṁśa is ones fortune and fate. The next step is to look for the death tithi and connections with mantreśa and said planet Rāhu. The death occurred on Navamī which is ruled by the Sun. In the natal chart we have the Sun conjoined Jupiter the mantreśa in lagna but they do not connect to Rāhu in rāśi chart.

Chart 34: Pramod Mahajan





As:	9 Ge 30	Su:	14 Li 00 (PiK)	Mo:	22 Vi 30 (AmK)	Ma:	16 Sc 34 (MK)
Me:	26 Vi 53 (AK)	Ju:	3 Sg 47 (DK)	Ve:	4 Vi 56 (GK)	Sa:	11 Le 05 (PK)
Ra:	11 Ar 36 (BK)	Ke:	11 Li 36	HL:	15 Cp 11	GL:	2 Sg 55

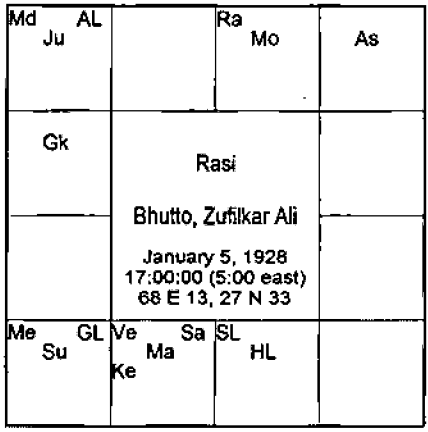


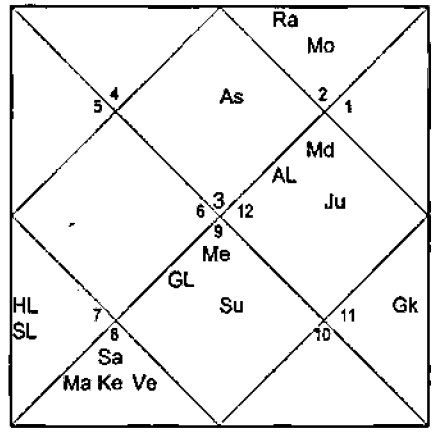
Pramod Mahajan was a top politician and cabinet minister in India. In the morning of 22 April 2006, he was shot at four times and fatally injured by his estranged younger brother Pravin Mahajan over a family dispute which has never been revealed by the brother. He succumbed to his wounds 13 days later. His brother was sentenced to lifetime imprisonment by the court in 2007.

In the chart, the third house from āruḍha lagna has Mars in Scorpio as the chief indicator of death which would translate to younger brother. Of the four bullets that were fired by Pravin Mahajan, the first missed and the next three went into his gut damaging several organs and were lodged in his liver and pancreas. Thereafter the gun jammed and Pravin could not shoot any more.

In the natal chart the Sun is in Svātī nakṣatra which becomes No.1 nakṣatra at the bottom of the śūla chakra. On the date he was shot i.e. 22 April 2006, the Moon was in Śrāvaṇa nakṣatra which is the among the three nakṣatra in the left spike of Mars. It is evident that the third from āruḍha lagna has been activated by the Śrī Rudra and death is imminent. This sign Scorpio is the sixth house from Lagna indicating the lower stomach, gut area of the body and intestines, liver and pancreas were all damaged by the bullets. The presence of Mars aspected by Rāhu from Aries, another sign of Mars (brother) by rāśi dṛṣṭi shows the duṣṭa maraṇa yoga in the chart.

The vimśottari period was Saturn daśā, Rāhu antardaśā and the Śūla period was Gemini daśā Aries antardaśā. In both cases Rāhu was activated and would kill without fail.





As:	11 Ge 49	Su:	21 Sg 05 (MK)	Mo:	27 Ta 57 (AK)	Ma:	27 Sc 14 (AmK)
Me:	18 Sg 57 (PiK)	Ju:	4 Pi 18 (DK)	Ve:	8 Sc 56 (PK)	Sa:	21 Sc 09 (BK)
Ra:	24 Ta 34 (GK)	Ke:	24 Sc 34	HL:	9 Li 21	GL:	22 Sg 24

Pramod Mahajan finally died on 3 May 2006, 11 days after the incident when the Moon was in Punarvasu nakṣatra and the tithi was ṣaṣṭhi ruled by Venus. Venus is the lord of the fifth house of the rāśi chart and is the mantreśa. However, it is not connected to Mars in any manner in the rāśi chart but is aspected by Mars in the navāṁśa chart.

In this case, just as in the case of Mahatma Gandhi or Rajiv Gandhi, we have seen how accurately the śūla chakra points out the nakṣatra when the event triggering the death process will being. In the case of Mahatma Gandhi, the planet was the Sun and nakṣatra No.1 of śūla chakra was triggered with instant death, in the case of Rajiv Gandhi the planet was Rāhu and nakṣatra No.2 was triggered with instant death, while in the case of Mahajan, the planet was Mars and nakṣatra No.8 (among the three nakṣatra Nos. 8, 9, 10) was triggered. All we need to do is to take a careful look at the third house from āruḍha lagna and we can point at the nakṣatra that will rule when Śrī Rudra is to leave (and death comes after that).

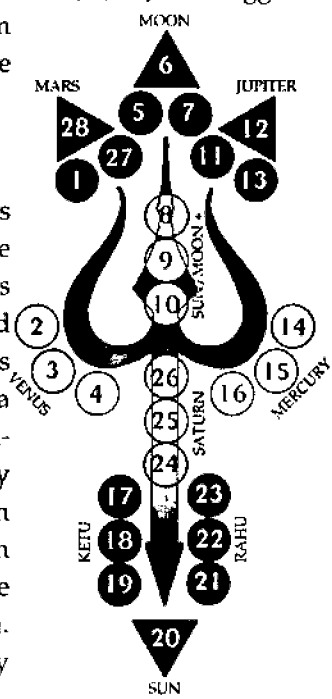


Chart 35: Zulfikar Ali Bhutto

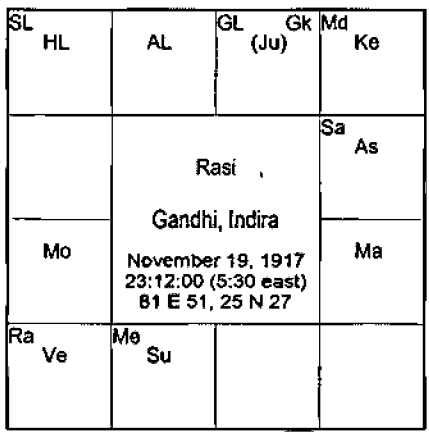
In the chart of Zulfikar Ali Bhutto the āruḍha lagna is in Pisces and it is empty. The third house from āruḍha is occupied by the ever feuding Rāhu and Moon indicating the circumstances as the never ending feud to be the cause of death. Either afflicted Moon or Rāhu will cause death depending on which side he is on. Rāhu is the lord of the 9th house and defines his dharma while Moon is the lord of the 2nd house, a māraka (killer) planet that qualifies as prāṇi rudra. Undoubtedly he is to be killed by the exalted Moon which is also the chara ātmakāraka. When does an ātmakāraka kill? When the soul is very distraught with the direction of karma and wishes to leave rather than continue in present circumstances which would lead to more bad karma. While we believe that his hanging, even if by a government, by

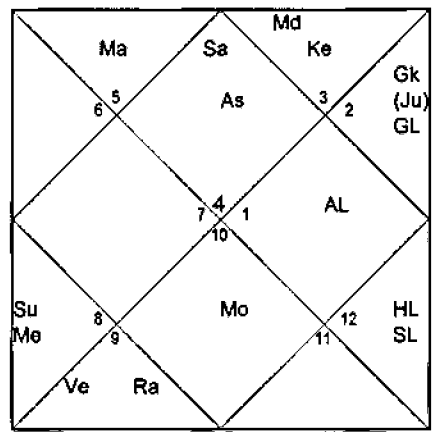
completely wrong it is difficult to say why the soul wanted to leave as there are so many hidden sides of a person who is into politics.

The Sun is in Pūrva Āsāḍha nakṣatra which is the base of the śūla chakra (No.1) and afflicted Moon will show death in nakṣatra Nos. 14, 15, 16 which are Mṛgāśiras, Ārdrā, Punarvasu. Mr. Bhutto was hanged to death by the military junta on April 4, 1979 at Rawalpindi, Pakistan on Chaitra śukla aṣṭamī tithi ruled by Rāhu and in Ārdrā nakṣatra confirming the application of śūla chakra graha. The tithi lord Rāhu is conjoined Moon (which brings death in śūla chakra) and they have mutual graha dṛṣṭi with mantreśa Venus showing that he has gone to some spiritual world defined by the Moon.

Śūla daśā: Death occurred in the Taurus daśā, which is the third from AL having prāṇi rudra Moon and in Cancer antardaśā which is owned by the Moon and is aspected by Moon, Rāhu, Ketu, Mars, Sun and Venus forming multiple rudra yoga.

Chart 36: Indira Gandhi



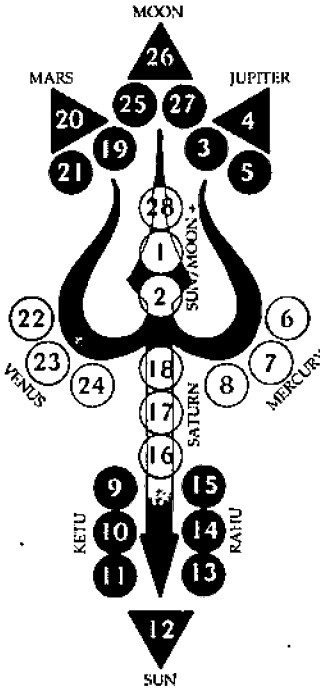


As:	27 Cn 36	Su:	4 Sc 08 (DK)	Mo:	5 Cp 36 (GK)	Ma:	16 Le 23 (MK)
Me:	13 Sc 15 (PK)	Ju (R):	14 Ta 60 (PiK)	Ve:	21 Sg 01 (AmK)	Sa:	21 Cn 47 (AK)
Ra:	10 Sg 34 (BK)	Ke:	10 Ge 34	HL:	26 Pi 17	GL:	0 Ta 35

In the chart of Indira Gandhi, the āruḍha lagna is in Aries which generally confirms that she is the eldest and Ketu in the third can destroy younger siblings, especially when this sign is aspected by a debilitated Rāhu. She lost a baby brother in infancy (2 days old).

The third from āruḍha lagna is Gemini which is aspected by debilitated Rāhu and Venus in maraṇa kāraka sthāna in Sagittarius. These planets determine the power to kill, especially Rāhu causing duṣṭa maraṇa yoga. Own servants are indicated by Venus as the lord of 4th house in the 6th house and she was assassinated by her own bodyguards in retaliation to the Golden Temple operation at Amritsar, Punjab (Sagittarius).

The Sun is in Anurādhā (no.17) nakṣatra which should normally occupy the bottom spot (No.1) in the śūla chakra. However, the sun is in parivartana (exchange of signs) with Mars, the lord of Scorpio indicating that we should use the nakṣatra of Mars for forming the śūla chakra instead of the nakṣatra of Sun. Mars is in Pūrva Phālguṇī nakṣatra (no.12) which should be placed as No.1 at the bottom of the śūla chakra.



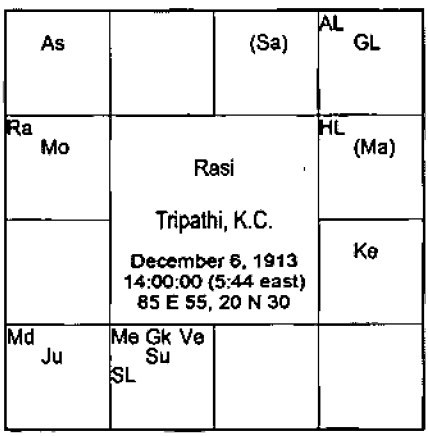
Among the two planets giving death – Venus and Rāhu, Venus is the more afflicted and should indicate one of the nakṣatra at the left lower spike of the trident at Nos. 11, 12, 13 which when counted from Pūrva Phālguṇī are Abhijit, Śrāvaṇa and Dhaniṣṭha. Indira Gandhi was assassinated on 31 Oct 1984 around 10.30 am when she was going to the garden to give a TV interview at the time of Abhijit nakṣatra.

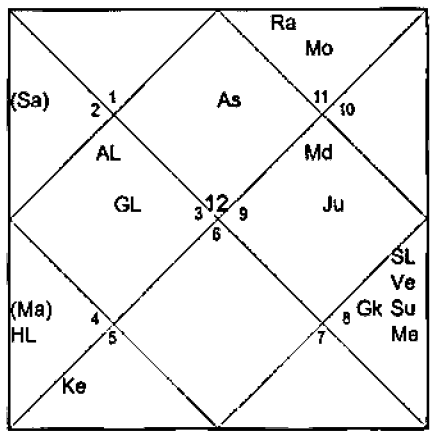
The tithi at the time of death was śukla aṣṭamī ruled by Rāhu. Abhijit nakṣatra is ruled by the Sun and we find a parivartana yoga involving the Sun and mantreśa Mars bringing out a clear link between them, but there is no link between the tithi lord Rāhu and mantreśa unless we consider the aspect of Rāhu on Mars. This feeble link does indicate going to Bhuva Loka but cannot confirm Śiva loka.

Lesson: When the Sun is involved in an exchange of signs with another planet then the nakṣatra occupied by that planet should be taken as the base nakṣatra (no.1) of the śūla chakra. There are other small modifications to calculate śūla chakra like in charts with Kala Sarpa Yoga.

GENERAL HOROSCOPES

Chart 37: Dr. Kailash Tripathi, Doctor



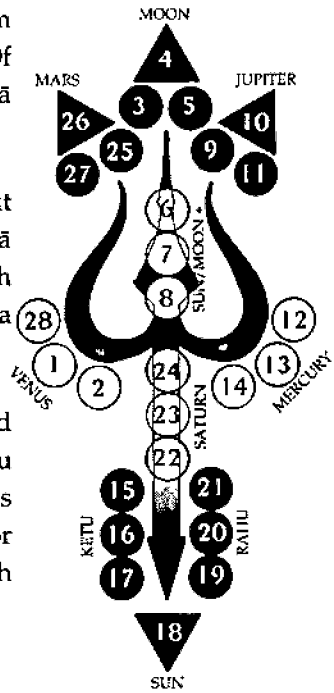


As:	25 Pi 58	Su:	20 Sc 59 (MK)	Mo:	28 Aq 45 (AK)	Ma (R):	1 Cn 17 (GK)
Me:	1 Sc 05 (DK)	Ju:	26 Sg 48 (AmK)	Ve:	4 Sc 50 (PiK)	Sa (R):	22 Ta 06 (BK)
Ra:	27 Aq 06 (PK)	Ke:	27 Le 06	HL:	7 Cn 21	GL:	17 Ge 23

Late Dr. Kailash Chandra Tripathi (maternal grand-father of author) was born on December 6, 1913; 2:00 pm LMT (not corrected); India (85 E 55′, 20 N 30′) in Pūrva Bhadrapada Nakṣatra. The āruḍha lagna is in Gemini and the third from it is conjoined Ketu. Although the ninth house seems stronger, it is actually weaker as the Moon and Rāhu always quarrel and will not cooperate or agree on anything.

The natal Sun is in Jyeṣṭha nakṣatra which is the No.1 nakṣatra of the śūla chakra forming the base of the triśūla. Since Ketu is the determining planet, the maraṇa nakṣatra should be

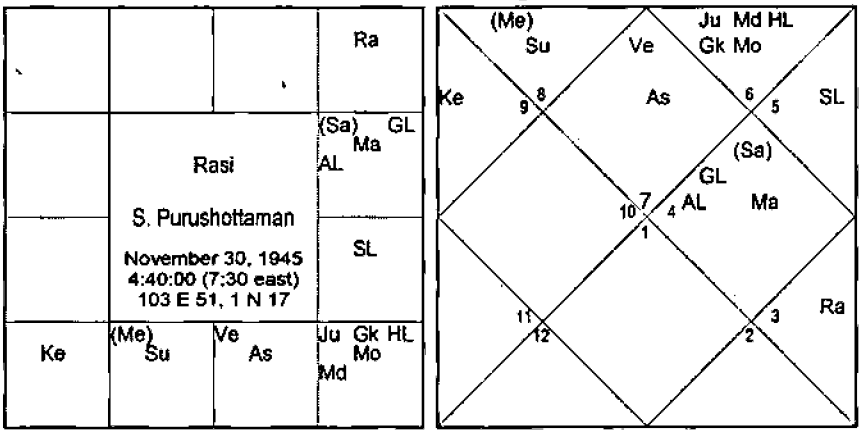
one of the last triad of the śūla chakra i.e. Nos 26, 27, 2 from Jyeṣṭha. These are Svātī, Viśākhā and Anurādhā nakṣatra. Of these Anurādhā is conjoined the 8th lord Venus while Viśākhā is conjoined the bādhakeśa Mercury.



He died of a heart attack on the night of 8 March 1980 at about 10 pm in Cuttack, India when the Moon was in Anurādhā nakṣatra. As in all cases so far, the planet indicating the death circumstance has correctly pointed at the prevailing nakṣatra group in the śūla chakra.

Śūla daśā: Libra daśā Leo antardaśā – Libra is the 8th house and Venus is the aprāṇi rudra in Anurādhā nakṣatra; Leo has Ketu placed in it in the third from āruḍha lagna. The puṇya tithi was Kṛṣṇa Saptamī which is ruled by Saturn. Saturn is the dispositor of mantreśa Moon and also aspects it but has nothing to do with Ketu in the rāśi or navāṁśa chart.

Chart 38: S. Purushottaman, Vedic Astrologer



As:	18 Li 43	Su:	14 Sc 13 (PK)	Mo:	21 Vi 19 (PiK)	Ma:	9 Cn 58 (GK)
Me (R):	29 Sc 33 (AK)	Ju:	26 Vi 54 (BK)	Ve:	28 Li 57 (AmK)	Sa (R):	1 Cn 18 (DK)
Ra:	8 Ge 05 (MK)	Ke:	8 Sg 05	HL:	20 Vi 54	GL:	2 Cn 21

S. Purushottaman born on November 30, 1945; 4:40 am; Zone: 7:30 (East of GMT) (103 E 51', 1 N 17') on Kṛṣṇa Ekādaśī, Thursday in Hastā nakṣatra. In the chart of Śrī S. Purushottaman, Sun is in Anurādhā nakṣatra which is the base (No.1) of the śūla chakra. The āruḍha lagna is in Cancer and the third house from it is Virgo conjoined Jupiter and Moon. Jupiter s the stronger of the two and as per the śūla chakra, death can be expected when the Moon transits the Nakṣatra placed at Nos. 20, 21, 22 from Anurādhā. These nakṣatra are No. 8, 9 and 10 i.e. Puṣyā, Aśleṣā and Maghā. Śrī S. Purushottaman left this world on 10 July 2005 at 10.30 pm in Singapore, when the Moon was in Maghā nakṣatra confirming the validity of the planetary lordship of parts of the śūla chakra.

The tithi at the time of death was caturthī ruled by Mercury the chara ātmakāraka, the strongest planet aspecting the fifth lord Saturn in the natal chart.

The other planets Mars (debilitated) and Sun bādhakeśa are not as strong as the ātmakāraka. Mercury is also the dispositor of Jupiter but does not have a direct relationship otherwise. However, in the navāṁśa Mercury and Jupiter are involved in a parivartana yoga.

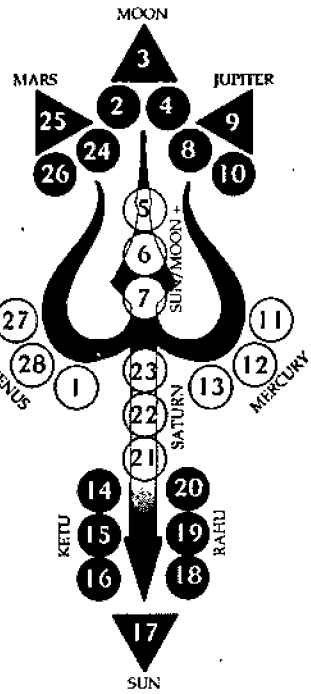
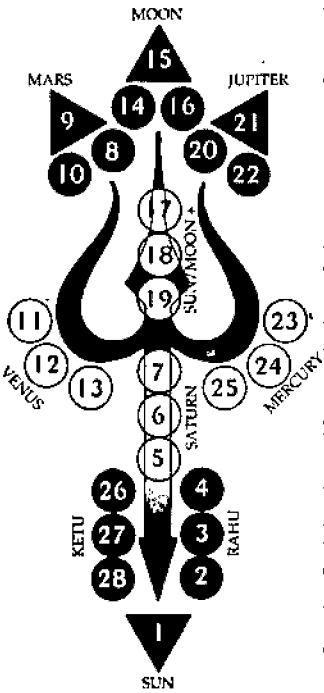


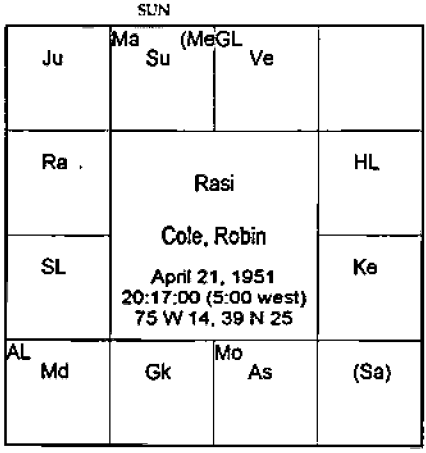
Chart 39: Robin Cole, Developer

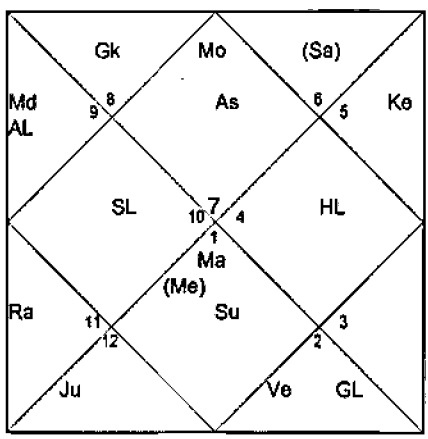
Mr. Robin Cole has been among the good men I will always remember who believed in work and honour (tenth lord in lagna). He was born on April 21, 1951; 8:17 pm; Bridgeton, NJ, USA (75 W 14' 04", 39 N 25' 38") on Kṛṣṇa Pratipada, Saturday, Svātī nakṣatra. The Sun is in Aśvinī nakṣatra which forms the base (no.1) of the śūla chakra.



The āruḍha lagna is in Sagittarius with Rāhu in the third house from it aspected by a host of planets – Mars AK, Sun and Mercury from the 7th house and the Moon from Lagna. The chara ātmakāraka normally gives the option to other planets for this work and Moon is the most qualified as it is aspected by three malefic planets. The nakṣatra indicated for an afflicted Moon are the central spike point Nos.14, 15, 16 which are Chitrā, Svātī and Viśākhā respectively.

Mr. Cole passed away on February 28, 2005; 6:30 am; Vineland, NJ on Kṛṣṇa Pañcamī tithi, Sunday when the Moon was in Chitrā nakṣatra ending a short spell with pulmonary cancer as would be indicated by Moon and Rāhu having to determine the death and Rāhu in the 5th house (breathing obstructed). While the nakṣatra confirms with the graha rulership of the śūla chakra central spike, the tithi pañcamī associates with Jupiter. Jupiter is the only planet is direct aspect with Saturn the lord of the 5th house placed in the 12th house in natal



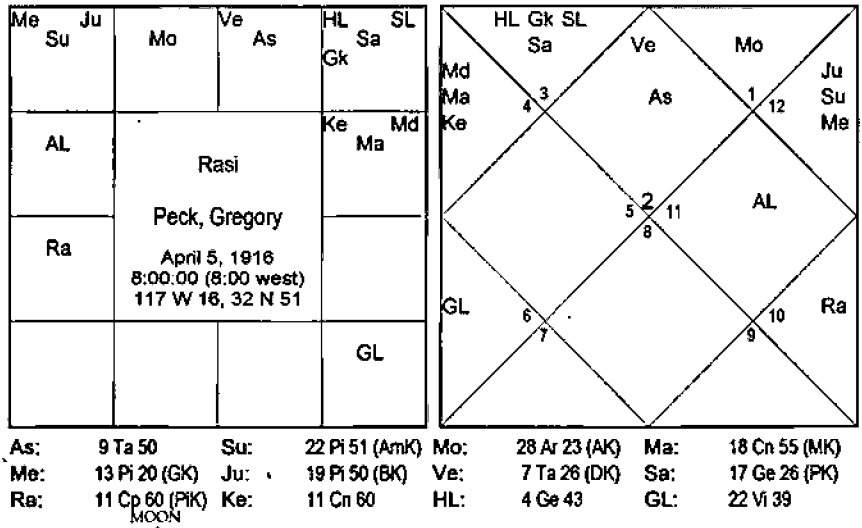


As:	27 Li 13	Su:	7 Ar 57 (PiK)	Mo:	10 Li 05 (MK)	Ma:	15 Ar 27 (AK)
Me (R):	12 Ar 58 (BK)	Ju:	6 Pi 56 (PK)	Ve:	14 Ta 45 (AmK)	Sa (R):	3 Vi 29 (DK)
Ra:	23 Aq 44 (GK)	Ke:	23 Le 44	HL:	5 Cn 28	GL:	17 Ta 39

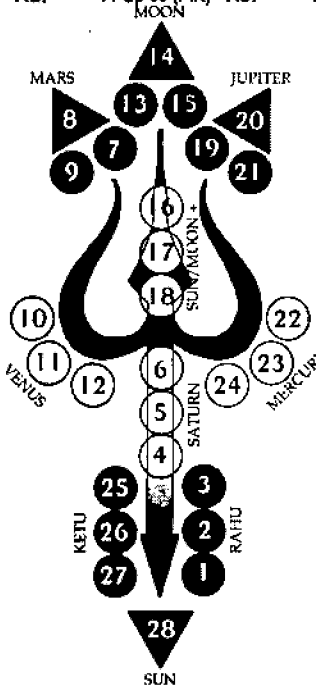
chart. Such people do a lot of good karma in their quiet way.

Saturn shows the spiritual direction as 'work is worship' and the tithi association confirms the minds direction, the real mantra. Jupiter does not associate with the Moon in the rāśi chart but does so in the navāṁśa indicating the yoga for mokṣa or very prolonged stay in the higher lokas is incomplete.

Chart 40: Gregory Peck, Actor


Me Ju Su
Mo
Ve As
HL SL Sa Gk
AL
Ke Md Ma
Rasi
Peck, Gregory
April 5, 1916
8:00:00 (8:00 west)
117 W 16, 32 N 51
Ra
GL
HL Gk SL Sa
Ve
Mo
Md Ma Ke
Ju Su Me
As
AL
GL
Ra
As: 9 Ta 50 Su: 22 Pi 51 (AmK) Mo: 28 Ar 23 (AK) Ma: 18 Cn 55 (MK)
Me: 13 Pi 20 (GK) Ju: 19 Pi 50 (BK) Ve: 7 Ta 26 (DK) Sa: 17 Ge 26 (PK)
Ra: 11 Cp 60 (PiK) Ke: 11 Cn 60 HL: 4 Ge 43 GL: 22 Vi 39

Gregory Peck born on April 5, 1916; about 8:00 am; 8 hr west; La Jolla, San Diego, CA (117 W 16', 32 N 51'); Chaitra śukla tritīya, Wednesday, Krittikā nakṣatra



In the chart of Gregory Peck, the āruḍha lagna is in Aquarius and the third from it is Aries occupied by the clean single Moon. Kala amṛta yoga present in the chart shows some suffering in early life and subsequently Venus breaks it to give him a great life and makes him a Mālavya mahāpuruṣa.

Sun is in Revatī nakṣatra and the śūla chakra would be initiated (No.1 base star) from here. The unafflicted Moon would indicate śūla in nakṣatra Nos. 17, 18, 19 which are Viśākhā, Anurādhā, and Jyeṣṭha reckoned from Revatī.

Gregory Peck died on June 12, 2003, about 8 am at Los Angeles, CA on śukla trayodasī tithi ruled by Jupiter and when the Moon was in Viśākhā nakṣatra confirming to the śūla chakra nakṣatra rulership of the graha, Moon in this case.

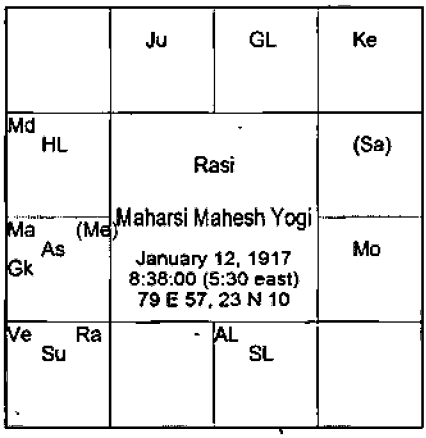
The tithi Lord Jupiter is conjoined mantreśa Mercury but is not directly connected with the Moon. Gregory Peck was a good man but does not have the detachment and renunciation required to attain emancipation from the cycle or re-birth.

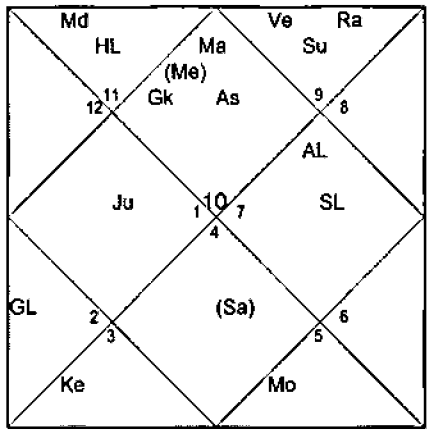
SPIRITUAL LEADERS

ŚIVA LOKA

Sun indicates lord Śiva in all signs and if vargottama, it is definitely Lord Śiva. The chara ātmakāraka is the Śiva liṅga that we are. These are the pointers to check whether one may go to Śiva loka after death. Further, caturdasī tithi is the day for worshipping Lord Śiva while aṣṭamī is for Śrī Rudra.

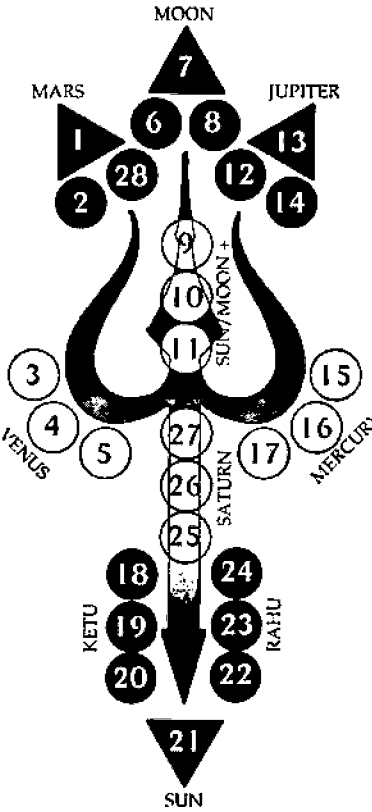
Chart 41: Maharṣi Mahesh Yogi





As:	26 Cp 12	Su:	28 Sg 40 (AK)	Mo:	9 Le 49 (BK)	Ma:	9 Cp 20 (MK)
Me (R):	12 Cp 38 (AmK)	Ju:	3 Ar 34 (PK)	Ve:	3 Sg 10 (GK)	Sa (R):	4 Cn 54 (PiK)
Ra:	27 Sg 05 (DK)	Ke:	27 Ge 05	HL:	18 Aq 44	GL:	3 Ta 55

Maharṣi Mahesh yogi the greatest teacher of meditation and Samadhi yoga in the past century was born on January 12, 1917; 8:38 am; Jabalpur, India (79 E 57', 23 N 10') with the Sun in Uttara Āsāḍha nakṣatra.



The āruḍha lagna is Libra and is vacant like that of Indira Gandhi and just like her chart, he too has Rāhu debilitated with Venus in Sagittarius but the Sun as chara ātmakāraka also conjoins. This is the third house from AL and is stronger to give results, just as it gave results for Indira Gandhi. However, there are some very subtle differences like Venus is also the mantreśa in the 12th house showing dhyāna yoga (combination for deep meditation and Samadhi). The sun and Rāhu conjoining and both in vargottama show one who has the complete knowledge of the superior serpents of Lord Śiva – which is Pātāñjali (Yoga śāstra) as well as the Veda and kuṇḍalinī śaktī (serpent power). Here lies the big difference in the charts – in the chart of Indira Gandhi this was in the 6th house of enemies and servants while in his case it is in the 12th house of mokṣa and after life. Also there is the big tussle in the chart between the evil forces of Rāhu for duṣṭa maraṇa (bad death like murder) and the forces of Śiva indicated by the Sun and Venus for a peaceful death.

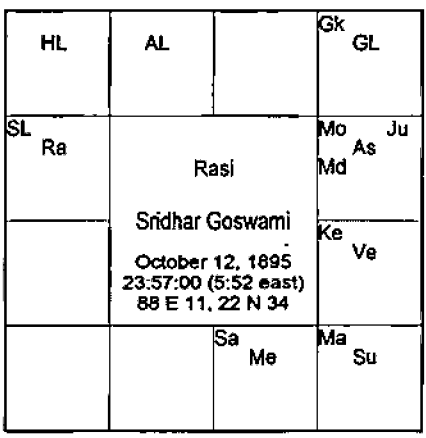
This is the option of life path. By making the choice of a

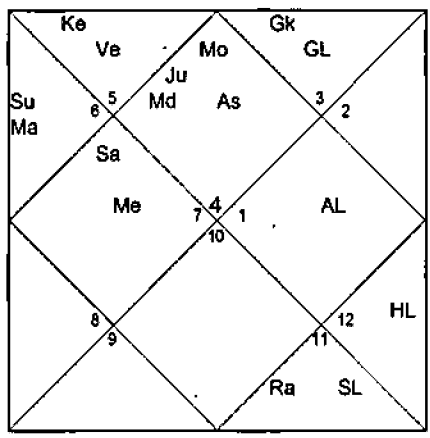
spiritual life Maharṣi actually chooses a peaceful end as these two are interlinked. To confirm we note the date and time of death: February 5, 2008; 7:00 pm; Vlodrop, Netherlands (6 E 05′ 51 N 08′). The Vedic date was Kṛṣṇa caturdasī tithi ruled by Venus, and we have already seen how Venus is the mantreśa conjoining the 12th house which is the house of death. The maraṇa nakṣatra (nakṣatra at the time of death) was Uttara Āsāḍha which is the same as the natal Sun nakṣatra confirming that the śūla was on the natal Sun which is the chara ātmakāraka in the 3rd house from āruḍha lagna (refer chart of Mahatma Gandhi).

This clear linkage between the planet bringing the śūla (Sun), the mantreśa Venus and the maraṇa tithi (caturdasī) also being ruled by mantreśa confirms that he has departed to the world of the mantra devatā. In this case the mantra devatā is known from the strongest planet influencing the mantreśa which is the chara ātmakāraka Sun and indicating Lord Śiva (pratyādi devatā of Sūrya). He also died on the day of the monthly Śiva rātri during Makara māsa. Thus we conclude that Maharṣi Mahesh Yogi (MMY) has made the right choice of life path and after leading a spiritual life with utmost dedication to Lord Śiva, he has departed for Śiva loka.

In fact the dharma devatā in this chart is also indicated by Sun which is chara ātmakāraka indicating that by the time he departs the world, he will be one with his dharma devatā Lord Śiva and will realise his true spiritual self – he was the incarnation of a great Maharṣi.

Chart 42: Sridhar Goswami Maharaj



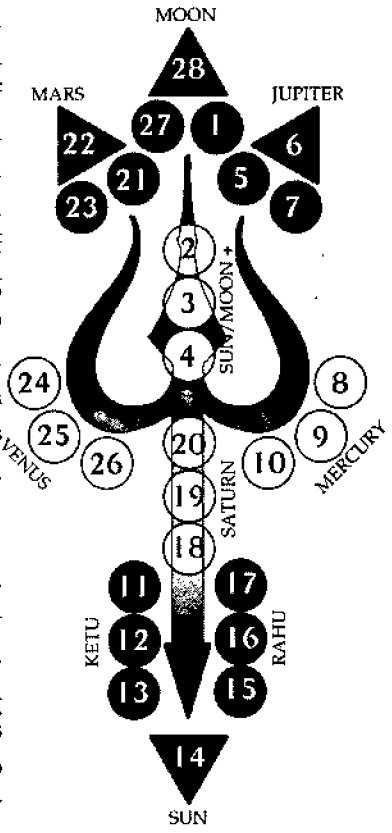


As:	4 Cn 53	Su:	26 Vi 46 (AK)	Mo:	11 Cn 31 (DK)	Ma:	26 Vi 19 (AmK)
Me:	18 Li 35 (MK)	Ju:	13 Cn 47 (PK)	Ve:	25 Le 39 (BK)	Sa:	15 Li 07 (PiK)
Ra:	18 Aq 22 (GK)	Ke:	18 Le 22	HL:	25 Pi 08	GL:	23 Ge 49

Sridhar Goswami Maharaja the head of Sri Chaitanya Saraswat Math, Navadvip, India was born on October 12, 1895, 11:57 pm[1] LMT, Calcutta (88 E 11′, 22 N 34′) Kṛṣṇa navamī,Saturday, Puṣyā nakṣatra.

Just like the charts of Maharṣi Mahesh Yogi or Swami Vivekananda, the chara ātmakāraka Sun is vargottama showing the starting of something very profound related to spirituality. Maharṣi Mahesh Yogi started the TM Movement, Swami Vivekananda started the Ramakrishna Mission and Math and Sridhar Goswami Maharaja started the Sri Chaitanya Saraswat Math.

1 Sridhar Goswami Maharaj had stated that he was born almost exactly at the midnight hour and has described birth circumstances in considerable detail including the previous lost pregnancy of his parents and the manner in which students who were studying spent time guarding the new born.



The Sun is in Chitrā nakṣatra which is the seat of the śūla chakra (No.1 nakṣatra). The āruḍha lagna is in Aries with Rāhu in the 11th house from showing the lost pregnancy of an elder sibling before him. The third house from āruḍha lagna is Gemini which is vacant but is aspected by the Sun and Mars. Just as in the case of MMY, the Sun is ātmakāraka and spiritual directions can change and alter the course of life and death. Normally with a Sun and Mars determining the death, the prediction should have been death by sharp weapon or fire-arm. Instead the Sun as ātmakāraka changed this to 'death near temple'. We need to be very careful with the charts of such highly spiritual souls as the planets would prefer to choose their peaceful indications instead of the violent ones.

Due to the strength of the Mahāmantra, Mercury the lord of the 3rd house from āruḍha lagna becomes the determinant of death circumstances. Mercury conjoins exalted Saturn forming yoga for renunciation in the fourth from lagna and 7th house (door) from āruḍha lagna. Saturn is also the aprāṇi rudra of the chart and abrogates the right to determine peaceful death under the pressure of Mercury the lord of 3rd from AL instead of allowing Mars to function. The nakṣatra indicated by Mercury in the śūla chakra would be nakṣatra Nos. 23, 24, 25 reckoned from Sun which are nakṣatra nos. 8, 9, 10 i.e. Puṣyā, Aśleṣā and Maghā.

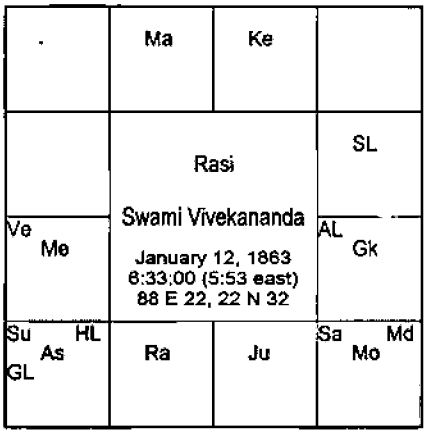
Sridhar Goswami Maharaja passed away on August 12, 1988; 6.45 pm, Navadwip when the Moon was in Aśleṣā nakṣatra confirming the graha Mercury to be operative in the śūla chakra instead of Mars or Sun.

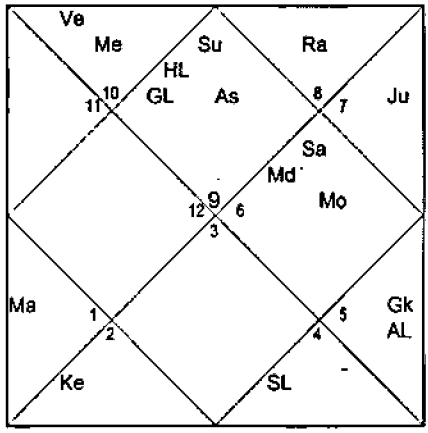
It is noteworthy how the death indication was shifted to the second alternative of Mercury (lord of 3rd from AL) instead of first alternative of Sun-Mars aspecting 3rd from AL. However, death occurred on śukla pratipada tithi ruled by the Sun which is the ātmakāraka conjoined the mantreśa Mars. Mars is also the iṣṭa devatā in this chart (Śrī Nṛsiṁha). The Sun-Mars combination is in Virgo, a sign or Mercury showing the spiritual plane he has ascended to afterlife.

Chart 43: Swami Vivekananda

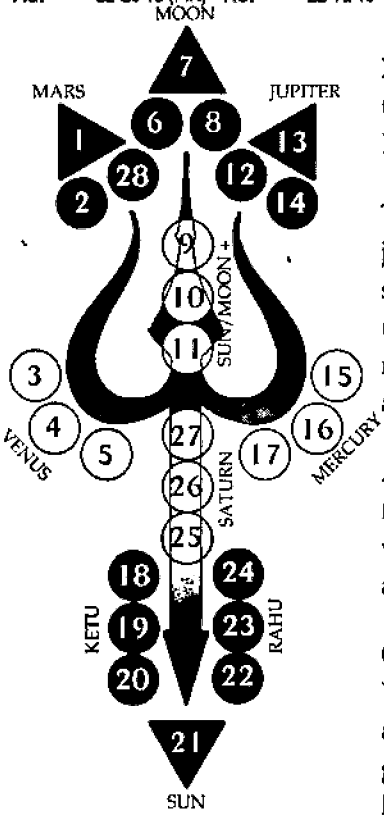
Swami Vivekananda was born on January 12, 1863, 6:33 am LMT, Calcutta on Kṛṣṇa Saptamī (Sūrya Janma tithi) on Sunday in Hastā nakṣatra (favourite nakṣatra of Sūrya). Just like the previous charts, Sun is the chara ātmakāraka and is vargottama in Sagittarius, the sign signifying the brahmarṣi.

The Sun is in Uttara Āsāḍha nakṣatra which is the base of the śūla chakra (no.1 nakṣatra).





As:	26 Sg 03	Su:	29 Sg 26 (AK)	Mo:	17 Vi 27 (AmK)	Ma:	6 Ar 20 (GK)
Me:	11 Cp 47 (MK)	Ju:	4 Li 01 (DK)	Ve:	7 Cp 07 (PK)	Sa:	13 Vi 34 (BK)
Ra:	22 Sc 15 (PiK)	Ke:	22 Ta 15	HL:	21 Sg 44	GL:	11 Sg 42



The āruḍha lagna is in Leo and the lord of āruḍha is also Sūrya which is the chara ātmakāraka and is placed in lagna indicating that there is no duality between his real self and the image or the soul. This gives the ability to really live a completely pure life. This combination of Lord of āruḍha lagna in lagna with the Sun is also seen in the chart of his spiritual master Śrī Ramakrishna Paramhaṁsa.

The third house from āruḍha lagna is Libra which is conjoined Jupiter and under normal circumstances this planet should have determined the nakṣatra for the passing (death). However, Venus the lord of Libra can also determine the nakṣatra provided spiritual energies are strong and are directed for this purpose.

A month or so before his death Swami Vivekananda was found to be studying the pancāṅga is considerable detail which seems to (superficially) contradict his teaching[2] about having faith in self and not on astrology.

On July 4 1902 at Belur Math near Calcutta, he taught Vedanta philosophy to some pupils in the morning. He had a walk with Swami Premananda, a brother-disciple and gave him instructions concerning the future of the Ramakrishna Math. Vivekananda went into a samadhi and one of his disciples found out he had left his body. He had predicted that he would die before the age of 40, which proved to be true when he died at the age of 39. This is a well known prediction and proves that while Swami Vivekananda not only knew astrology well enough to research a pancāṅga, he also believed in predictions. Why else would he make one? It is a separate issue that blind faith in quack half-baked astrologers was disturbing the spiritual might of the Indians and pushing them into darkness and slavish mentality which invited slavery and subjugation. Vivekananda was struggling to give them a new self con-

2 'Man The Maker Of His Destiny'; Complete Works of Swami Vivekananda, Vol.8; Ramakrishna Mission

fidence to write their own destiny in a free India. He was too learned to know that the Veda could not be known without the vedāṅga not was Vedanta possible without bringing the Veda home from the jungles where it had been lying forgotten.

In fact he choose his passing Muhurta very well, like a brilliant astrologer would. He passed away on July 4, 1902; about 9 pm at Belur, India (88 E 18', 22 N 38'). The moment was Kṛṣṇa caturdasī which is the monthly Śiva rātri and the nakṣatra was Mṛgāśiras. Reckoned from the Sun in Uttara Āsāḍha Mṛgāśirā is nakṣatra no.13 which belongs to the group (nakṣatra nos. 11, 12, 13) of Venus.

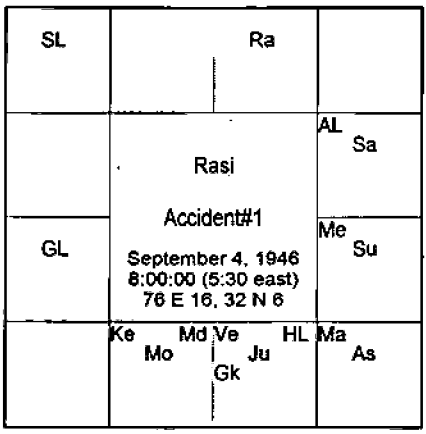
Swami Vivekananda picked up a date which was

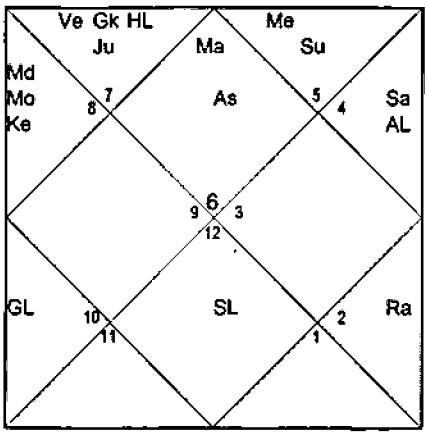
1. the monthly Śiva rātri,
2. a nakṣatra Mṛgāśiras which is a favourite of Śiva,
3. which belongs to the Venus group of nakṣatra in the śūla chakra and would satisfy the requirement of the third house from his āruḍha lagna being lorded by Venus,
4. which was a Friday ruled by Venus,
5. the Tithi (lunar date) was kṛṣṇa caturdasī which is also ruled by Venus,
6. the same planets present in the lagna of his master Śrī Ramakrishna – Sun, Moon and Mercury (retrograde) were in Gemini in trines to Aquarius, which was the sign they occupied in his chart, and finally
7. the lagna rising at the time of death was Aquarius which is the 7th from his āruḍha lagna and which was the natal lagna of Śrī Ramakrishna.

Even the greatest of Vedic astrologers will find it hard to match the brilliant Muhurta calculations of Swami Vivekananda in determining the moment he choose to leave his body, which he did using great yogic powers.

ŚŪLA CHAKRA – ACCIDENTS

Chart 44: Retinal detachment

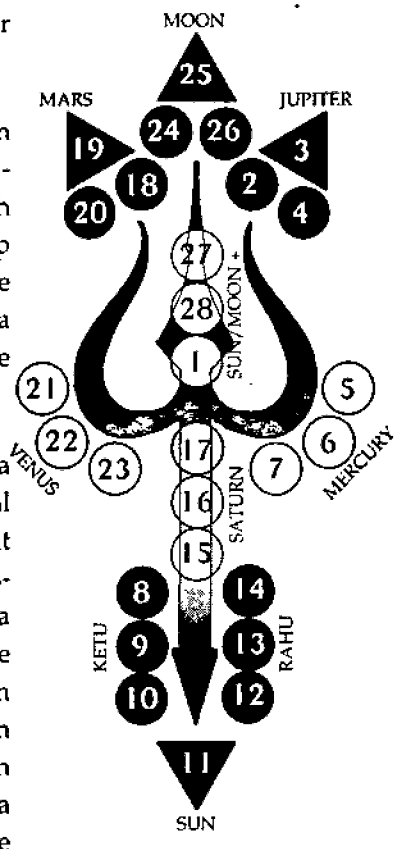




As:	12 Vi 21	Su:	17 Le 51 (BK)	Mo:	23 Sc 08 (AmK)	Ma:	23 Vi 14 (AK)
Me:	7 Le 42 (PiK)	Ju:	2 Li 46 (DK)	Ve:	4 Li 02 (GK)	Sa:	10 Cn 51 (MK)
Ra:	23 Ta 20 (PK)	Ke:	23 Sc 20	HL:	15 Li 07	GL:	11 Cp 07

Male nativity, born September 4, 1946 about 8 am, Kangra, India (76 E 16', 32 N 06'). He had an accident on the afternoon of July 9, 1995. Sun glasses cut through the right eye and the retina got detached. This resulted in two surgeries, severe complications and infections forcing him to be on leave for 10 months. He returned to the job in April 1996. This time the vision was hazy and he could not read prop-

erly even with glasses. Vision has been deteriorating ever since.



The Sun is in Pūrva Phālguṇī nakṣatra which shall form the base of the śūla chakra (no.1). On the date of the accident (afternoon) Moon was in Anurādhā nakṣatra, which is nakṣatra no.7 in the śūla chakra in the Saturn group (Svātī, Viśākhā, and Anurādhā). Saturn is the lord of the 6th house (disease, accidents) and is placed in the āruḍha lagna in Cancer. It also aspects the lagna indicating that the problem is rather serious and can become chronic.

Anurādhā is also the Abhiśeka nakṣatra (special nakṣatra No.28 reckoned from Moon in Jyeṣṭha) which is the mental point for connecting to the iṣṭa devatā. A negative event occurring on this nakṣatra day is definitely a warning message from iṣṭa devatā. Let us determine iṣṭa devatā – chara ātmakāraka is Mars which is in Cancer navāṁśa and the iṣṭa devatā is indicated by Mercury placed in the 12th from it in Gemini. Mercury is the lord of lagna (health) and tenth house (eye sight). It is placed in the 12th house (loss) with the Sun (right eye specifically for male chart). This was a way the iṣṭa devatā would give a warning message to the native. No medical solution can materialise if the iṣṭa devatā is not favourable and for this reason, in spite of a decade of medical attention, solution was not forthcoming. There are a few other issues like graha Janma nakṣatra (Jyeṣṭha - Venus) and graha Janma tithi (aṣṭamī – Rāhu).

Śūla daśā: Sagittarius daśā aspects the chara ātmakāraka and prāṇi rudra Mars in the third house from āruḍha lagna; and Capricorn antardaśā which aspects the iṣṭa devatā planet Mercury and Sun in the 12th house and forming the yoga for loss of sight in right eye.

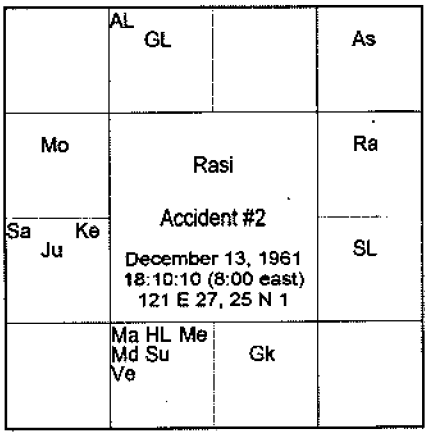
Mars the chara ātmakāraka is also the prāṇi rudra of the chart. Therefore Abhiśeka for Śrī Rudra followed by Iṣṭa devatā mantras would solve problems. Sagittarius is related to accidents and falls.

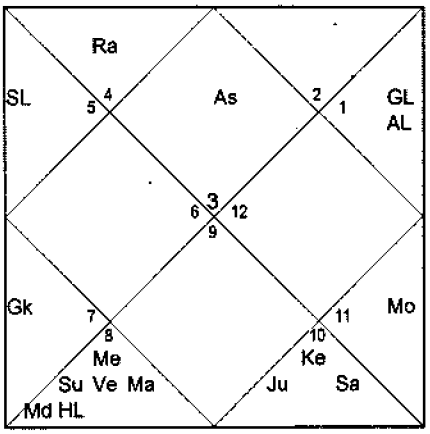
Note: Saturn is in the 11th house which, according to Maharṣi Jaimini, is a Hara bhāva (destruction, expulsion, removal of dirt like the toilet) and can show removal of blockages as well; natural sign Aquarius.

Chart 45: Car Accident

Female nativity: born on December 13, 1961 at 6:10:11 pm in Taipeh, Taiwan (121 E 27', 25 N 01'). She had a car accident on 31 Mar 2004 at about 8:00 am and the car was totalled i.e. demolished so badly that the cost of repairs would have exceeded the value of the car itself. The Sun is in Jyeṣṭha nakṣatra (no.18) forming the base of the śūla chakra (no.1). On the date

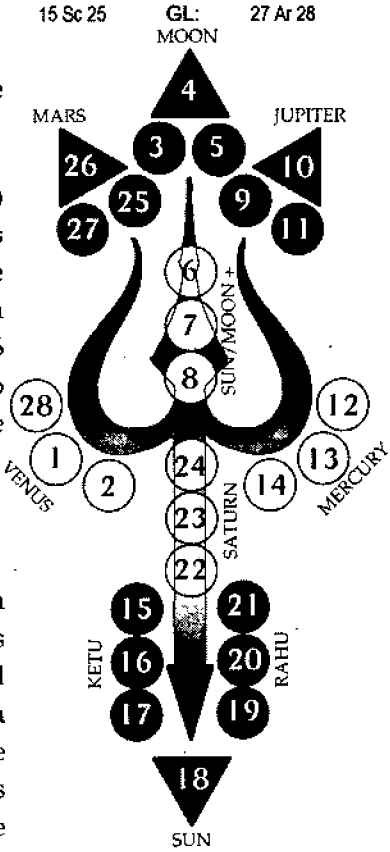
and time of the accident, the Moon was in Puṣyā nakṣatra (No.8) which is the 19th nakṣatra reckoned from Jyeṣṭha falling in the group of Sun or Moon (17, 18, 19 nakṣatra = Ārdrā, Punarvasu, Puṣyā). The tithi on the date was daśamī which is ruled by the Moon confirming that the event was brought about by the Moon.





As:	13 Ge 30	Su:	27 Sc 51 (AmK)	Mo:	9 Aq 20 (PK)	Ma:	28 Sc 14 (AK)
Me:	26 Sc 15 (BK)	Ju:	13 Cp 12 (PiK)	Ve:	17 Sc 05 (MK)	Sa:	4 Cp 20 (GK)
Ra:	27 Cn 40 (DK)	Ke:	27 Cp 40	HL:	15 Sc 25	GL:	27 Ar 28

In the rāśi chart there is parivartana yoga (exchange) between the Moon and Rāhu indicating that the Moon is behaving like Rāhu and vice-versa. The Moon is also the prāṇi rudra in the chart and is placed in the 6th house from the fourth house ruling vehicles. In the śoḍasāṁśa (D16 chart), Moon is the lagna lord in the 6th house and is also in ṣaḍāṣṭaka (mutual 6/8) with the 4th lord and vehicle significator Venus.



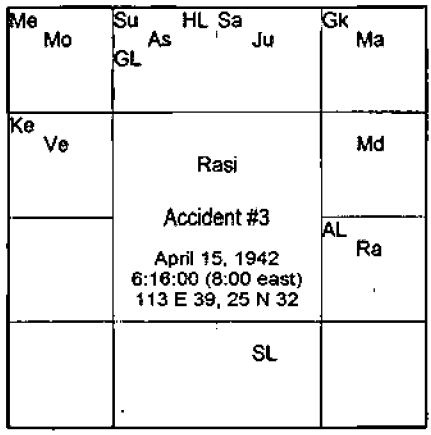
Vimśottari daśā: Saturn daśā Moon antardaśā

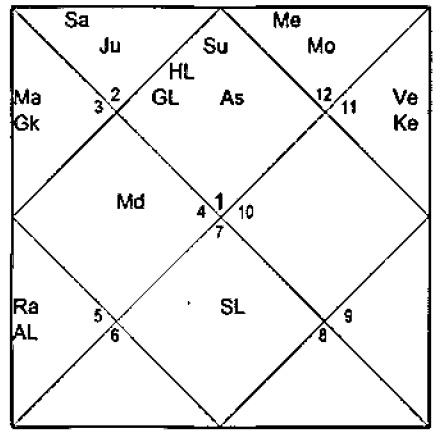
Śūla daśā: Libra daśā Sagittarius antardaśā; Libra is the 5th house which can be very negative for the 4th house if it is ruled by or conjoined Venus; Sagittarius aspects the third house (Pisces) from sukhapada A4 (Capricorn) which deals with death of vehicles, houses, mother etc. In the śoḍasāṁśa Sun and Moon are in Libra and Sagittarius respectively. This śūla group of Sun/Moon can indicate one's own mistake. Sagittarius is related to accidents.

Note: Moon is in the 11th house from āruḍha lagna while in the previous case it was in the 11th house from lagna.

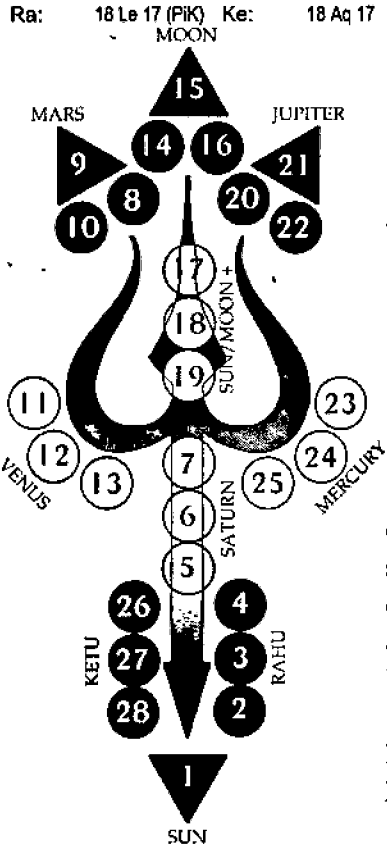
Chart 46: Terrible Car Accident

Female nativity: born on April 15, 1942, 6:16 am; Kweiyang, China (113 E 39', 25 N 32') on amāvasyā tithi, Revatī nakṣatra. She had a terrible car accident on 6 Mar 1993 at 11:30pm





As:	4 Ar 03	Su:	1 Ar 17 (GK)	Mo:	23 Pi 29 (BK)	Ma:	0 Ge 04 (DK)
Me:	25 Pi 16 (AK)	Ju:	25 Ta 12 (AmK)	Ve:	14 Aq 58 (MK)	Sa:	4 Ta 02 (PK)
Ra:	18 Le 17 (PiK)	Ke:	18 Aq 17	HL:	5 Ar 31	GL:	11 Ar 53



where she lost half her pancreas, had two ribs broken, a hole in duodenum, and a deep wound on liver caused by the seat belt slashing into her body. She had a shock which was like self realization at the time and when he recovered she was convinced that her life is to give universal love to people and she was determined to fully devote myself to spiritual growth with Hochi Universal love.

The Sun is in Aśvinī nakṣatra in her natal chart which is the base of the śūla chakra for her. The accident occurred when the Moon was in Aśleṣā gaṇḍānta on pūrṇimā tithi. Counted from Aśvinī, Aśleṣā is the 9th nakṣatra falling in the group of Mars (Nos. 8, 9, 10) which includes Puṣyā, Aśleṣā and Maghā nakṣatra.

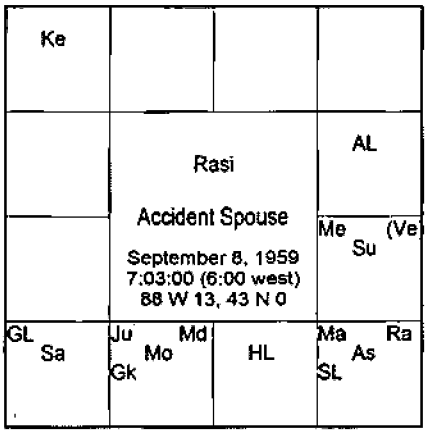
Mars is the lagna lord and is also the prāṇi rudra in the chart being the lord of the 8th house in strength. In the ṣoḍasāṁśa (D16 chart) it is in the bādhaka sign Sagittarius conjoined the Moon. Both by rāśi and graha dṛṣṭi Mars aspects Virgo, the sixth house ruling the stomach and lower regions like intestines, pancreas and lower liver. All these were mauled by the vehicle and the seat belt became like a terrible python strangling her belly and cutting into her liver.

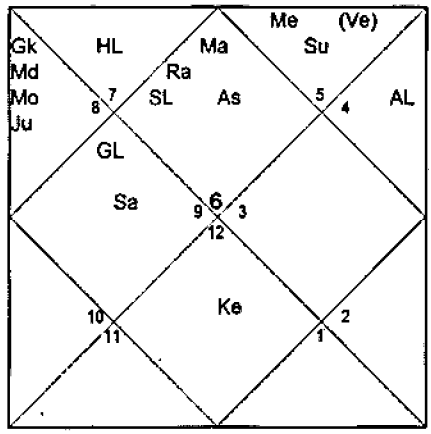
Śūla daśā: Virgo daśā (explained above), Libra antardaśā aspects vehicle significator Venus and accident significator Ketu. Venus is also the aprāṇi rudra. Ṣaṣṭihayani daśā: Applicable when the Sun is strong in lagna – Saturn daśā Jupiter antardaśā

Note: Mars is placed in the 11th house from āruḍha lagna. Just like the other cases it shows removal of some blockage and this can also cause sudden life changes if the blockage is removed by the shock of the accident. Since Mars is lagna and 8th lord of transformations,

she found her spiritual teachers and moved into a completely different life style of spiritual directions instead of a money focus.

Chart 47: Motorbike accident – spouse dies

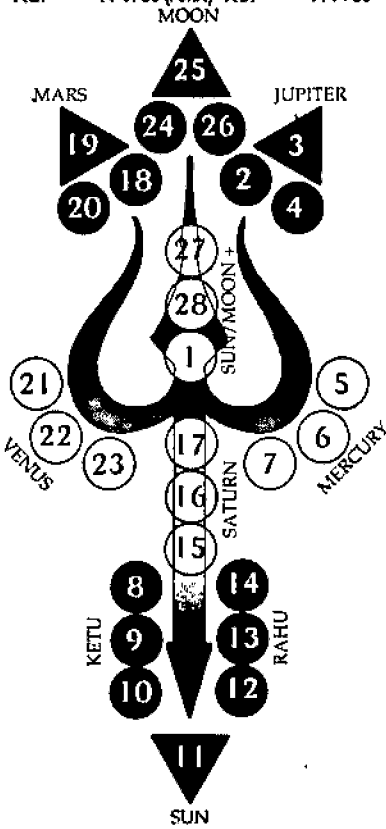




As:	10 Vi 06	Su:	21 Le 51 (AK)	Mo:	3 Sc 34 (GK)	Ma:	8 Vi 23 (PiK)
Me:	13 Le 14 (BK)	Ju:	2 Sc 24 (DK)	Ve (R):	10 Le 30 (MK)	Sa:	7 Sg 10 (PK)
Ra:	11 Vi 30 (AmK)	Ke:	11 Pi 30	HL:	8 Li 54	GL:	19 Sg 36

Female nativity: born on September 8, 1959; 7:03 am; Waukesha, WI (88 W 13' 53", 43 N 00' 42") in Anurādhā nakṣatra, śukla ṣaṣṭhi tithi.

She was married on 15 Dec 1979 around 3:00 pm and her husband was killed in a motorbike accident on 23 June 1981 around 6:00 am PST. He did have a premonition about the event and remembers waving him goodbye. Thereafter she slowly became a spiritualist.



We need to use exactly the same rules and tools. Instead of using the third house from āruḍha lagna for death of a person, we study the third house from Upapada (UL) for death circumstances of spouse. Instead of examining the lagna, we examine the seventh house for spouse. In addition, we can also refer to the navāṁśa chart which gives more details about marriage. In this chart the Upapada is in Taurus and the third house from it is Cancer which is vacant. Moon is the lord of this sign and is placed in debility in the third house from lagna in Scorpio which is the natural eighth house for separation or marriage break or death of spouse. The seventh lord from lagna is Jupiter which is placed in the third house in maraṇa kāraka sthāna and is conjoined the debilitated Moon which shall do its bidding i.e. fulfil its indication.

For the event to happen there should be prior pointers – UL in Taurus with Lord Venus in 12th house shows the loss of spouse; second house from UL is Gemini with Mercury its lord in the 12th house shows that the loss is due to death of spouse. Both Taurus and Gemini are empty. Gemini, the sign indicating the break in mar-

riage is having the aspect of three first rate malefic planets Mars, Rāhu and Saturn by rāśi dṛṣṭi, of which Saturn is in Sagittarius which shows accidents.

The Sun is in Pūrva Phālguṇī nakṣatra which is the base (no.1 star) of the śūla chakra. On the date and time of the accident the Moon was in Satabhisaj nakṣatra which is the 15th nakṣatra in the śūla chakra falling in the group of Moon negative (nos. 14, 15, 16) which are Dhaniṣṭha, Satabhisaj and Pūrva Bhadrapada nakṣatra. In both counts we found the Moon to be the main indicator of death circumstances of spouse and the event happened in a nakṣatra which is in the 'negative Moon group' of the śūla chakra.

Śūla daśā: The accident and death of spouse happened in Scorpio daśā (already explained above) and Aries antardaśā. Aries is the eighth house of the chart which is the house of death for spouse and break in marriage. It is aspected by Jupiter and debilitated Moon from Scorpio by rāśi dṛṣṭi and also aspects Mercury and Venus in Leo.

CONCLUSION

We have shown a novel method of using śūla chakra with the mapping of the graha to specific portions of the chakra and how the transit of the Moon in the different nakṣatra from that occupied by the Sun is actually activating these graha for the purpose of afflictions to the bonds that hold the being as one; bonds that are held in place by Śrī Rudra. Karma associated with the graha cause these bonds to weaken resulting in suffering, pain, shocks and even death as Śrī Rudra leaves and the parts collapse.

Further research is required to pinpoint the exact nakṣatra from among the three that shall be the one causing death or a particular suffering. We are confident that in due course of time our hard work in preparing and sowing these seeds of knowledge will grow into the kalpavṛkṣa of jyotiṣa vidya, the fruits of which will be the healthiest for society.



PART II : NAKṢATRA DEVATĀ

Enlightenment source of the nakṣatras



~ Chapter VIII ~

Saptarṣi Nakṣatra

ŚRĪ MATSYA AVATĀRA

There can be no devatā without the ṛṣi (seers) as they alone give the wisdom needed to know the devatā. There are various orders of the ṛṣi as Brahmā made several attempts to create them for various purposes. Of these the primal saptarṣi associated with the great bear and pole star are mentioned by Varāhamihīra in his Bṛhat Saṁhitā (13th chapter – Saptarṣi: the seven seers of Vedic wisdom who manifest through the eons). These saptarṣi revolve around Dhruva (pole star) which is the Brahmā nābhi (navel) or epicenter of the nakṣatra maṇḍala through which the saptarṣi sail in a boat which is drawn by Śrī Matsya, the fish incarnation of Viṣṇu. Hence the name of the nakṣatra maṇḍala is also śiśumāra chakra (porpoise wheel) as the particular form of Śrī Matsya is *śiśumāra*, the gangetic porpoise. This journey begins from Maghā nakṣatra and the saptarṣi travel in the anti-zodiacal direction, their boat being pulled by Śrī Matsya. Therefore Ketu who represents Matsya avatāra must always be retrograde implying that the mean node is to be used instead of true node in Vedic astrology.

This revolution of the seven seers is the real time keeper of the universe and is the precession of the equinoxes called ayanāṁśa. Of the daughters of Dakṣa, twenty seven were given to the Moon in marriage who are the time keepers, say the Purāṇa. When the first two ṛṣi (stars) of the saptarṣi maṇḍala (Great Bear constellation) rise in the heavens at night, and a nakṣatra is observed to be poised between them, then the saptarṣi pass through that nakṣatra in a hundred years and are said to conjoin [bless] it. Reckoned from east to west the names of the saptarṣi as used in vedāṅga jyotiṣa are Marīci, Vaṣiṣṭha, Aṅgirās, Atri, Pulastya, Pulāha and Kratu.

There are other lists including other manifestations for different Yuga, yet they carry the energy of the original seven. The most intricate calculations of the saptarṣi involve the sūkṣma nakṣatra which are subtle, of varying dimensions and based on the real stars in the sky to define their boundaries. However, we are limiting out study in this volume to the stars with equal dimensions of 13°20′ each except for three – Uttara Āsāḍha (10°), Abhijit (4°13′) and Śrāvaṇa (12°27′). For timing the movement, we use 27 nakṣatra system as the revolution of the saptarṣi around Dhruva the pole star, is taken to be uniform.

SAPTARṢI DEFINITION

The saptarṣi are the seven stars of Big Dipper in the Ursa Major constellation. Details of the stars and their original Vedic names are given in the table as well as linked star Polaris.

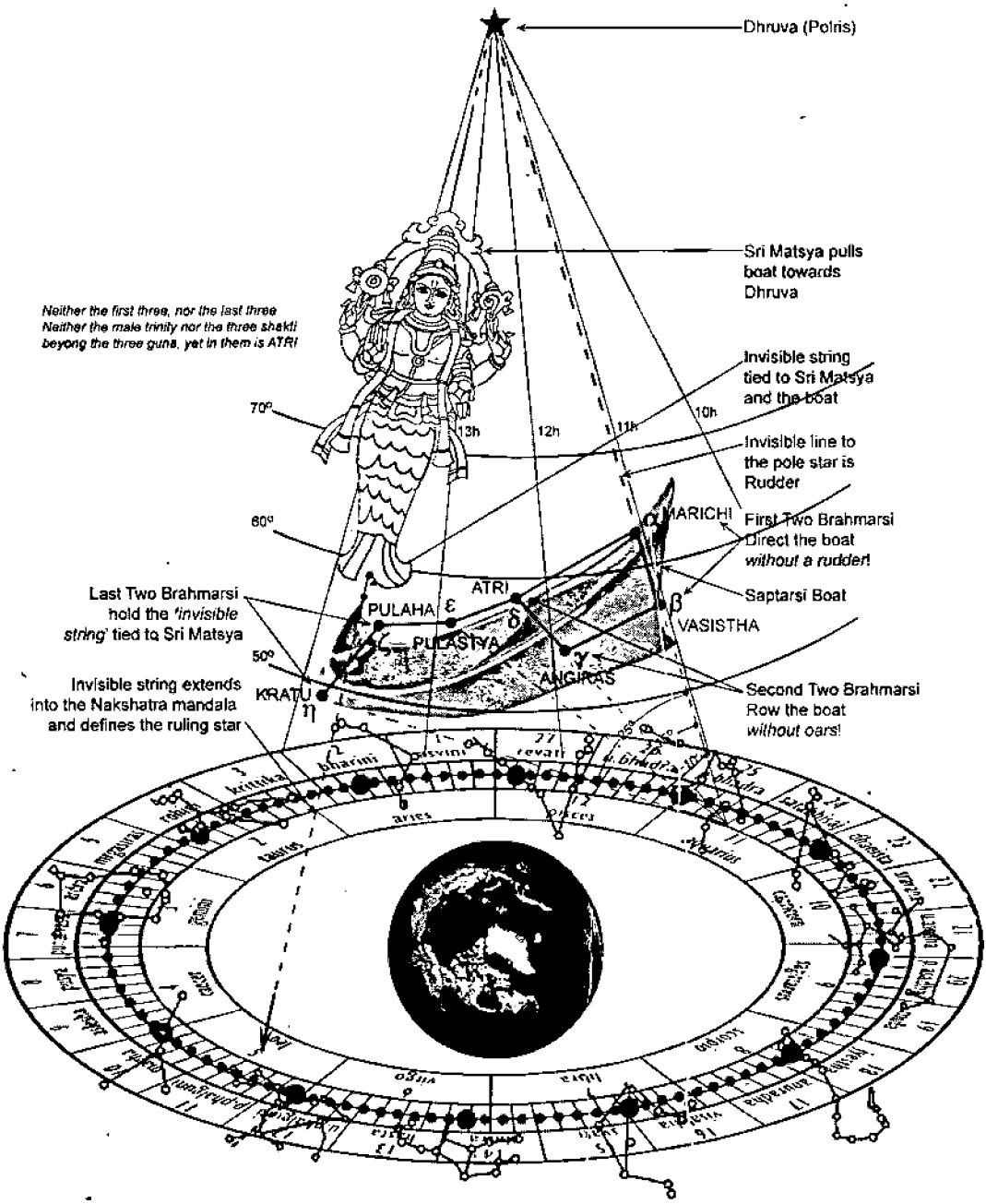


Table 21: Saptarṣi stars

Star	Johann Bayer Scheme		Saptarsi	Comments
Dubhe	α	Alpha	Marici	Together they form the famous
Merak	β	Beta	Vaṣiṣtha	'pointer' to the north Pole Star.
Phecda	γ	Gamma	Aṅgirās	
Megrez	δ	Delta	Atri	
Alioth	ε	Epsilon	Pulastya	Brightest star
Mizar	ζ	Zeta	Pulāha	Anchor the boat to Sri Matsya
Alkaid	η	Eta	Kratu	
Polaris			Dhruva	Fixed star – seat of the meditator

Vaṣiṣtha is accompanied by his wife Arundhatī, the faint companion star (Alcor/80 Ursa

Majoris) who is also present as part of the seven sisters in Krittikā, linking these constellations of the Saptarṣi to Krittikā and indicating that Krittikā is the real starting point for the nakṣatra maṇḍala, both 27 and 28 nakṣatra schemes. V.S.Apte Sanskrit dictionary gives this first list as in Bṛhat Saṁhitā of Varāhamihīra but mixes us the order. Lists vary with each manvantārā and are given in the classical literature like purāṅa and *Mahanirvana* tantra etc. The three chief classes of Ṛṣi as given in the Viṣṇu purāṅa but there are others as well –

1. *Brahmarṣi* the nine mind born sons of Brahma, the ones to whom the Veda was revealed
2. *Devarṣi* are the knower of the devas and one with them
3. *Rajarṣi* are those who attain enlightenment through knowledge and austerities – the real definition of rājayoga or maharaja yoga
4. *Śrutarṣi* are authors and teachers of śāstra
5. *Kāṇḍarṣi* are of the masters of karma *kāṇḍa*
6. *Maharṣi* is defined from Mahar loka which is the junction between the material planes – bhū, bhuva and svarga loka and the spiritual planes Mahar, Janar, Tapar and Satya loka. Mahar loka populates the worlds and ten Maharṣis were created by Manu[1] Svāyambhuva at the beginning of creation and are the progenitors of all life. The ten Maharṣi are Marīci, Vaṣiṣṭha, Atri, Aṅgirās, Pulastya, Pulāha, Kratu, Pracetas[2] , Bhṛgu and Nārada and are called the 10 prajāpati. The lists of prajāpati vary for the different manvantārā[3] and Pracetas or Bhṛgu is replaced by Dakṣa.



CREATION

In the beginning of creation, nothing existed except the cosmic ocean whose boundless waters stretched to eternity. From the deep darkness of primordial chaos, waters appeared resting without motion. These cosmic waters gave birth to fire that was the spark of life. This is the gaṇḍānta between the water and fire. The golden embryo created by the flame was like an egg floating in the waters of the boundless and bottomless ocean. In a year the egg hatched and Brahma appeared breaking the egg into two parts - the upper half became sky and the lower half became earth, separated by air. Know the order of creation to be water, fire, sky, earth and air. The earth was settled in the cosmic water and fixed with the cardinal points having four guardians [these are the four fixed signs that form around the four fixed stars and are the seats of the four Kendra –

1 Manu is the progenitor of mankind at the beginning of a manvantara and is the first ruler who defines the dharma and his lineage is called manuśya (human being). He is called satya vrata due to his oath of honesty and truthfulness. The 14 Manu are named: (1) Svayambhuva Manu, (2) Svarocisa Manu, (3) Auttami or Uttama Manu, (4) Tamasa Manu, (5) Raivata Manu, (6) Caksusa Manu, (7) Sraddhadeva Manu (son of Vaivasvata), (8) Savarni Manu, (9) Daksa Savarni Manu, (10) Brahma Savarni Manu, (11) Dharma Savarni Manu, (12) Rudra Savarni Manu, (13) Raucya or Deva Savarni Manu, (14) Bhauta or Indra Savarni Manu

2 Pracetas means attentive, observant, mindful, clever and wise (and indicates one who is always happy and delighted. He is from the energy of Varuṇa and is considered a son.

3 The period or age of a Manu (it comprises 71 mahā-yugas, which are equal to 12000 years of the gods or 432000 sidereal human years. This is one-fourteenth part of Brahma's day. Each manvantara has its own Manu. Six manvantara have elapsed in the present cycle and the current has Manu Vaivasvata.

Table 22: Cardinal directions

Sanskrit	Fixed Sign	English	Arabic	Planet
Maghā	Leo	Regulus (a Leonis)	qalb al-asad (heart of the lion)	Sun
Rohiṇī	Taurus	Aldebaran (a Tauri)	al-debaran (follower)	Moon
Pūrva Bhadrapada	Aquarius	Fomalhaut (a Piscis Austrini)	fam al-hut al-janubi (mouth of the southern fish)	Rāhu
Jyeṣṭha	Scorpio	Antares (a Scorpionis)	qalb al-aqrab (heart of the scorpion)	Ketu

Note: The four stars are in the mūlatrikoṇa of the planets. These are the mūlatrikoṇa used in Nārāyaṇa daśā as advised in Bṛhat Parāśara Horā śāstra, although other texts have give mūlatrikoṇa for Rāhu in Virgo and Ketu in Pisces which is for udu daśā.

The Universe was created in this manner and Brahmā felt fear for the first time realizing his loneliness. And this is the root of fear [signified later by Saturn having Brahma as its deity] which comes through loneliness and isolation. Brahma though that since there is none around, there can be no reason to fear, and fear left as there was none around. Reason alone shall be the path for fearlessness and there can be reason to fear other beings [Mars signifies the reasoning ability that gives courage]. Brahma knew no happiness as one who is alone never knows what it means to be with loved ones [Jupiter is the significator of bliss and also children]. Therefore he thought of having progeny to share in his bountiful creation. The force of his thought was so strong that he created sons. Although all the sons of Brahma are mind born, some of them are said to be born from specific parts of the body of Brahmā thereby giving them some special powers or faculties.

Table 23: Birth source of Saptarṣi

Saptarsi (Puruṣa)	Born from	Kāraka (Father of)	Indication
1 Marīci	Soul	Sun	Identity, Self
2 Vaśiṣṭha	Breath	Saturn	Longevity
3 Añgirās	Mouth	Jupiter	Consume
4 Atri	Eyes	Moon	Mind, Vision
5 Pulastya	Ear	Mercury	Karma
6 Pulāha	Navel	Venus	Creation
7 Kratu	Hand	Mars	Energy
8 Nārada	Lap	Ketu	Grasp
9 Dakṣa	Toe	Rāhu	Illusion

Dakṣa was born from the thumb referring to his expertise in the sacrifice also called dakṣa. Vaśiṣṭha has the power of the breath meaning the power of life and death and has received the Mṛtyuñjaya mantra (RV VII maṇḍala). Soma or Chandra is called Atri-netra-bhū, Atridṛgja and Atrinetraja all meaning 'produced from the look of Atri'.

SAPTARṢI CHAKRA

सप्तर्षिनं तु यौ पुर्वौ । दृस्यते उदितौ दिवि ॥ तयोस् तु मध्ये नक्षत्रम् ।दृस्यते यत् समम् निशि ॥

saptarṣinaṁ tu yau purvau| dṛsyate uditau divi||

tayos tu madhye nakṣatram| dṛsyate yat samam niśi||

तेनैव ऋषयो युक्तस् । तिष्ठन्त्यू अब्द-सतम् नृनम् ॥ ते त्वदिये द्विजह् काल । अधुन चाश्रित मघाः ॥

tenaiva ṛṣayo yuktas| tiṣthanty abda-satam nṛnam||

te tvadiye dvijah kāla| adhuna cāśrita maghāḥ||

saptarṣinaṁ - of the constellation of the seven sages (Ursa Major, Great Bear); *tu* - and; *yau*

- the two stars; *purvau* – first east; *dṛsyate* - are seen; *uditau* - risen; *divi* - in the sky; *tayo* - of the two; *tu* - and; *madhye* - between; *nakṣatram* - the lunar mansion; *dṛsyate* - seen; *yat* - which; *samam* - on the same line of celestial longitude, as their midpoint; *nisi* - in the night sky; *tena* - with that lunar mansion; *eva* - indeed; *ṛṣayo* - the seven sages; *yukta* - are connected; *tiṣṭhanti* - they remain; *abda* - years; *satam* - one hundred; *nṛnam* - of human beings; *te* - these seven sages; *tvadiye* - in your; *dvijah* - the elevated brāhmaṇa; *kāla* - in that particular time or beginning of Kali Yuga; *adhuna* - now; *ca* - and; *āśrita* - are situated; *maghāḥ* - in the asterism Maghā.

As mentioned earlier, reckoned from east to west the saptarṣi are Marichi, Vaṣiṣṭha, Añgirās, Atri, Pulastya, Pulāha and Kratu indicating that Kratu followed by Pulāha would be the first to rise. Varāhamihīra is referring to these two stars in the Great Bear constellation. When any nakṣatra (yoga tārā) is situated exactly in the middle of the projected longitudes of Pulāha and Kratu, then it furnishes the exact date for the commencement of the Astrological Century which shall be ruled by the nakṣatra indicated [by the yoga tārā]. Varāhamihīra refers to the Maghā as the constellation ruling the commencement of Kali Yuga. At the time of the Mahābhārata war, the saptarṣi were in Regulus[4] confirming that Varāhamihīra was talking about the commencement of kali Yuga.

Table 24: Natural saptarṣi chakra

	Saptarṣi	I	Dharma	II	Artha	III	Kama	IV	Mokṣa
1	Marīci	1	Aśvinī	8	Puṣyā	15	Svātī	22	Abhijit
2	Vaṣiṣṭha	2	Bharanī	9	Aśleṣā	16	Viśākhā	23	Śrāvaṇa
3	Añgirās	3	Kṛttikā	10	Maghā	17	Anurādhā	24	Dhaniṣṭha
4	Atri	4	Rohiṇī	11	Pūrva Phālguṇī	18	Jyeṣṭha	25	Śatabhiṣaj
5	Pulastya	5	Mṛgāśirā	12	Uttara Phālguṇī	19	Mūla	26	Pūrva bhadrapada
6	Pulāha	6	Ārdrā	13	Hastā	20	Pūrva Āsāḍha	27	Uttara bhadrapada
7	Kratu	7	Punarvasu	14	Chitrā	21	Uttara Āsāḍha	28	Revatī

The natural saptarṣi chakra has the nakṣatra Punarvasu stationed in the center of Kratu and Pulāha, the extremities of the saptarṣi. The actual physical movement of the saptarṣi around Dhruva, the pole star is about 960 years per nakṣatra which can be rounded off to a thousand years. The speed of the saptarṣi is the same as the ayanāṁśa (precession) which is about 50" per year today = 13°53'20" in 1000 years or more precisely 13°20' in 960 years. There is a subtle hint about some kind of a 'mean ayanāṁśa' at 48" per year in this śloka which is not right as the mean precession is 50.25" per year with a complete precession cycle (saptarṣi cycle) taking 25,700 years. This works out to 1 degree of precession every 71.4 years[5]. However, Varāhamihīra mentions a saptarṣi nakṣatra daśā which is about 100 years[6]

4 Regulus (Alpha Leonis) means "the little king" in Latin. It is one of the four Royal Stars called four Guardians of Heaven or Kendra Digpāla. In western astrology, Regulus is the Archangel Raphael, the Healing Archangel whereas in Vedic astrology, it is Vaiśrāvaṇa Kubera, the lord of wealth and marker of the Northern quarter as well as its guardian. It is the heart of the lion and is the yoga tārā of Maghā nakṣatra. Any eclipse in this nakṣatra directly affects the political stability of the region from Persia to Delhi (North India).

5 71.4 years is rounded off to 72 years which is called the dvisaptati daśā and is linked to the 7th house like the 7 ṛṣi. Two cycles of this constitute the full Nārāyaṇa daśā period of 144 years which is about 2° precession of the zodiac.

6 Interesting to note that Marichi is exactly 100 light years away from earth! He is considered the father of Sūrya (just like Atri is the father of the Moon) and like the Sun, it is a main-sequence star that shines by fusing hydrogen into helium in its core. Its mass is six times that of the Sun rendering it both hotter and over 700 times more luminous. If Marichi was the Sun of this solar system then we would have to be 25 times farther away to survive, like living in Neptune.

per nakṣatra, having 10 daśā totalling about 1000 years during which time the saptarṣi actually physically pass through one nakṣatra. This seems to be similar to the satābdikā daśā of 100 years which is linked to the 10th house (karma). Some simplistic suggestions like Ursa major cycle which is complete saptarṣi daśā = 27 nakṣatra X 100 years = 2700 years is quite off the mark as in the first place, there are 28 nakṣatra in this cycle and secondly, the start of the daśā is determined from the date the nakṣatra yoga tārā is exactly between Pulāha and Kratu. The period of each complete nakṣatra daśā is a maximum period of 1000 years although most will be of smaller lengths.

Table 25: Average saptarṣi daśā for each nakṣatra

Nakṣatra	Span	Precise @ 71.388 yr/deg	Rounded off @ 72 yr/deg	Overview
25 Nakṣatra	13°20′	951y 10m	960 y	9 full nakṣatra of 100 years + 10th nakṣatra of 60 years i.e. none complete 1000 year period
Uttara Āsāḍha	10°	713y 10m 17d	720 y	
Śrāvaṇa	12°26′	888y 4m 18d	896 y	
Abhijit	4°13′	301y 5m	304 y	

YUGA CALCULATIONS

Table 26: Yuga periods

Period Saptarṣi = 960 yr			Sandhi 10%	Main	Sandhi 10%
1	Kali	450	45	360	45
2	Dvāpara	900	90	720	90
3	Treta	1350	135	1080	135
4	Satya	1800	180	1440	180

These periods are used for the calculation of the Yuga and sub-periods within the Yuga. The period of Kali Yuga is 432,000 years. This translates to 450 saptarṣi nakṣatra movement where it takes 960 years to cover each of the 27 physical nakṣatra of equal spatial span (for uniform calculations). Each sandhi (junction) is 10% of the period and covers 45 nakṣatra. The saptarṣi movement through 27 nakṣatra is one completes Saptarṣi Āyana (360° rotation of ayanāṁśa). This equation seems to have a small error of 220 years in every 25920 years (0.8%) which can be corrected with real observations.

Predicting the placement of the saptarṣi at the end of Kali Yuga is done with this. Expunging multiples of 27 from 450, we get 18 nakṣatra as the balance. Therefore if Kali Yuga started when the saptarṣi were in Maghā, we count 18 nakṣatra in the anti-zodiacal direction, which is the direction of movement of the saptarṣi. The result arrived at is nakṣatra 20 which is Pūrva Āsāḍha. Hence the statement of Varāhamihūra that saptarṣi will be in Pūrva Āsāḍha nakṣatra when Kali Yuga ends [and the Kalki avatāra descends]. It is evident that the entire Yuga calculations are based originally on the nakṣatra and the saptarṣi.

Kali Yuga period definitions

- Total period of 432000 years with junctions at the beginning and end measuring 10% each at 43200 years
- 450 Saptarṣi nakṣatra daśā [960 years each] having junctions of 45 saptarṣi nakṣatra at each junction and 360 saptarṣi nakṣatra in the middle
- 3000 Nārāyaṇa Daśā cycles [144 years each] having 300 Nārāyaṇa Daśā in each junction and 2400 Nārāyaṇa Daśā in the middle

PRESENT PERIOD CALCULATIONS

Table 27: Saptarṣi Movement - Old World

KY	Yrs	From	To	No.	Nakṣatra	History
-9	960	-11741	-10781	19	Mūla	Last ice age ends after 65,000 years with mūla gaṇḍānta; signs of agriculture; cultivation originates E.India
-8	960	-10781	-9821	18	Jyeṣṭha	
-7	960	-9821	-8861	17	Anurādhā	
-6	960	-8861	-7901	16	Viśākhā	
-5	960	-7901	-6941	15	Svātī	7500: Neveli Cori Excavations Turkey - advanced civilization with meticulous architecture and planning 7000: Early evidence of horses in the Ganga region [Frawley]
-4	960	-6941	-5981	14	Chitrā	6776 – 300 BC 150 Hindu Kings - ancient Greek books: Mehrgarh grows barley, raise sheep, goats, store grain, entomb dead, buildings of sun-baked mud bricks;
-3	960	-5981	-5021	13	Hastā	long-distance trade in precious stones and sea shells;
-2	960	-5021	-4061	12	U.Phālguṇī	Rice harvest in China; Siva, large baths Mohenjo-Daro; 4000 BC: Date of world's creation (Genesis!);
-1	960	-4061	-3101	11	P.Phālguṇī	3500 - 1100 BC Peak of Egypt Kings: 3928: July 25th, the earliest eclipse record in the Rig Veda 3089 BC: Yudhisthira Kingdom in Indraprastha (Delhi)
1	960	-3101	-2141	10	Maghā	Indus Valley Civilization 3000-1500 BC: 3102 BC: Kali Era Calendar starts.
2	960	-2141	-1181	9	Aśleṣā	2000-1000 Levant Empire (Israel) 1650-1200 Hittite Empire (Turkey); Greek Urbanization
3	960	-1181	-221	8	Puṣyā	1000 -50 AD Celtic Emp. / 600 BC-640AD Persian Empire: 1000-300: India center shifts to Gaṅgā (Delhi – Bengal) 900-300 BC: Greek Empire 563 BC Gautam Buddha
4	960	-221	739	7	Punarvasu	100-1600 AD Ottoman Emp.: 300 BC - 500 AD Roman Empire 300 - 400 AD Gupta Dynasty 7 BC Jesus Christ 221BC - 619 Qin to Sui Dynasty Tang Dynasty 618–907 China
5	960	739	1699	6	Ārdrā	700-1100 AD Vikings Rule 600-1000 AD Islam Power Spreads 622 AD Prophet Mohamed 1500-1600 AD Safavid Rule Persia 1200-1600 AD Mughal India 960-1644 Song, Yuan, Ming Dynasties China
6	960	1699	2659	5	Mṛgāśirā	New World - Present Period; King Aryamān Āditya (Uttara Phālguṇī); Marīci in Uttara Bhadrapada
7	960	2659	3619	4	Rohiṇī	Future World
8	960	3619	4579	3	Kṛttikā	

Kali Yuga started on 23 January 3102 BC using the proleptic Gregorian calendar and has a junction or Yuga opening period of 45 saptarṣi nakṣatra. During this period, gradually the effects of Kali Yuga will manifest although there will be sub-periods of each of the Yuga.

Reading the table - (1) Periods in Years; (2) Years From & To are in Proleptic Gregorian Calendar; (3) Physical 27 nakṣatra have been used for dates, finer calculations required for Nos.21 & 22 for Abhijit insertion; (4) KY stands for dating from the start of Kali Yuga and the count is in terms of periods of 960 years for saptarṣi movement in each nakṣatra. (5) The nakṣatra numbers and names correspond to the tentative placement of the saptarṣi in a nakṣatra.

1. The saptarṣi nakṣatra is derived by a line drawn between Pulāha and Kratu and is taken as the seat of Kratu, even though all the saptarṣi are positioned therein.
2. The remaining six seers in the reverse order will sit in the six nakṣatra preceding this saptarṣi nakṣatra. For example, if the saptarṣi are in Maghā, then this is the seat of Brahmarṣi Kratu as well and the preceding six nakṣatra are for the remaining six in the order – Pulāha in Aśleṣā, Pulastya in Puṣyā, Atri in Punarvasu, Añgirās in Ārdrā, Vaṣiṣṭha in Mṛgāśirā and Marīci in Rohiṇī.
3. Thus the seventh nakṣatra counted in the reverse from the saptarṣi nakṣatra becomes the seat of the first of the saptarṣi Marīci and will be close to the 'Ayanāṁśa Point'. For example, from 1699 AD, the saptarṣi are in Mṛgāśirā nakṣatra (No.5) for 960 years; counting in the reverse, the 7th nakṣatra is Uttara Bhadrapada which is the seat of Marīci. The Ayanāṁśa point is close to Uttara Bhadrapada nakṣatra and at present the ayanāṁśa is about 23°58′ bringing the point into Pūrva Bhadrapada. The Maximum range is one nakṣatra (13°20′) behind.
4. Ruler of the Saptarṣi Millennium: The Lord of the 8th nakṣatra counted in the direct zodiacal order from the saptarṣi nakṣatra shall be the lord of the saptarṣi millennium (approx 960 years). For example, between 4062 – 3102 BC the saptarṣi were in Pūrva Phālguṇī nakṣatra (No.11) and the 8th nakṣatra from this is Jyeṣṭha ruled by Indra. Thus Indra was the ruler of the Saptarṣi millennium Pūrva Phālguṇī and Yudhiṣṭhira was crowned king in Indraprastha (Delhi) in 3089 BC. The importance of Indra dwindled after the beginning of Kali Yuga when the Saptarṣi moved into Maghā and the Kaurava of Hastinapur perished.
5. Proof of existence of an ancient civilisation indicates that there was sufficient sattva guṇa during its period to save things for such a long time. For example notice the flourishing Indus Valley Civilization period which coincides with the reign of Maharaja Yudhiṣṭhira (Paṇḍava dynasty) in India.

Just like other daśā, the movement of the Saptarṣi nakṣatra gives an elaborate system of nakṣatra daśā (position of saptarṣi) for millennium, with antara daśā for centuries, pratyantara daśā for decades and sūkṣma daśā for years.

ANTARDAŚĀ: The antardaśā are of the ten nakṣatra counted in the reverse from the saptarṣi nakṣatra with each of the first nine antardaśā having a period of 100 years (century – satābdi) and the tenth nakṣatra has an antardaśā of 60 years.

PRATYANTARA DAŚĀ: The pratyantara daśā are patterned in exactly the same manner as the antardaśā with each of the ten pratyantara having a period of 10 years. However, the last antardaśā nakṣatra has only six pratyantara daśā to give the period of 60 years.

Sūkṣma daśā: The sūkṣma daśā are patterned exactly in the same manner as the pratyantara daśā, starting with the nakṣatra furnishing the pratyantara daśā and covering the ten nakṣatra in the anti-zodiacal direction. Each pratyantara daśā has exactly ten sūkṣma daśā of 1 year each.

Results are to be known from the nature of the nakṣatra, the transits in the nakṣatra on the date of the opening of the daśā, the devatā of the nakṣatra, the king nakṣatra (8th from saptarṣi) that rules the saptarṣi nakṣatra and his relationship with the individual kings of the pratyantara daśā.

ANTAR, PRATYANTARA IN PRESENT MṚGĀŚIRĀ SAPTARṢI DAŚĀ

Mṛgāśirā Saptarṣi Daśā 1699 – 2659 AD

Nakṣatra No.5, Mṛgāśirā, Devatā: Chandra

Maharaja: 12, Uttara Phālguṇī (Sun), Devatā: Aryamā

Table 28: Mṛgāśirā - antardaśā

No	Nakṣatra	From	To	Planet	Devatā	Raja Tārā	Raja Graha	Raja Devatā
5	Mṛgāśiras	1699	1799	Mars	Chandra	12	Sun	Aryama
4	Rohiṇī	1799	1899	Moon	Pitāmaha	11	Venus	Bhaga
3	Kṛttikā	1899	1999	Sun	Agni	10	Ketu	Pitrs
2	Bharaṇī	1999	2099	Venus	Yama	9	Mercury	Ahi
1	Aśvinī	2099	2199	Ketu	Aśvinī Kumar	8	Saturn	Jiva
27	Revatī	2199	2299	Mercury	Pūshan	7	Jupiter	Aditi
26	U. bhadra	2299	2399	Saturn	Ahirbudhanya	6	Rahu	Isa
25	P. bhadra	2399	2499	Jupiter	Ajaikapada	5	Mars	Chandra
24	Śatabhiṣaj	2499	2599	Rāhu	Varuṇa	4	Moon	Pitamaha
23	Dhaniṣṭha	2599	2659	Mars	Vasu	3	Sun	Agni

Table 29: Pratyantara tables

5	Mṛgaśirā antara			4	Rohiṇī antara			3	Kṛttikā antara		
5	Mṛgaśirā	1699	1709	4	Rohiṇī	1799	1809	3	Kṛttikā	1899	1909
4	Rohiṇī	1709	1719	3	Kṛttikā	1809	1819	2	Bharaṇi	1909	1919
3	Kṛttikā	1719	1729	2	Bharaṇi	1819	1829	1	Aśvini	1919	1929
2	Bharaṇi	1729	1739	1	Aśvini	1829	1839	27	Revatī	1929	1939
1	Aśvini	1739	1749	27	Revatī	1839	1849	26	U.bhadra	1939	1949
27	Revatī	1749	1759	26	U.bhadra	1849	1859	25	P.bhadra	1949	1959
26	U.bhadra	1759	1769	25	P.bhadra	1859	1869	24	Śatabhiṣaj	1959	1969
25	P.bhadra	1769	1779	24	Śatabhiṣaj	1869	1879	23	Dhaniṣṭha	1969	1979
24	Śatabhiṣaj	1779	1789	23	Dhaniṣṭha	1879	1889	22	Śrāvaṇa	1979	1989
23	Dhaniṣṭha	1789	1799	22	Śrāvaṇa	1889	1899	21	U.aṣāḍha	1989	1999
2	**Bharaṇi antara**			**1**	**Aśvini antara**			**27**	**Revatī antara**		
2	Bharaṇi	1999	2009	1	Aśvini	2099	2109	27	Revatī	2199	2209
1	Aśvini	2009	2019	27	Revatī	2109	2119	26	U.bhadra	2209	2219
27	Revatī	2019	2029	26	U.bhadra	2119	2129	25	P.bhadra	2219	2229
26	U.bhadra	2029	2039	25	P.bhadra	2129	2139	24	Śatabhiṣaj	2229	2239
25	P.bhadra	2039	2049	24	Śatabhiṣaj	2139	2149	23	Dhaniṣṭha	2239	2249
24	Śatabhiṣaj	2049	2059	23	Dhaniṣṭha	2149	2159	22	Śrāvaṇa	2249	2259
23	Dhaniṣṭha	2059	2069	22	Śrāvaṇa	2159	2169	21	U.aṣāḍha	2259	2269
22	Śrāvaṇa	2069	2079	21	U.aṣāḍha	2169	2179	20	P.aṣāḍha	2269	2279
21	U.aṣāḍha	2079	2089	20	P.aṣāḍha	2179	2189	19	Mūla	2279	2289
20	P.aṣāḍha	2089	2099	19	Mūla	2189	2199	18	Jyeṣṭha	2289	2299
26	**U.bhadra**			**25**	**P.bhadra**			**24**	**Śatabhiṣaj**		
26	U.bhadra	2299	2309	25	P.bhadra	2399	2409	24	Śatabhiṣaj	2499	2509
25	P.bhadra	2309	2319	24	Śatabhiṣaj	2409	2419	23	Dhaniṣṭha	2509	2519
24	Śatabhiṣaj	2319	2329	23	Dhaniṣṭha	2419	2429	22	Śrāvaṇa	2519	2529
23	Dhaniṣṭha	2329	2339	22	Śrāvaṇa	2429	2439	21	U.aṣāḍha	2529	2539

22	Śrāvaṇa	2339	2349	21	U.aṣāḍha	2439	2449	20	P.aṣāḍha	2539	2549
21	U.aṣāḍha	2349	2359	20	P.aṣāḍha	2449	2459	19	Mūla	2549	2559
20	P.aṣāḍha	2359	2369	19	Mūla	2459	2469	18	Jyeṣṭha	2559	2569
19	Mūla	2369	2379	18	Jyeṣṭha	2469	2479	17	Anurādha	2569	2579
18	Jyeṣṭha	2379	2389	17	Anurādha	2479	2489	16	Viśāka	2579	2589
17	Anurādha	2389	2399	16	Viśāka	2489	2499	15	Svati	2589	2599
23	**Dhaniṣṭha**			Observe how there are only six pratyantara in the last antara to accomodate the sixty years short antara.							
23	Dhaniṣṭha	2599	2609								
22	Śrāvaṇa	2609	2619								
21	U.aṣāḍha	2619	2629								
20	P.aṣāḍha	2629	2639								
19	Mūla	2639	2649								
18	Jyeṣṭha	2649	2659								

DEMOCRACY: ATRI - MOON; FREEDOM 12TH HOUSE

Example 1. Determine the stars that favoured American Independence

SAPTARṢI MILLENNIUM-MṚGĀŚIRĀ: The United States of America became independent on 4 July 1776. This was in the present saptarṣi nakṣatra Mṛgāśirā (1699 -2659 AD). Ruled by Śiva, this nakṣatra placement of the saptarṣi promises knowledge explosion during the millennium and mankind would advance and change the face of the earth beyond recognition in the old pictures. Moon crowning the head of lord Śiva is the devatā indicating that the flaws of excessive uncontrolled sexuality which the Moon god was accused of will become the bane of this millennium and degrade the societies. Large cities will be formed and Mars the lord of this nakṣatra promises superb engineering and technology changes.

ANTARA [CENTURY – MṚGĀŚIRĀ]: The event happened in the very first century of the millennium 1699-1799 which was the first antardaśā Mṛgāśirā and triggered all that is to follow in the millennium. The Century is ruled by Mṛgāśirā nakṣatra and the period can be divided into four parts of 25 years each ruled by the four pada of the nakṣatra. We are doing this as Mṛgāśirā is divided into two parts – second half (3 & 4 pada) in Gemini while the first two pada are in Taurus. The 4th pada of Mṛgāśirā was from 1699-1724; 3rd pada 1724-1749; 2nd pada 1749-1774; 1st pada 1774-1799. The US Independence came in the 1st pada of Mṛgāśirā. This pada is in Leo navāṁśa indicating that the Sun will play an important part during the last quarter of the century. The US Independence happened when Mars transited Mṛgāśirā nakṣatra with Sun, Venus and Jupiter conjoining in the sign. The navāṁśa lagna and kārakāṁśa of the US Independence chart is Leo having the bald eagle (Sun) as its symbol and Sun is also in exalted navāṁśa. The US elections take place on Tuesday in November when the Sun is trine in Libra thereby ensuring that the elected leader always aligned with the energy of Mṛgāśirā, Mars and the Sun.

PRATYANTARA [DECADE PŪRVA BHADRAPADA]: Looking into the tables for Mṛgāśirā antardaśā, we find that the pratyantara daśā during the decade 1769 – 1779 was Pūrva Bhadrapada. Pūrva Bhadrapada is ruled by Ajaikapāda which is a form of Rudra in great penance indicating that during its period people will become very determined. Jupiter, the ruler of Pūrva Bhadrapada shall determine the fortunes of the decade. The US Independence chart has Sagittarius Lagna which is also ruled by Jupiter.

SŪKṢMA [JYEṢṬHA-YEAR]: The years are to be seen from Chaitra śukla prathamī tithi and are to be counted from the nakṣatra of pratyantara which is Pūrva Bhadrapada. Pūrva Bhadra (1769), Satabhisaj (1770), Dhaniṣṭha (1771), Śrāvaṇa (1772), Uttara Āsāḍha (1773), Pūrva Āsāḍha (1774), Mūlā (1775), Jyeṣṭha (1776)...the US independence came just after the Mūlā gaṇḍānta (in years) passed. Jyeṣṭha has Indra devatā who brings order and prepares very powerful and aggressive kingdoms that believe in the freedom of the individual as Indra is the king of the devas. Atri nakṣatra brings democracy and being in the 12th house (freedom, emancipation) from US Independence lagna shows that the nation values this freedom very much.

Example 2. India, Pakistan Independence

Indian independence came along with that of Pakistan and initially both choose democracy and freedom for the people. The events happened at the midnight house of 14th and 15th August 1947 for Pakistan and India respectively. From the tables we get the saptarṣi nakṣatra as – Mṛgāśirā saptarṣi daśā (millennium), Krittikā antardaśā (century), Uttara Bhadrapada pratyantara (decade) and Jyeṣṭha sūkṣma daśā (year).

Notice how the sūkṣma daśā is again Jyeṣṭha (Atri-Moon) for the nations choosing democracy as the political system. Pakistan preferred a time which had this nakṣatra in the 8th house of transformation and the democracy was constantly transformed into military dictatorship. India preferred Taurus lagna for its freedom moment which had this nakṣatra in the 7th house showing that partnerships of all kinds will be used to keep democracy alive. This nakṣatra aspects the 12th house Aries by rāśi dṛṣṭi and India continued in its democracy through the fifty odd years of its freedom.

TERROR ATTACKS – GHĀTAKA CHAKRA

Table 30: Ghātaka Chakra

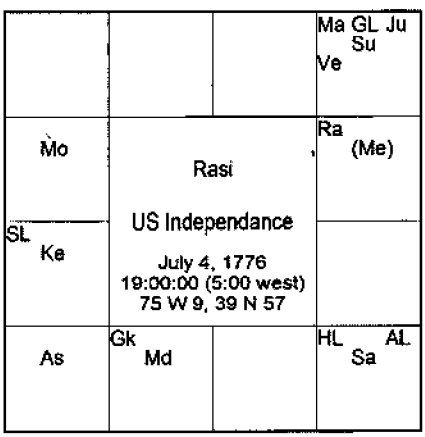
Rāśi	Moon	Tithi		Day	Nakṣatra	Lagna	
1	2	3	3A	4	5	Lagna-1 Same Sex	Lagna-2 Opposite
Aries	Aries	Nanda	Ṣaṣṭhi	Sunday	Maghā	Aries	Libra
Taurus	Virgo	Pūrṇa	Caturthī	Saturday	Hastā	Taurus	Scorpio
Gemini	Aquarius	Bhadra	Navamī	Monday	Svātī	Cancer	Capricorn
Cancer	Leo	Bhadra	Ṣaṣṭhi	Wednesday	Anurādhā	Libra	Aries
Leo	Capricorn	Jaya	Navamī	Saturday	Mūlā	Capricorn	Cancer
Virgo	Gemini	Pūrṇa	Aṣṭamī	Saturday	Śrāvaṇa	Pisces	Virgo
Libra	Sagittarius	Rikta	Dvādasī	Thursday	Satabhisaj	Virgo	Pisces
Scorpio	Taurus	Nanda	Navamī	Friday	Revatī	Scorpio	Taurus
Sagittarius	Pisces	Jaya	Saptamī	Friday	Bharanī	Sagittarius	Gemini
Capricorn	Leo	Rikta	Dvādasī	Tuesday	Rohiṇī	Aquarius	Leo
Aquarius	Sagittarius	Jaya	Caturthī	Thursday	Ārdrā	Gemini	Sagittarius
Pisces	Aquarius	Pūrṇa	Dvādasī	Friday	Aśleṣā	Leo	Aquarius

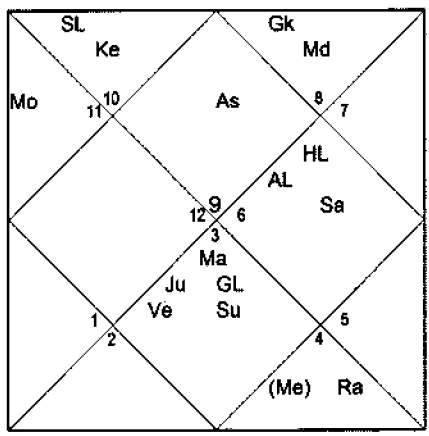
Example 3. Terrorist attack on the twin towers in New York on Sep 11, 2001

The tables show that a very difficult century ruled by Bharanī nakṣatra has just started

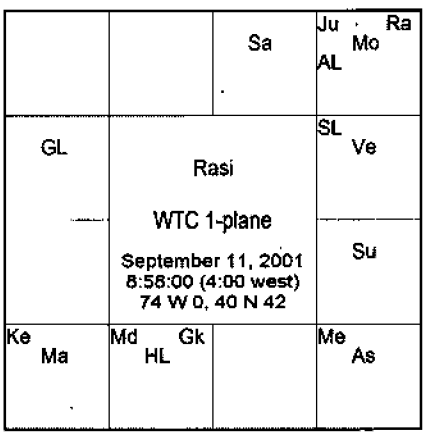
(1999-2099) which almost all of us today will never live to see its end. This nakṣatra is ruled by Yama, the god of death (southern direction of wars and strife) and during its rule, the doors of death will open wide. Yama rules vāyu tattva showing that people will have to travel very much and these travels will become very dangerous. Symbol of this nakṣatra is the Yoni, the female organ which is the symbol of Kali, the goddess who can dance the death dance.

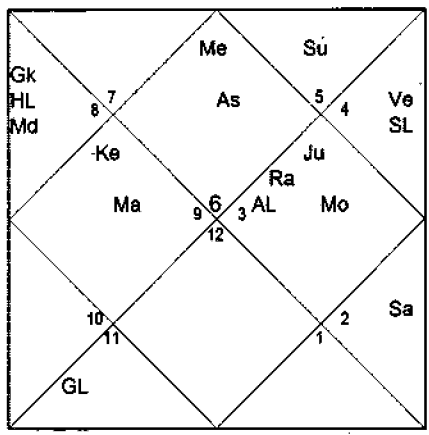
To determine the years of ghātaka (attack, trouble), we need to study the natal chart of the nation. (1) The US independence chart was formed in the year of Jyeṣṭha which is in Scorpio rāśi. The ghātaka nakṣatra for this is Revatī. Note this nakṣatra for determination of ghātaka years for the USA that is the years when enemies can cause major troubles, attacks etc. (2) Consider the natal Lagna which is Sagittarius and the ghātaka nakṣatra for this is Bharanī. There are no planets in the fifth house Aries and this nakṣatra is to be taken as the ghātaka. These are the dangerous decades for the USA. (3) Consider the natal Moon showing the population and people which is in Satabhisaj nakṣatra in Aquarius rāśi. The ghātaka nakṣatra is shown in the table as Ārdrā but this is occupied by the two gurus Jupiter and Venus showing that there is a very powerful defence mechanism in place to protect the people. Therefore we look at the adjoining nakṣatra in the same rāśi Gemini and find Mṛgāśirā occupied by Mars. This becomes ghātaka for the people.





As:	16 Sg 03	Su:	22 Ge 40 (AmK)	Mo:	7 Aq 33 (PK)	Ma:	0 Ge 42 (DK)
Me (R):	3 Cn 26 (GK)	Ju:	15 Ge 14 (BK)	Ve:	12 Ge 29 (PiK)	Sa:	24 Vi 05 (AK)
Ra:	16 Cn 51 (MK)	Ke:	16 Cp 51	HL:	3 Vi 54	GL:	21 Ge 37





As:	22 Vi 51	Su:	24 Le 59 (AK)	Mo:	4 Ge 19 (DK)	Ma:	7 Sg 34 (GK)
Me:	20 Vi 26 (PiK)	Ju:	17 Ge 43 (PK)	Ve:	24 Cn 33 (AmK)	Sa:	20 Ta 53 (MK)
Ra:	8 Ge 23 (BK)	Ke:	8 Sg 23	HL:	7 Sc 25	GL:	26 Aq 12

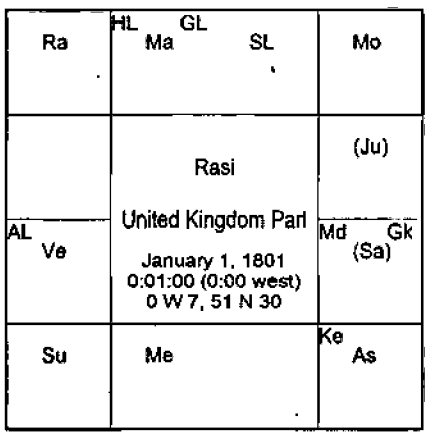
On the fateful day of the terrorist attack on New York twin towers, the table shows – Mṛgāśirā saptarṣi daśā (millennium), Bharanī antardaśā (century), Bharanī pratyantara

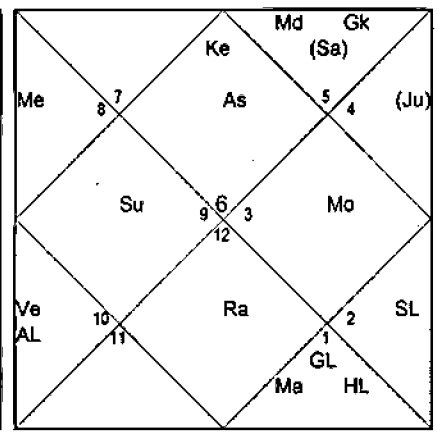
(decade) and Revatī sūkṣma daśā (year).

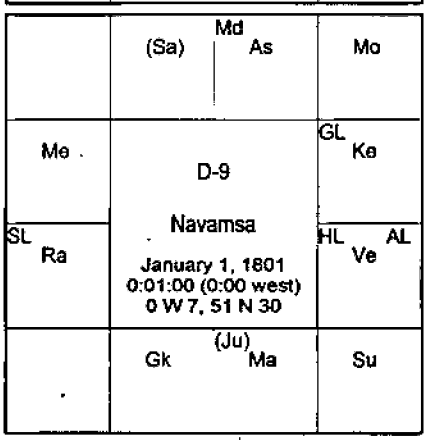
1. Bharanī shows the dangerous decade for the natal ascendant of the US and the years from 1999 - 2009 March will be dangerous.
2. Revatī nakṣatra is severely afflicted by the aspect of Rāhu (Aśleṣā) and Saturn AK (Chitrā). Revatī is in the 4th house showing buildings and cities and is also the ghātaka nakṣatra for the dangerous years. In the swearing in chart of President George W Bush, the 4th lord Moon is debilitated in the 8th house in maraṇa kāraka sthāna in Jyeṣṭha nakṣatra confirming that the ghātaka will operate in Revatī nakṣatra. The event happened in the 2nd year of Bush presidency and brought the fear of death (Yama) to the otherwise carefree, happy people. The remaining part of the decade till the end of 2008 was dominated by this battle against terror.
3. The ghātaka works only on the days of ghātaka tithi during the year of the ghātaka nakṣatra. Scorpio (Jyeṣṭha) has nanda tithi as the ghātaka, especially navamī and on the fateful day, the tithi was navamī.
4. On the date of the attack, Moon was in Mṛgāśirā nakṣatra which is ghātaka to natal Moon confirming that many lives would be lost.

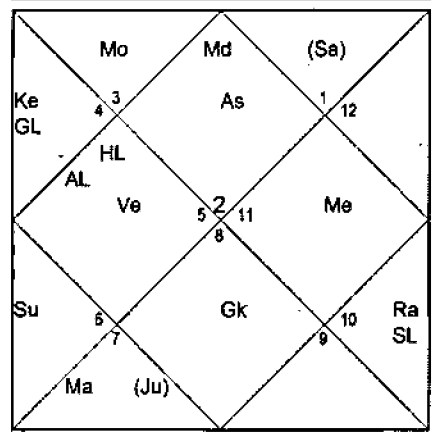
LONDON BOMBINGS

Established on 1 January 1801, the Saptarṣi were in Mṛgāśirā; Rohiṇī antara, Rohiṇī pratyantara, Krittikā sūkṣma daśā. Krittikā rules the fortunes of the United Kingdom and has the rays of Brahmarṣi Añgirās. This is a middle path nakṣatra (Añgirās) which accepts both Democracy as well as Monarchy as its political path. Although India was planned the lines of the British Parliamentary democracy, the creation in Jyeṣṭha nakṣatra showed that Democracy alone would be accepted and Monarchy would have to go. India abolished many powers of the President (who









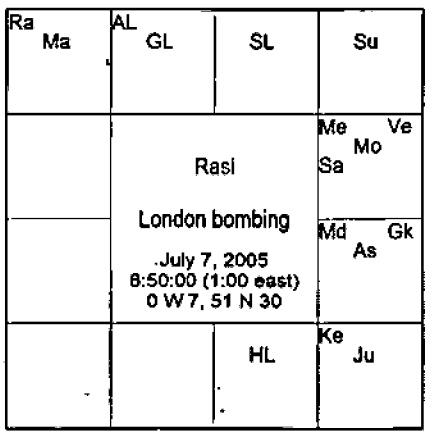
As:	16 Vi 11	Su:	19 Sg 07 (PiK)	Mo:	28 Ge 21 (AK)	Ma:	20 Ar 41 (MK)
Me:	26 Sc 29 (AmK)	Ju (R):	10 Cn 47 (PK)	Ve:	25 Cp 28 (BK)	Sa (R):	2 Le 17 (DK)
Ra:	22 Pi 50 (GK)	Ke:	22 Vi 50	HL:	15 Ar 27	GL:	10 Ar 59

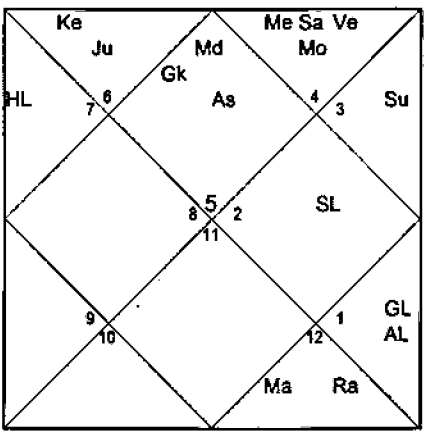
was to be like the Queen of England) and this office was stripped of all powers. Later even the privy purses of the Indian princely families were revoked.

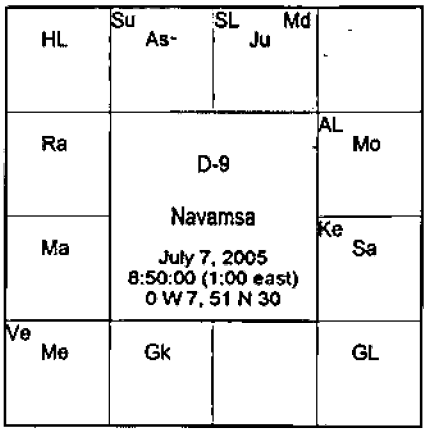
Events like London bombings of 7 July 2005 and later were a part of the battle against terror and a part of the Bharanī decade that was affecting the world at large. The year 2005-06 was ruled by Dhaniṣṭha nakṣatra in the decade and century of Bharanī. Mars the lord of Dhaniṣṭha is placed in Bharanī nakṣatra in the 8th house in the natal British Parliamentary democracy chart and aspects Svātī the ghātaka nakṣatra from the Moon in Gemini (Punarvasu). From the Lagna (Virgo) the ghātaka nakṣatra is Śrāvaṇa which is unoccupied and instead, Venus is in Dhaniṣṭha nakṣatra.

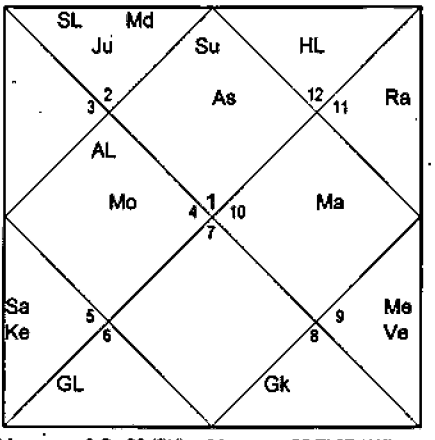
The ghātaka years for Krittikā birth year should have been given by Maghā and Hastā instead of Dhaniṣṭha indicating that the bombers were not of the intent to destroy the very parliamentary democracy system of UK. The ghātaka year was on the Lagna showing that the decisions of the Parliament were being radically objected to – and in this case, it was the support that UK gave to the USA. The lagna rising at the time of the 7/7 bombing was Leo which is the sign occupied by Saturn the lord of āruḍha lagna afflicted by Gulika.

The pancāṅga for the London bombings [London bombing July 7, 2005; 8:50 am; London, United Kingdom] has Moon in Punarvasu nakṣatra which is the Janma Tārā and is also a puṣkara nakṣatra which can get negatively activated on Thursdays and Sundays. The vāra (weekday) was a Thursday and the tithi was Nanda tithi (śukla pratipada) thereby activating the puṣkara doṣa which will result in triple (3 times the number) bombings. "At 8:50 a.m., three bombs exploded









As:	2 Le 54	Su:	21 Ge 22 (AmK)	Mo:	0 Cn 26 (DK)	Ma:	23 Pi 07 (AK)
Me:	17 Cn 33 (BK)	Ju:	16 Vi 29 (PiK)	Ve:	17 Cn 06 (MK)	Sa:	4 Cn 54 (GK)
Ra:	24 Pi 28 (PK)	Ke:	24 Vi 28	HL:	19 Li 57	GL:	18 Ar 02

within fifty seconds of each other on three London Underground trains. A fourth bomb exploded on a bus nearly an hour later at 9:47 am in Tavistock Square. The bombings killed 52 commuters and the four suicide bombers, injured 700, and caused disruption of the city's transport system" – reported in the press. The triple bombings in the London Underground and the bus bombing should be regarded as different parts of the first puṣkara doṣa event. Two more events normally follow as this is a tri-puṣkara doṣa. "On 21 July 2005, a second series of four explosions took place on the London Underground and a London bus. The detonators of all four bombs exploded, but none of the main explosive charges detonated, and there were no casualties.[7]" This was the second event that was harmless. 'On 29 June 2007, in London, two car bombs were discovered and disabled before they could be detonated" – press report. This was the third bombing attempt which failed as it was discovered in time.

Why did the second and third attempt fail? The tri-puṣkara doṣa is based on the four petal lotus of Brahmā which are the four pada of a nakṣatra. Punarvasu nakṣatra has three pada in Gemini and one pada in Cancer, and the doṣa refers to these first three pada which are in Aries, Taurus and Gemini navāṁśa respectively. In the navāṁśa chart Aries is occupied by debilitated Saturn (which also furnishes the Lagna for London bombings) showing that the first series on 7 July 2005 will be devastating and put the fear of Yama in the hearts of Londoners. Taurus is the navāṁśa lagna owned by Venus the fire-fighter which is strong in the 4th house (in D9 showing cure) and the bombs could not harm as Venus (jala tattva) was too strong. The third Gemini navāṁśa has a vargottama Moon and again the water was just too strong in addition to providing sattva guṇa which gives prior knowledge and prevents the evil from manifesting.

NATURE AND LINEAGE

MARĪCI

Marīci, the mind born son of Brahma is signified by the Sun and carries the soul force of Brahma whereby the souls of various entities are created through him. He is the Prāṇa personified and marries Kalā (rays) who is also called Sambhūti meaning fitness. Marīci gave birth to Maharṣi Kaśyapa who is an author of several hymns of the Ṛig Veda and Maharṣi Pūrṇimā. Maharṣi Kaśyapa married thirteen daughters of Dakṣa (his uncle) including Aditi, the virtuous one [Punarvasu nakṣatra devatā].

Lineage: Aditi gave birth to (1) the twelve Āditya, the souls of the rāśi and the giver of everything. The other 12 wives of Kaśyapa gave birth to (2) Asura (rulers of darkness) (3) snakes and poisonous creatures, (4) reptiles and belly crawlers, (5) birds and flyers, and living beings of all kinds.

Marīci is also called Dadici (*dadiṭṛ*) from the word *dadi* meaning giver or bestower as prāṇa is the giver of everything and is symbolised by the Sun. Once his grandsons, devas and asura were feuding. With the asura attaining supremacy under the strong Bṛhat asura,

7 Wikipedia

devas ran to Marīci and begged of him to hide their weapons. In their fear they lost common sense that Marīci, with the soul force of the Sun cannot hide anything for it is in the very nature of the Sun to reveal. Marīci obliged and kept their weapons and close on their heels the asura arrived requesting that the weapons be handed over. Unbiased Marīci simply melted the weapons and swallowed them instead of handing them over for his lineage to kill each other. When devas approached him Marīci could not produce their weapons without destroying himself and retired into a lake for meditation. Just as water extinguishes fire, the Sun energy (life) of Marīci was extinguished and Indra was advised by Brahma to use the spinal column with broken rib cage of the glowing dead body of the sage as his weapon. The spine continued to carry kuṇḍalinī śaktī and Indra used this to defeat the asura time and again. Realising the great sacrifice and gift of their grandsire, they called him *Dadici*. Another similar story portrays Dadici as different personality and the son of Ṛṣi Chyāvan[8]. The Sun is the greatest giver and gives the gift of life and can also give himself up for a just cause. Kuṇḍalinī śaktī is contained in the prāṇa which is channelled through the spine and is the greatest weapon of all against all our inner foes and is brilliant like lightening and electricity. Marīci also means light in addition to the heat that melts hard metals and destroys weapons that cause injury (and bad karma) towards others. In the absence of Marīci, Kaśyapa officiates as the Saptarṣi.

Naḳṣatra: 1st, 8th, 15th and 22nd nakṣatra; Mantra: Ekākṣara bīja; Aṣṭākṣari (8 syllable); 15 and 22 akṣara mantra. Deʹvatā: (1) Āditya which includes Dhātā (Bhāskara), Aryamā, Mitra, Varuṇa, Indra, Vivasvan, Puśa, Parjanya, Aṁśumān, Bhaga, Tvaṣṭa and Viṣṇu respectively for the twelve signs (2) Kālikā among the Mahāvidyā [Moon].

VAṢIṢṬHA

Vaṣiṣṭha is the famed recipient of the seventh maṇḍala of the Rig Veda which includes the famous Mṛtyuñjaya Mantra of Lord Śiva. Yoga Vaṣiṣṭha is the highest teaching to Śrī Rama. He teaches non-duality as the means to enlightenment.

> *"Like the blue sky which is an optical illusion of this world, creation itself is but an optical illusion of the mind. When this illusion ends in the mind, the world and its miseries perish. Atman is the seer of all, the perceiver of all and the one who experiences all. And that self is one. There is no two, there is no subject, seer and the object. It is all one." – Yoga Vaṣiṣṭha.*

Saturn is the son of the Sun and shows this path of renunciation and freedom from misery and sorrows. Saturn is also the significator of longevity which is the blessing of Vāyu tattva (Saturn in own signs). In another illustration in which coincidence (Kakathaliya) has been explained, the symbol of a crow and coconut tree (both signified by Saturn) are used. The logic is very good for karma yoga (Capricorn, Saturn) yet there is a link between the two events in the subject called nimitta śāstra – the one link is the time itself called kāla. Vaṣiṣṭha speaks of the disappearance of kāla for the enlightened ones, who are beyond the control of time and place.

"A crow alights on a coconut tree and at that very moment a ripe coconut falls. The two events

8 Read about Ṛṣi Chyāvan under Aśvinī nakṣatra in Purāṇic Lessons chapter.

seem to be related apparently, yet the crow never sat on the tree with any intention of dropping a coconut nor did the coconut fall because the crow sat on the tree. The intellect mistook the two events as related, though in reality they are not." – Yoga Vaṣiṣṭha.

Vaṣiṣṭha had the wish fulfilling cow Kāmadhenu and its daughter Nandinī. Vaṣiṣṭha fought King Viśvamitra and his army to protect Kāmadhenu using his Brahmadaṇḍa[9]. While testing King Dilīp for his ability to have progeny, he asked him to protect Nandinī, the calf. King Dilīp was paralysed into inaction when a lion approached and offered his own life in exchange for the life of the calf. The lion disappeared and King Dilīp was rewarded. Saturn is always favourable to those who care for the weak and poor and especially animals.

Vaṣiṣṭha has the most illustrious lineage in son Śaktī and others but they were all eaten by a demon. His grandson Parāśara and great-grandson Kṛṣṇa Dvipāyana were Veda Vyāsa of the previous and present Yuga. Loss of sons is definitely an indication of Saturn but continuity of the lineage is a blessing of Śiva. Parāśara became lame (Saturn signification) and yet authored horā śāstra even after this hermitage was destroyed. Kṛṣṇa Dvipāyana is considered a dual incarnation of Viṣṇu and Śiva and is worshipped with the Mṛtyuñjaya bīja mantra due to the power of his lineage.

Nakṣatra: 2nd, 9th, 16th and 23rd nakṣatra; Mantra: Beṇi akṣara – two syllables or joint syllables, navākṣari (9 syllables), 16 and 23 syllables; Devatā: (1) Śiva (2) Soḍasi – Tripura Sundari among the Mahāvidyā [Moon].

AÑGIRĀS

Añgirās is the seer of the ninth maṇḍala of Rig Veda which is essentially addressed to Soma. In addition to authoring a code of laws, treatise on astronomy, he is also credited with most part of the Atharva Veda. He was an expert teacher of the Brahmavidyā, which he had learnt from Satyavāha (Jupiter significator for Satya) which is expounded in the Maṇḍuka Upaniṣad. He causes great memory (Jupiter).

"Spiritual knowledge is distinguished in two ways...the higher and lower knowledge. Of these, the lower knowledge consists of the Vedas (Rig, Yajur, Sāma, and Atharva) and vedāñga[10] whereas the higher knowledge is that by which the Imperishable Brahman is attained." – Maṇḍuka Upaniṣad 1.1.4-5

Distinguishing the types of spiritual knowledge is a Jupiter signification in addition to defining their scope and powers. Knowledge itself is a Jupiter signification and in this context, the lower spiritual knowledge is still far too superior to the material knowledge. The duality approach to the subject is evident where the subject is divided into two parts, just as all creation has a male and female (dual concept) in everything and the union of the two is the goal of creation itself – be it material or spiritual. This union results in the vanishing of duality, the going away of differences. This is the nature of the ākāśa tattva signified by

9 Short stick with a U-shaped armrest; used by sages to keep the arm at the height of the heart while doing their rosary (mala) and mantra.

10 sikṣā (phonetics), kalpa (rituals), vyākaraṇa (grammar), nirukta (etymology), chhandas (metre), and jyotiṣa (astrology)

Jupiter which

> *"Higher knowledge is the means for the wise behold the Brahman everywhere, which otherwise cannot be seen or seized, has no root or attributes, no eyes or ears, no hands or feet; is eternal and omnipresent, all-pervading and extremely subtle; is imperishable and the original source of all." - Maṇḍuka Upaniṣad 1.1.6*

A straight definition of Jagannāth coming from the Maṇḍuka Upaniṣad and the ability to behold god everywhere is based on 'sarva-vyāpakeśa' Viṣṇu (omnipresence). Later he gives the classic example of two birds in a tree where the higher bird is poised and calm and the lower bird is enjoying everything. One day the lower bird cry's in boredom and hops to the higher bird only to realise that the higher bird is none other than his true self! This is the path of realization of the supreme Brahman by differentiating it from the illusion of the image.

He had many children from his many wives, chief of who were Agni and Bṛhaspati. Other sons were Saṁvarta, Utathya and Bharadvāja and daughters Sinivālī, Kuhū, Rākā, Anumati and Akūpārā. The Ṛicas (Vedic hymns), the manes of Havishmat , and mankind itself are mentioned as his offspring as these are examples of supreme intelligence among whatever category they belong (mark of Jupiter). Agni has two heads (duality) and Aṅgirās speaks of the dualistic mode of the soul and its separate existence from the Brahman using the simile *"as sparks fly out of a blazing fire"* (Maṇḍuka Upaniṣad). Yet it is not pure dualism as the duality is merely an image of the reality, like light showing the image in a mirror – the thought is based on the nature of agni. He speaks of the third eye (ruled by agni and signified by Jupiter) as different from the other eyes ruled by the Sun and Moon – eyes and vision are significations of light and sight.

Nakṣatra: 3rd, 10th, 17th and 24th nakṣatra; Mantra: tri-akṣara (three syllables), dasākṣari (10 syllables), 17 and 24 syllables; Devatā: (1) Jagannath (Mahā Viṣṇu) (2) Dakṣiṇāmūrti, Creator (Savitṛ, Agni), OM (3) Bagalāmukhi among the Mahāvidyā [Moon].

ATRI

Atri is the eldest[11] son of Brahma and has one wife Anasūya the epitome of chastity. He is the seer of the fifth maṇḍala of the Rig Veda and Atri's eclipse[12] description is a mathematical method to date the Vedic period[13]. The Aitareya Brāhmaṇa[14] is considered the highest upaniṣad and forms the principal upaniṣad of the Rig Veda.

Atri is considered the father of Ayurveda through his son Soma [Brahma aṁśa] also called Chadrātreya, the giver of life to all beings; through his second son Dattātreya [Viṣṇu aṁśa],

11 Other sources give Marīci as the eldest

12 RV V.40.5 and Saṅkhyāyana Brāhmaṇa 24.4 where Brahmarṣi Atri observed and recorded a near total solar eclipse three days before autumnal equinox

13 Dr. S.Balakrihna concludes "Stephenson's model, only 1131BC and 1522 BC candidates are valid. However, if we accept Meeus's model then only one candidate is 4677 BC would be valid."

14 Also known as the Aśvalāyana Brāhmaṇa, dated around 600 BC, it is the oldest Brāhmaṇa and deals principally with Soma sacrifices. The Kaushitaki or Saṅkhāyana Brāhmaṇa is the other upaniṣad associated with the Rig Veda and contains material similar to that of the Aitareya Brāhmaṇa and describes various sacrifices.

he is the giver of spiritual perfection, detachment and mokṣa; through his third son Durvāsa [Śiva aṁśa] also called Kṛṣṇātreya, he is the giver of perfect knowledge of the śāstra. His various other sons[15] have contributed immensely to the classical literature.

When on the way to Daṇḍāranyaka forest, Śrī Rama, Sitā and Lakṣman were his honoured guests who took his blessings and Anasūya also gave Sitā some divine clothes to protect her from all evils. Sitā wore these clothes during her captivity in the Aśoka garden of the demon king Rāvaṇa and due to its power, Rāvaṇa who had raped so many, feared to touch her. Just as water rejuvenates after its use, so also things ruled by the Moon have the power of rejuvenation called Soma.

Atri was known for his powerful penance like standing on one leg for a thousand years and reciting the Medhā Dakṣiṇāmūrti mantra for the supreme intelligence and knowledge. Once the river dried up and great famine resulted. Atri worshipped Lord Śiva as Atreśvara and brought the rain clouds. His organised the followers of Lord Śiva into five sects or spiritual families [Moon significator].

Nakṣatra: 4th, 11th, 18th and 25th nakṣatra; Mantra: catur-akṣara i.e. four syllables, ekādasākṣari (11 syllables), 18 and 25 syllables; Devatā: (1) Śaktī - Durgā/Kāli (2) Kamala among the Mahāvidyā [Moon].

PULASTYA

Pulastya is always adored for revealing the purāṅa for mankind. In the Viṣṇu Purāṅa, Parāśara describes the episode of his grandfather revealing the death of his father Śaktī and all his paternal uncles was due to a cannibal (rākṣasa). Parāśara was born posthumously in Puṣkara tīrtha[16]. Parāśara started a powerful fire sacrifice to destroy all the rākṣasa and is stopped before the completion of the yajña by Vaṣiṣṭha and Pulastya. Pulastya explained the futility of anger and that the sacrifice would result in unnecessary destruction and that "the death of Maharṣi Śaktī was the hand of destiny and individuals should not be blamed". Parāśara stopped the yajña and spared the remaining rākṣasa. Pulastya blessed him to be the author of a Purāṅa. Worship of Pulastya (or Agastya) brings the blessings of the Purāṅa and removal of black magic (dur-mantra), anger and all vices [Mercury overcomes Mars]. It brings peace instantly, thereby removing doubts and reinforcing faith.

Pulastya married Prīti (aka Haviśbhū) a daughter of Dakṣa and is the father of the illustrious Maharṣi Agastya, who drank the ocean and digested the demons and Maharṣi Viśrāvas, the epitome of austerity. When Maharṣi Agastya crossed over to the south, the Vindhya mountain stopped growing [Mercury has the power over natural phenomena like earthquakes]. He holds the digestive fire.

Maharṣi Viśrāvas had an illustrious son Kubera who was the guardian of the northern quarter and the lord of wealth. Mālyavān rākṣasa coveted the wealth and sent his daughter Kaikaśi to serve Viśrāvas. She begged him to marry and he refused initially. Later they mar-

15 Śāvāśva, Aviṣtir, and Purvātithi and other great ṛṣi like Mudgala, Uddālaki, Śākalāyani, Chāndogya
16 A pilgrimage of Brahma in Modern Rajasthan

ried and had four children – constituting a typical trimūrti curse – three sons (Rāvaṇa, Kumbhakarṇa and Vibhīśaṇa) followed by a daughter (Surpanakā). Maharṣi Agastya favoured Śrī Rama with the Āditya hṛdaya[17] mantra to destroy Rāvaṇa. Varāhamihīra extols the worship of Maharṣi Agastya for kings.

Nakṣatra: 5th, 12th, 19th and 26th nakṣatra; Mantra: pañcākṣarī i.e. five syllables, dvādasākṣari (12 syllables), 19 and 26 syllables; Devatā: (1) Viṣṇu avatāra (2) Bhuvaneśvarī among the Mahāvidyā [Moon].

PULĀHA

The most pious Pulāha married Gati (Kṣama) and had three sons - Karmaśreṣṭha (who knew all about karma), Varīyas (very respectable, also loving) and Sahiṣṇu (tolerant, patient, bearing sorrow and enduring pain). The three sons symbolize the energy of Pulāha as one knowing [a guru-Jupiter/Venus] all about karma and rebirth [Venus causes birth], respectable and loving [Venus signification] and capability to endure pain, trauma and suffering is the speciality of Venus, especially Taurus. His hermitage is the holiest pilgrimage Haridvāra[18] and in the Srimad Bhagavatam, it is mentioned that Lakṣmī [Venus] always worships Bhagavān with the name 'Hari' and bīja (hrīṁ) etc.

Nakṣatra: 6th, 13th, 20th and 27th nakṣatra; Mantra: ṣaḍākṣarī i.e. six syllables, trayodasākṣari (13 syllables), 20 and 27 syllables; Devatā: (1) Hari, Kṛṣṇa, Durgā (2) Kamalātmikā among the Mahāvidyā [Moon].

KRATU

Kratu married Sannati and had 60,000 bālakhilyas (pigmy size sages) as sons who were the size of the upper phalange of the thumb and shone like the Sun. Shortness of height is a feature of Mars. The number 60,000 is 60 (ṣaṣṭiāṁśa) x 1000, [where 1000 = 8 charakāraka X 125; and 125 = 5 tanmātrā x 5 bhūta]. He is also the husband of Hayāśirā (horse headed goddess) as is personified intelligence [Aries/Mars]. He was full of inspiration, enlightenment and energy for every kind of action and his name means to plan and design with the right intention, strong resolution and clear purpose. He is the will and the desire that are made strong with the right intelligence and proper understanding. He is the very definition of right judgment that precedes all action.

Nakṣatra: 7th, 14th, 21st and 28th nakṣatra; Mantra: saptākṣarī i.e. seven syllables, caturdasākṣari (14 syllables), 21 and 28 syllables; Devatā: (1) Gaṇeśa (3) Ugratārā among the Mahāvidyā [Moon].

17 Mantra that goes to the heart of the Sun – Maghā

18 Śrīmad Bhāgavatam 10.79.10

anu-srotena sarayūṁ, prayāgam upagamya saḥ. snātvā santarpya devādīn, jagāma pulahāśramam

anu - following; *srotena* – course (of); *sarayūm* - the Sarayū river; *prayāgam* - to Prayāga; *upagamya* - arrive; *saḥ* - He; *snātvā* - bathe; *santarpya* - propitiate, offer libations; *deva*-ādīn - the deva and others; *jagāma* – leave for; *pulaha-āśramam* - hermitage of Brahmarṣi Pulāha

The Lord travelled along the Sarayū river and arriving at the Prayāga, He bathed and made propitiatory offerings to the deva and others. Thereafter, He proceeded to the hermitage of Pulāha. [The hermitage of Pulāha is called Hari-ksetra or Haridvāra].

SPOUSES OF SAPTARṢI

The names of the spouses show the blessings of the saptarṣi just as the names of spouses of the digpāla or other devatā.

Table 31: Saptarṣi śaktī

	Saptarṣi (Puruṣa)	Born from	Spouse (Śaktī)	Meaning
1	Marīci	Soul	Sambhūti	fitness
2	Vaṣiṣṭha	Breath	Arundhatī (Ūrjjā)	chastity (energy)
3	Añgirās	Mouth	Smṛti	memory
4	Atri	Eyes	Anasūya	charity, without envy
5	Pulastya	Ear	Prīti	affection
6	Pulāha	Navel	Kṣama	patience
7	Kratu	Hand	Sannati	humility

SAMBHŪTI refers to the birth or origin which is the building block. It refers to the source like the lagna which has risen or the stock from which someone or something was produced or descended from - the background and lineage. It checks the fitness for any activity or use and subsequent growth and increase is projected realistically only on the ability which is the artha definition of Sambhūti. It is the manifestation of might, greatness or even superhuman power which has its roots in the origin and which determines suitability or fitness for anything and everything which defines the desires, aspirations and fitness for marriage and progeny (kāma definition) or spirituality (mokṣa definition).

ARUNDHATĪ refers to the power of chastity when it comes to the physical body (kāma, 16th nakṣatra – Viśākhā which shows a chaste lady refusing union with a rishi); the kuṇḍalinī śaktī - mokṣa, 23rd nakṣatra Śrāvaṇa which is the ear symbolising the initiation – dīkṣa which is heard and refers to śruti which is hearing, listening and refers to the Veda itself. It is a medicinal creeper that clings to its source of support just like chaste Arundhatī who is always beside Vaṣiṣṭha symbolising the power of the Mṛtyuñjaya mantra of Vaṣiṣṭha where 'urvārukamiva bandanām' refers to a creeper like clinging one does to Lord Śiva for protection. This has reference to the 2nd nakṣatra Bharanī which is lorded by Yama, the god of death. It is the power to keep a low profile (Arundhatī is scarcely visible near Vaṣiṣṭha in the Great Bear constellation) and be wary of snakes (Aśleṣā is the 9th nakṣatra – Artha) – Arundhatī was the only one who escaped the lust of Agni.

SMṚTI refers to native memory and the power to remember and reflect on the principles and teachings. In the body it is the 3rd nakṣatra – natural Krittikā (having Agni, the brāhmaṇa guru as its devatā). At its highest level, it refers to the six vedāñga instead of the Vedas and can also refer to Upaveda and other śāstra – including all sciences, arts and subjects that need discipline to master. Smṛti is Svāhā as well as Agni devatā is Añgirās gotra and rules the third eye.

SVADHĀ the second wife of Añgirās refers to self-position and power which is due to one's right or ability like an inherent power as given by the karma nakṣatra, the 10th

nakṣatra – natural Maghā. It is like a second home but not home, like a place of work where one does things out of habit and ability or pleasure. Its one's own portion or share. It is the sacrificial offering especially the food or libation offered to the pitṛs or spirits of deceased ancestors and is the highest form of benediction at a śrāddha (memorial ceremony for ancestors). Svadhā is the oblation.

ŚRADDHĀ the third wife of Añgirās is the mother of Kāma and daughter of Kardama ṛṣi and refers to the 17th nakṣatra (natural Anurādhā) which is the highest seat of kāma symbolising the desire, the longing for union [with Kṛṣṇa] in a very respectful or reverential manner. She is the personification of faith, trust, confidence and loyalty, be it to spouse or iṣṭa devatā (patron deity) bringing out the double meaning of the word 'pati'. It represents a wish or desire in the sense of a taste or flavour and is associated with bhakti.

SATĪ the fourth spouse of Añgirās (here Añgirās is the personification of the supreme knowledge of Śiva). Bṛhaspati is a son of Añgirās and the preceptor of the gods, blessed by Śiva to be the jīva (life force) in all creatures. Satī means truth and represents a good and virtuous or faithful wife who can undergo the fire test to prove her chastity. Satī is one who can end one's life at will by leaving the body through the third eye (Agni) which is the power of icchā mṛtyu of the greatest ascetics. Many have misinterpreted this to mean self immolation in a real fire. Only the most truthful ones have this power of Satī. This is the highest test of Bṛhaspati and refers to the 24th nakṣatra – natural Dhaniṣṭha.

ANASŪYA means freedom from spite and a complete absence of ill-will or envy which can only be achieved by one who is very pure in the mind. This is the state of the 4th nakṣatra (natural Rohiṇī) which is always favoured by the Moon as it is the best state the mind can be in [dharma of the mind]. The 11th nakṣatra requires chastity for the purpose of legitimate children. Anasūya was tested by the trimūrti[19] and outwitted them. The 11th natural nakṣatra Pūrva Phalguṇī is a part of the mating cot that is meant to produce children and this is the checking point to see when and in front of whom one disrobes. The trimūrti incarnated as three sons of Atri and Anasūya – Soma was ever intent on causing birth of all creatures aṣ he had the energy of Brahma, Dattātreya was ever intent in giving knowledge and emancipation being the incarnation of Viṣṇu and Durvāsa with the knowledge of Śiva[20] was a powerful teacher[21] with thousands of followers. This nakṣatra can give three sons if the lord of the trine indicating children associates. Atri was the eldest son of Brahma and the 18th nakṣatra Jyeṣṭha means the eldest. He was the receiver of the holy name of God – aum̐ and the chief among the brāhmaṇa and divided the śaivites into five sects. This nakṣatra refers to the natural leadership either due to birth or abilities. Anasūya came to the

19 The trimūrti – Brahma, Viṣṇu and Śiva tested Anasūya as their spouses – Sarasvatī, Lakṣmī and Pārvatī were doubtful of the true abilities of Anasūya. They dressed as poor brāhmaṇa and begged for food at her door and agreed to accept on the condition that she fed them without wearing any clothes. Anasūya could not undress before these grown people and using her spiritual merit, turned them into little toddlers. Then she disrobed and breast fed them. The trimūrti realised that not only was she very pure minded, but intelligent enough to wriggle out of delicate situations besides having great spiritual merit. They blessed her and agreed to be born as her children.

20 Durvāseśvara refers to a Śiva Linga

21 Durvāsācārya was a teacher and there are two classics – (1) Durvāsa purāṅa and (2) Durvāsopaniṣad which is a part of Śiva Purāṅa

rescue of the Sun god[22] (and devas) and Satabhisaj the natural 25th nakṣatra with a hundred stars (Suns) holds the symbol of a hundred years[23] of Sunlight when the seers sail through a nakṣatra. The 25th nakṣatra holds the promise of spiritual revival and spiritual rebirth after sannyāsa (renunciation of worldly life with symbolic death and final rites). Anasūya is the greatest charity of life itself and every kind of selfless giving is indicated by this 25th nakṣatra [natural Satabhisaj].

PRĪTI means love and affection and shows a friendly disposition in the 5th nakṣatra – natural Mṛgāśirā which has Chandra the Moon god as its devatā indicating goodwill towards one and all. In the 12th nakṣatra (natural Uttara Phālguṇī, the mating cot) it represents prīti-karaṇa, the act of causing pleasure and gratifying. In the 19th nakṣatra (natural Mūlā, the root) it represents the seed of creation in the womb[24]. Pregnancy is seen in the 9th house which, in the natural zodiac is Sagittarius with Mūlā nakṣatra in it representing the door for entry and exit[25] from this world...of our loved ones. The 26th nakṣatra Pūrva Bhadrapada refers to divine love that goads us in the spiritual path with a joyous mind. Prīti-sambodhyaṅga is one of the seven requisites for attaining supreme knowledge – others being the other six śaktī of the saptarṣi. At this level it gives love towards all beings.

KṢAMA (also called Gatī) means patience and the 6th nakṣatra (natural Ārdrā) refers to the moistness in the eyes (tears) when overcome by mental suffering and patience, forbearance helps as time passes and a better day dawns. The 13th nakṣatra refers to patience and submissiveness when it comes to relationships. Hastā the natural 13th nakṣatra with the symbol of a palm shows benediction as well as a warning to hold on, to wait and not enforce lustful desires on others not ready or unwilling. The 20th nakṣatra Pūrva Āsāḍha is the patience when differences in views exist like religious tolerance and to try every means to arrive at an amicable solution before declaring war. The 27th nakṣatra (natural Uttara Bhadrapada) is the great patience, endurance and suffering (repentance) required to achieve spiritual enlightenment.

SANNATI is derived from san (prefix for sam - that is auspicious or good) and nati meaning bending, bowing, stooping, modesty and humility. The 7th nakṣatra (natural Punarvasu) indicates the need for rethinking consequent on receiving information or suffering and humbly accepting, this is the new light that leads to a better life. The 14th nakṣatra (natural Chitrā) indicates the time when one has to stoop to conquer – better if the heart is conquered. Kriyā another name for the wife of Kratu, refers to religious action like a religious rite or ceremony which is shown by the 21st nakṣatra (natural Uttara Āsāḍha). The 28th nakṣatra (natural Revatī) is the complete humility and surrender to god, the bow at the feet

22 When she learnt that her husband was to die the next day, the chaste wife of Kausika brāhmaṇa did a severe penance that did not allow the Sun to rise. When all the devas failed, Anasūya came to their rescue and promised to bring Kausika Brāhmaṇa back to life. The lady relented, the Sun rose and Kaushika brāhmaṇa died and was brought back to life by the strength of 'aum̐' in Anasūya.

23 Ṛṣi years where 1 ṛṣi year is about 10 human years and is based on the satya yuga equation of longevity to kali yuga.

24 Satapatha Brāhmaṇa - Nirṛti worship: "the relaxed prajāpati is cast into the fire-pan, the womb"...bricks are the building blocks... SB 7.2.1.5; Then the sacrificer casts his own self as seed into the fire-pan, the womb...7.2.1.6

25 Nirṛti the guardian deity of the south-western quarter is the spouse of Mṛtyu (death incarnate). She is of black color, wearing black (mourning) clothes and resides in lands which have lost fertility, are bald or barren.

of iṣṭa devatā and guru, which brings spiritual wisdom and emancipation. Such a sincere modest and humble bow causes the head to lose all false ego that comes from initial success and wealth and leads to greater success.

DETERMINATION OF CREATOR PLANET

Table 32: Saptarṣi Details

Saptarṣi	Marīci	Vaśiṣṭha	Aṅgirās	Atri	Pulastya	Pulāha	Kratu
Planet	Sun	Saturn	Jupiter	Moon	Mercury	Venus	Mars
No.	1	2	3	4	5	6	7
Nakṣatra	Aśvinī	Bharaṇī	Kṛttikā	Rohiṇī	Mṛgāśirā	Ārdrā	Punarvasu
No.	8	9	10	11	12	13	14
Nakṣatra	Puṣyā	Aśleṣā	Maghā	Pūrva Phālguṇī	Uttara Phālguṇī	Hastā	Chitrā
No.	15	16	17	18	19	20	21
Nakṣatra	Svātī	Viśākhā	Anurādhā	Jyeṣṭha	Mūla	Pūrva Āṣāḍha	Uttara Āṣāḍha
No.	22	23	24	25	26	27	28
Nakṣatra	Abhijit	Śravaṇa	Dhaniṣṭha	Śatabhiṣaj	Pūrva bhadrapada	Uttara bhadrapada	Revatī
Devatā	Viṣṇu	Śiva	Sāmba-śiva Bṛhaspati OM	Durgā Kālī	Gaṇeśa	Devī	Āditya
Viṣṇu Avatāra	Śrī Rāma (8)	Śrī Kūrma (?) Śrī Varāha (?)	Śrī Vāmana (?)	Śrī Kṛṣṇa (4) Chaitanya (11)	Śrī Buddha (?)	Śrī Paraśurāma (?)	Śrī Nṛsiṁha (27) Śrī Matsya (?)
Śiva Avatāra					Ramakrishna (26)		
Mahāvidyā	Mātaṅgī	Kālikā	Ugra Tārā	Bhuvaneśvarī	Tripura Sundarī	Kamalātmikā	Bagalāmukhī
Religion Heads	Gautam Buddha (15) Jesus Christ (1)	Śivānanda	Ammachi (3) Yogānanda (10) Mahesh Yogi (10)	Yukteśvara (25) Prophet Muhammad (11)	Prabhupada (5) Sarada (12) Aurobindo (19)	Satya Sai (13) Vivekananda (13) Lahiri (6)	Ramana (7)
Bīja	klīṁ (क्लीं)	krīṁ (क्रीं)	strīṁ (स्त्रीं)	auṁ (ॐ)	hlīṁ (ह्लीं)	śrīṁ (श्रीं)	hrīṁ (ह्रीं)

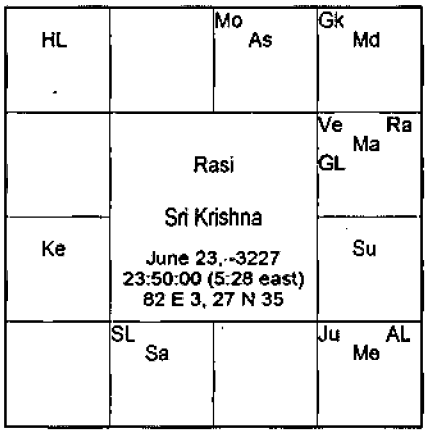
Table 32: Saptarṣi Details

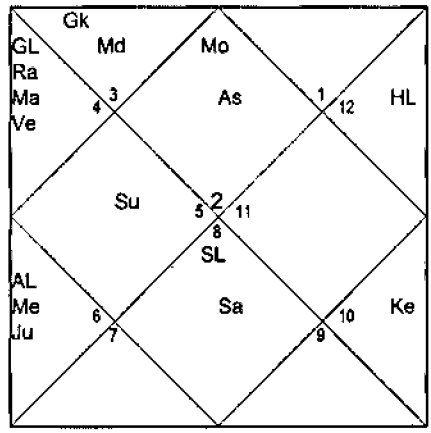
The normal tendency is to blindly use the lagna lord as the creator but that is merely the superficial manifestation. Human beings, like all living beings are created by divine sparks that come through the saptarṣi, the progenitors of all beings.

The main planetary ray is determined through the saptarṣi and the position of the Moon (Janma nakṣatra) among the 28 nakṣatra.

Moon represents pitṛs (forefathers) in general and the saptarṣi are the original pitṛs for all of creation as they cause the physical beings to manifest. Therefore the nakṣatra occupied by the Moon shows the particular saptarṣi responsible for our present incarnation and the planet is the symbolic expression of the ray from the creator that is carried through the saptarṣi. For example, a person born in Krittikā nakṣatra we find

the saptarṣi Aṅgirās and creator planet Jupiter. The strength of this planet (Jupiter in this case) needs to be examined to ascertain the amount of supreme energy (rays) the incarnation has. A similar exercise is also done with the lagna to check how much of this energy (ray) permeates the intelligence.





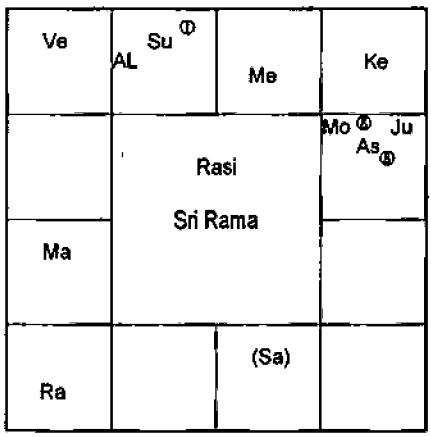


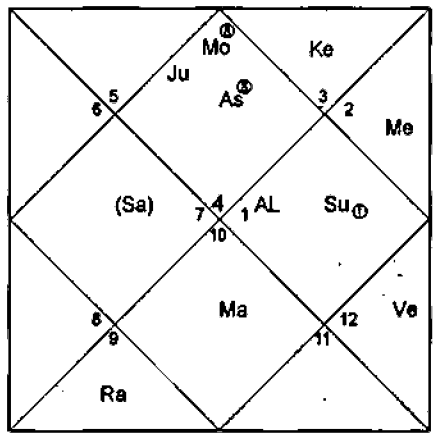
As:	16 Ta 33	Su:	18 Le 08 (AK)	Mo:	16 Ta 06 (BK)	Ma:	3 Cn 12 (PK)
Me:	1 Vi 48 (GK)	Ju:	1 Vi 22 (DK)	Ve:	15 Cn 24 (PiK)	Sa:	17 Sc 03 (AmK)
Ra:	14 Cn 33 (MK)	Ke:	14 Cp 33	HL:	14 Pi 11	GL:	24 Cn 25

Chart 48: Śrī Kṛṣṇa: Atri - Moon

In the chart of Śrī Kṛṣṇa, the Moon is in Rohiṇī nakṣatra. From the table, we notice that Rohiṇī comes under Brahmarṣi Atri and the planet Moon. Therefore the Lord is regarded as the Moon avatāra of Viṣṇu. Some may give the argument that the Moon is also in lagna, for which we see the chart of Śrī Rama. The ātmakāraka planet need not be in a nakṣatra ruled by the same saptarṣi, while the placement of the Sun in Pūrva Phālguṇī nakṣatra (Atri-Moon) in the chart of Śrī Kṛṣṇa may add to another dimension in the chart.

Chart 49: Śrī Rama: Marīci - Sun







In the chart of Śrī Rama, the Moon is in Puṣyā nakṣatra as clearly mentioned in Valmiki Ramayana. In the table, Puṣyā is listed under Marīci and has the progenitor ray coming through the Sun. Śrī Rama is described as the Sun avatāra of Viṣṇu. In this chart, the Sun is neither in lagna nor aspects lagna nor is the lord of lagna. Therefore, the lagna criterion is invalid for the determination of creator ray planet which should only be determined from the saptarṣi chakra and Janma nakṣatra. It is altogether a separate issue that both in the

charts of Śrī Kṛṣṇa and Śrī Rama, this planet occupies the āruḍha lagna or the ninth from āruḍha (even better) and is simultaneously exalted in rāśi and navāṁśa (vargottama exaltation).

Chart 50: Śrī Narasimha: Kratu - Mars

In the Narasimha purāṅa (Oriya edition), Śrī Narasimha manifested in Revatī nakṣatra Pisces lagna (which confirms the basic criterion of Moon being in lagna in the charts of all Viṣṇu avatāra). Revatī nakṣatra has Brahmarṣi Kratu as saptarṣi and Mars as the planet confirming the movement of the creation ray through Mars. The purāṅa also speaks of the sixth house placement of Saturn with aṁṛta dṛṣṭi (Saturn aspects the malefic houses – 8th house with 3rd aspect, 12th house with 7th aspect and 3rd house with 10th aspect thereby creating viparīta rājayoga results as Saturn is a malefic 12th house lord.

OTHER AVATĀRA

We can safely use this criterion to predict the lagna/nakṣatra of the other Viṣṇu avatāra. And can say that Śrī Paraśurāma who is Venus avatāra as told by Parāśara in Bṛhat Parāśara Horā Śāstra must have Lagna and Moon in one of the Pulāha nakṣatra and Śrī Kūrma, Saturn avatāra must have Lagna and Moon in Vaṣiṣṭha nakṣatra. Śrī Varāha (Rāhu avatāra) and Śrī Matsya (Ketu) avatāra must belong to Vaṣiṣṭha and Kratu nakṣatra based on the dictum 'śanivad rāhu kujavad ketu' meaning that for matters of Rāhu and Ketu, where they do not have independent positions, they share these with Saturn and Mars respectively.

Using the same logic, since the Lagna is like the Sun, we can predict that the Kalkī avatāra will appear in a Marīci nakṣatra as Parāśara has taught that Kalki avatāra is the Lagna incarnation. There is some discrepancy in the appearance date of Śrī Kalki.

Table 33: Avatāra Janma

Planet	Avatāra	Jayanti (Birth)	Prevalence
Sun	Śrī Rama	Chaitra śukla navamī S9	madhyāhna
Moon	Śrī Kṛṣṇa	Śrāvaṇa kṛṣṇa aṣṭamī K8	madhya rātri
Mars	Śrī Narasimha	Vaiśākha śukla trayodasī S13	pradoṣa
Mercury	Śrī Buddha	Jyeṣṭha śukla Tritīya S3	pradoṣa
Jupiter	Śrī Vāmana	Bhadrapada śukla dvādasī S12	madhyāhna
Venus	Śrī Paraśurāma	Vaiśākha śukla tritīya S3	6 am – 9 pm
Saturn	Śrī Kūrma	Jyeṣṭha śukla dvādasī S12	pradoṣa
Rāhu	Śrī Varāha	Chaitra śukla navamī S9	aparāhna
Ketu	Śrī Matsya	Chaitra śukla tritīya S3	aparāhna
Lagna	Śrī Kalki	Bhadrapada śukla ṣaṣṭhi S6 Śrāvaṇa śukla ṣaṣṭhi S6 Vaiśākha śukla dvādasī S12 Jyeṣṭha śukla Tritīya S3	pradoṣa
	Śrī Balarāma	Bhadrapada śukla tritīya S3	madhyāhna
	Śrī Chaitanya	Phālguṇa pūrṇimā S15	pradoṣa

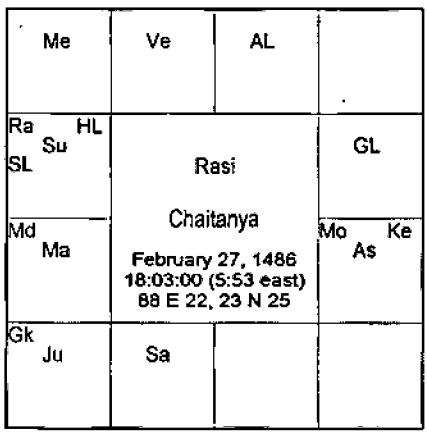
Notes: The tithi must prevail in the time required for the birthday to be celebrated. The day is divided into six seasons for the purpose of spiritual observations. Madhyāhna means mid-day and refers to a time around noon; aparāhna refers to the afternoon; pradoṣa refers to the evening; madhya rātri is the midnight. It is evident that the four sources of dates for Kalki avatāra Jayanti causes some confusion.

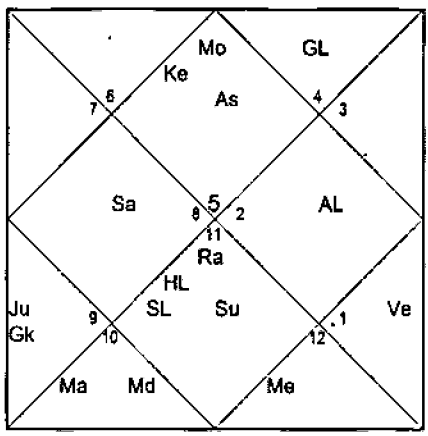
DEBUNKING & CONFIRMING AVATĀRA THEORIES

We are not empowered with this knowledge to debunk theories about avatāra is they do not confirm to the requirements of the charts.

ŚRĪ CHAITANYA IS KṚṢṆA AVATĀRA [TRUE]

Chart 51: Śrī Chaitanya: Aṁśa avatāra





As:	23 Le 12	Su:	22 Aq 12 (AmK)	Mo:	19 Le 54 (MK)	Ma:	11 Cp 11 (PiK)
Me:	10 Pi 16 (PK)	Ju:	20 Sg 21 (BK)	Ve:	4 Ar 59 (GK)	Sa:	24 Sc 40 (AK)
Ra:	26 Aq 37 (DK)	Ke:	26 Le 37	HL:	10 Aq 35	GL:	23 Cn 53



Śrī Chaitanya appeared on February 27, 1486 at 6:03 pm LMT at Navadwip, India (88 E 22', 23 N 25') which was a Wednesday on Pūrṇimā (S15) tithi in Pūrva Phālguṇī nakṣatra belonging to Atri-Moon group showing the creation ray. Now, Śrī Kṛṣṇa also comes from the Atri-Moon group with Rohiṇī as the Janma nakṣatra.

The second requirement of the Moon and Lagna is also met as the Moon is in Leo Lagna and both are in Pūrva Phālguṇī nakṣatra having the Atri-Moon ray and showing the possibility of an avatāra of Viṣṇu.

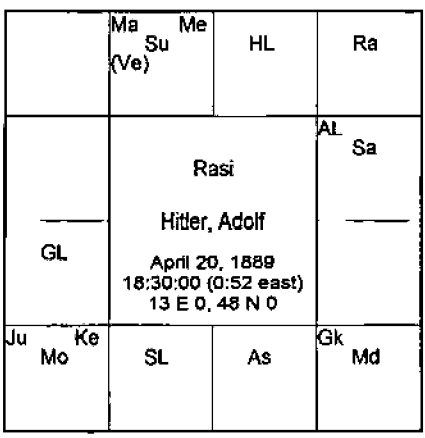
Both Śrī Kṛṣṇa and Śrī Chaitanya have Saturn in Jyeṣṭha nakṣatra. The 7th house shows the conditions for reincarnation and in the chart of Śrī Kṛṣṇa, Saturn is in the 7th house in Jyeṣṭha nakṣatra in Scorpio which indicates an island (Mars rules Scorpio) as the likely place and the name of the place of birth of Śrī Chaitanya is Navadwip where Nava means 'new' and dwip is from dvipa meaning island.

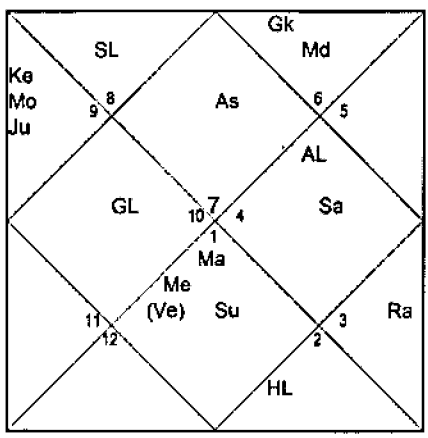
The ātmakāraka in the chart of Śrī Kṛṣṇa and Śrī Chaitanya are the same as the iṣṭa devatā indicating the merger of the ātman and iṣṭa devatā indicator planets implying that the 'higher and lower bird on a branch' theory will not apply as the soul is already one who has realised his higher self.

From the above we can safely conclude, based on these criteria that Śrī Chaitanya is an aṁśa avatāra (partial incarnation) of Śrī Kṛṣṇa (specific avatāra pointer for aṁśa).

DR. SĀVITRĪ DEVI: NAZI LEADER ADOLF HITLER WAS KALKI! [FALSE]

Dr. Savitri Devi Mukherji was a French-Greek lady (previously Maximiani Portas, born Lyons, 8h45 am, 30 Sep 1905, died Sible Hedingham, Essex, shortly after midnight, 22 Oct. 1982). Not going into other aspects of her mystical writings which tried vainly to equate Hinduism and Hitler, suffice is to say that her tall claims are far from any truth.





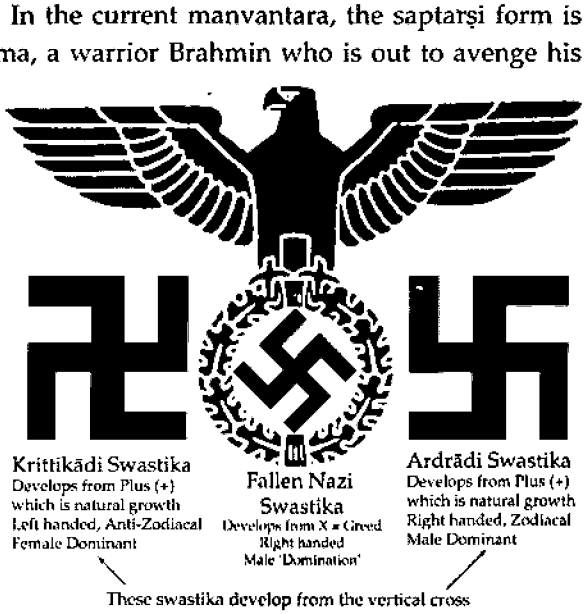


As:	4 Li 27	Su:	8 Ar 30 (PK)	Mo:	14 Sg 19 (PiK)	Ma:	24 Ar 05 (AmK)
Me:	3 Ar 23 (DK)	Ju:	15 Sg 56 (MK)	Ve (R):	24 Ar 23 (AK)	Sa:	21 Cn 09 (BK)
Ra:	23 Ge 45 (GK)	Ke:	23 Sg 45	HL:	20 Ta 42	GL:	24 Cp 49

Chart 52: Hitler

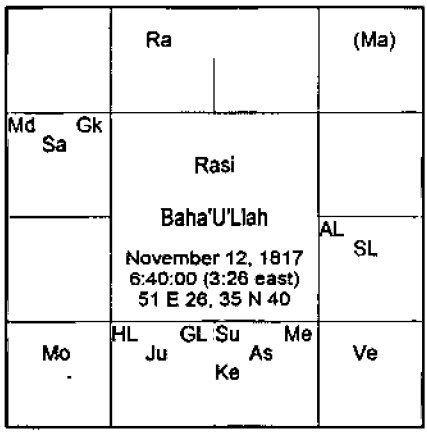
Hitler was born in Libra lagna with the Moon in the third house. The very first criterion is unfulfilled as the Moon is required to be in Lagna with lagna nakṣatra. Secondly, Hitler was born on April 20, 1889 at 6:30 pm (13E, 48N) in Chaitra Kṛṣṇa ṣaṣṭhi K6 tithi, which does not match any of the four options. Even if we stretched the tithi to be accepted, it would be tough to ignore the pakṣa (waning phase instead of the required waxing phase) and the month (Chaitra instead of any of the other four). Hitler was not even born close to any of the four dates that are indicated in the classical literature.

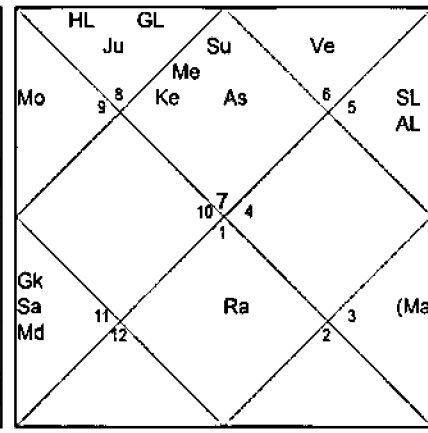
Thirdly, the Janma nakṣatra of Hitler is Pūrva Āsāḍha showing that Adolf Hitler was created from a ray coming through Pulāha. In the current manvantara, the saptarṣi form is Jāmadagni, the father of angry Paraśurāma, a warrior Brahmin who is out to avenge his world. Kalki avatāra has to come through the Marīci-Sun ray. We can conclude that the theory of Dr. Sāvitrī Devi is completely wrong and facts are being twisted in the mind to prove whatever she would be trying to in her writings. It is a separate issue that Hitler used the swastika as a symbol. He actually used a fallen swastika (x) instead of an upright one (+). Either way, the symbol did give him some initial luck as it belonged to the devatā of his creator group Pulāha-Venus: Gaṇeśa.



BAHA ULLAH IS KALKI AVATĀRA! [FALSE]

Chart 53: Baha Ullah





As:	28 Li 41	Su:	28 Li 07 (AmK)	Mo:	10 Sg 59 (PiK)	Ma (R):	3 Ge 39 (GK)
Me:	17 Li 26 (MK)	Ju:	23 Sc 25 (BK)	Ve:	29 Vi 21 (AK)	Sa:	8 Aq 04 (PK)
Ra:	26 Ar 27 (DK)	Ke:	26 Li 27	HL:	1 Sc 33	GL:	6 Sc 43

Baha Ullah or Baha Allah [Arabic meaning - glory of God], was a Persian religious leader originally Mirza Husayn Ali Nuri and one of the first disciples of the Babism of which he and his half-brother Subhi Azal became the leaders. Before his exile to Constantinople in 1863, he declared himself as the manifestation of God. He was the Promised One as foretold in the Babi faith of which he was a founder member. We are not sure as to who made this promise or prophesy as the Babi faith itself started with him as its first disciple. He then founded the Baha'i faith and wrote its fundamental book, Kitabi Ikan[26]. He spent most of his adult life in prison or under close surveillance. He died in Acre where his tomb is one of the monuments of the Baha'i. Examination of this is beyond jyotiṣa and the recent statement by some of his followers that he is the Kalki avatāra needs verification.

Baha'U'Llah, alias Mirza Husayn was born on November 12, 1817 at 6:40 am LMT (51 E 26', 35 N 40'). Baha'U'Llah was born in Libra lagna with the Moon in the third house. The very first criterion is unfulfilled as the Moon is required to be in Lagna with lagna nakṣatra.

Secondly, the Vedic date was kārtika śukla caturthī S4 tithi which does not match any of the four options. Baha'U'Llah was not even born close to any of the four dates that are indicated in the classical literature as the Janma tithi is completely off the mark.

Thirdly, the Janma nakṣatra of Baha'U'Llah is Mūlā (gaṇḍānta doṣa) showing that Baha'U'Llah was created from a ray coming through Pulastya, which in this day and age is routed through Brahmarṣi Viśvamitra. This can produce a strong mercurial ability of logic and the need and desire to change things in the world, but then Kalki avatāra has to come through the Marīci-Sun ray.

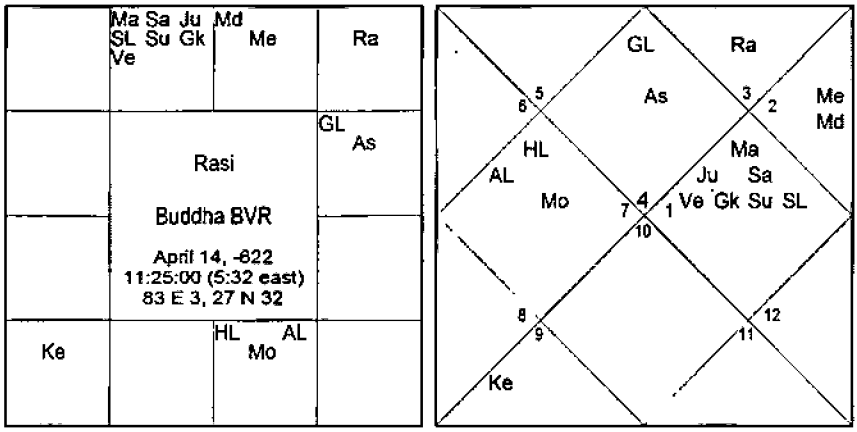
None of the three criteria match the coming of Kalki avatāra and we can safely conclude that this claim is completely false. In any case, there was no Devadatta horse like flying object to ride, nor did he need one as he spent most of his time in jail. He was a saintly sweet person and did not kill anyone whereas the Kalki avatāra is going to cause multiple deaths of evil

26 Translated as 'The Book of Certitude'1943

people in this planet, especially corrupt political leaders. To even try to equate Baha'U'Llah to Kalki is a disservice to both, especially Baha'U'Llah who was very respected for his fine teachings.

GAUTAM BUDDHA IS BUDHA AVATĀRA! [FALSE]

Chart 54: Gautam Buddha [BVR]



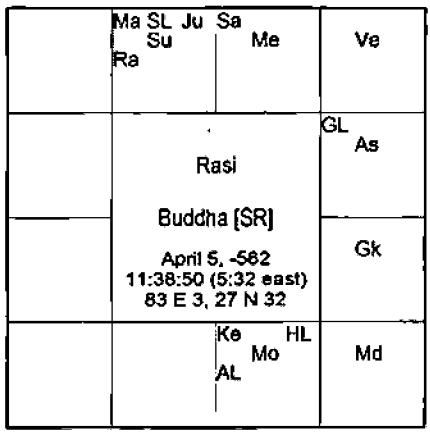


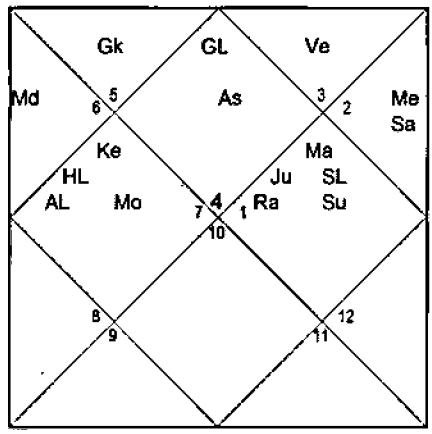
As:	29 Cn 60	Su:	29 Ar 11 (AK)	Mo:	16 Li 40 (PiK)	Ma:	26 Ar 13 (AmK)
Me:	21 Ta 08 (MK)	Ju:	9 Ar 60 (PK)	Ve:	3 Ar 44 (DK)	Sa:	24 Ar 28 (BK)
Ra:	25 Ge 51 (GK)	Ke:	25 Sg 51	HL:	19 Li 12	GL:	4 Cn 34

Gautam Buddha the founder of Buddhism was born on April 14, -622 (623 BC) in the proleptic Julian calendar which translates to April 6, 623 BC in the proleptic Gregorian calendar. The birth as recorded in various classical literatures occurred on the full Moon day of Vaiśākha at noon in the town of Kapilavastu which is in Nepal. For thousands of years Indians have celebrated Buddha Jayanti, the Vedic date of appearance of the Buddha (Mercury avatāra) of Viṣṇu as (1) Jyeṣṭha śukla tritīya S3 tithi and (2) Pradoṣa meaning birth must be at the time of sunset or in late evening. Now, the Vedic date and time given for the birth of Gautama Buddha and that for the Buddha avatāra are completely different in the classical literature. Even if we accept the fact that the year of birth of Gautama Buddha is debatable, at least there is no doubt about his Vedic month, tithi and approximate time of birth. Jyeṣṭha and Viśākhā are one month apart, Śukla tritīya and Pūrṇimā are 12 days apart and even the time of birth – one at mid day and the other at evening are completely different.

Finally, the Lagna and Moon of Gautam Buddha are in separate signs, with the Moon being in the 4th house. Even if we ignore this criterion, the Moon is in Libra instead of Mṛgāśirā nakṣatra for the Buddha avatāra. Provided Buddha avatāra is in the present era, then Jyeṣṭha māśa would have the Sun in Taurus and tritīya tithi should have the Moon in Mṛgāśirā, which is a Pulastya-Mercury nakṣatra showing the creator ray coming from the planet Mercury.

If we consider the date given by all historians unanimously (563 BC), even then the same arguments given above apply as the Moon is still in Libra and in 4th house from Lagna in a nakṣatra that does not show the advent of the Buddha avatāra.





As:	29 Cn 60	Su:	25 Ar 56 (AmK)	Mo:	15 Li 59 (MK)	Ma:	0 Ar 53 (DK)
Me:	11 Ta 34 (PiK)	Ju:	28 Ar 03 (AK)	Ve:	10 Ge 44 (PK)	Sa:	7 Ta 31 (GK)
Ra:	4 Ar 39 (BK)	Ke:	4 Li 39	HL:	21 Li 20	GL:	14 Cn 49

Religio-politics of a region cause some minds to create imaginary theories that cannot stand when serious research is done. These theories will have their roots in the political necessities of the times when they were created and for the places and people they were meant to affect - be it the large Bahai following in India or the large sway that Buddhism had in India. Point is that these theories were all untrue and to that extent they show the propagators in bad light.

SAPTARṢI IN HOROSCOPY

Saptarṣi nakṣatra chakra is drawn from Aśvinī nakṣatra which is the exaltation of the Sun instead of Krittikā nakṣatra which is the exaltation of the Moon. However, the saptarṣi chakra for natal charts is based on the kālachakra using the 28 nakṣatra system where the Sun is placed in the east along with Marīci. The kendra spokes of the kālachakra have three nakṣatra which are always ruled by Marīci in the outer nakṣatra, Vaṣiṣṭha in the middle nakṣatra and Añgirās in the inner nakṣatra. Thereafter Atri is in the hub followed by Pulastya, Pulāha and Kratu in the koṇa. This method is for use with kālachakra daśā.

SAPTARṢI NAKṢATRA DAŚĀ IN HOROSCOPY

Nakṣatra daśā is applicable in horoscopy and is extremely easy to use besides being fairly accurate in timing the events of life. The Saptarṣi daśā starts from lagna nakṣatra and moves in the reverse (anti-zodiacal) direction giving 10 years for each nakṣatra. Each daśā has 10 antardaśā of 1 year each, starting from the daśā nakṣatra. Subsequent antardaśā are of the ten nakṣatra preceding the daśā nakṣatra.

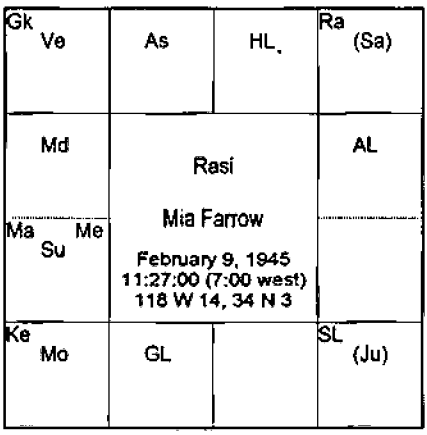
RESULTS OF DAŚĀ

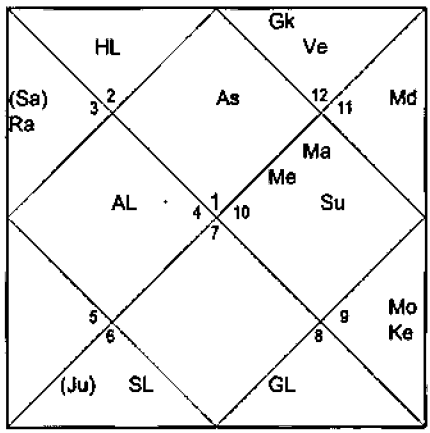
The daśā of favourable nakṣatra (based on navtārā) and aspects based on trines and normal planetary aspects are considered very favourable. In general the association of planets with nakṣatra can be periods of challenge as karma related to the planet as to be experienced. During the daśā of a nakṣatra, the other nakṣatra ruled by its lord also show their results.

The starting and ending dates for each antardaśā are based on the Tithi Praveśa Chakra i.e. the date and time when (1) the angular distance between the Sun and Moon are exactly the

same as in the natal chart and (2) the Sun is in the same sign it occupied at birth. This is necessary for event dates close to the birthday, else is away by more than a month, the birth date can be used.

Chart 55: Mia Farrow







As:	17 Ar 50	Su:	27 Cp 35 (AK)	Mo:	18 Sg 36 (AmK)	Ma:	3 Cp 21 (GK)
Me:	13 Cp 48 (MK)	Ju (R):	3 Vi 08 (DK)	Ve:	14 Pi 16 (BK)	Sa (R):	11 Ge 17 (PiK)
Ra:	23 Ge 37 (PK)	Ke:	23 Sg 37	HL:	18 Ta 59	GL:	6 Sc 20

Birth Year nakṣatra: Mia Farrow was born Maria de Lourdes Villiers-Farrow, on February 9, 1945 at 11:27 am at Los Angeles, CA, USA. The saptarṣi daśā (natural) was Mṛgāśirā, Krittikā antara, Uttara Bhadrapada pratyantara and Uttara Āsāḍha sūkṣma daśā in the year of birth. Note that the previous year 1944-45 has been taken instead of 1945-46 as birth is before Meśa saṅkrānti (14 April). The sūkṣma nakṣatra becomes very important in individual births as it shows the focus of the saptarṣi during the year.

Table 34: Nakṣatra daśā

Nakṣatra		From	To	No.
2	Bharaṇī	09 Feb 1945	- 1955	1
1	Aśvinī	09 Feb 1955	- 1965	2
27	Revatī	09 Feb 1965	- 1975	3
26	U. Bhadra	09 Feb 1975	- 1985	4
25	P. Bhadra	09 Feb 1985	- 1995	5
24	Śatabhiṣaj	09 Feb 1995	- 2005	6
23	Dhaniṣṭha	09 Feb 2005	- 2015	7
22	Śrāvaṇa	09 Feb 2015	- 2025	8
21	U. Āsāḍha	09 Feb 2025	- 2035	9
20	P. Āsāḍha	09 Feb 2035	- 2045	10

In the chart of Mia Farrow, Lagneśa Mars is exalted in Uttara Āsāḍha in the tenth house with directional strength indicating very good directions in life and career. This is fully supported by the fifth lord Sun which also obtains directional strength in the 10th house thereby making the Agni tattva pronounced but is slightly spoilt by the conjunction of 6th lord Mercury. Such a person is blessed by the saptarṣi and becomes fortunate, famous, wealthy and celebrated.

Lagna is in Bharaṇī and the nakṣatra daśā are initiated from it and proceeds in the anti-zodiacal direction.

Bharaṇī is not afflicted and is strengthened by the aspect of Mars on its own sign. However, Venus the lord of Bharaṇī is placed in the 12th house ruling hospitals and jails. The other nakṣatra of Venus are (1) Pūrva Phālguṇī which is not conjoined and unafflicted and (2)

Pūrva Phālguṇī which is conjoined weak Moon afflicted and eclipsed by 8th lord Ketu (nīja doṣa – sins of past life). Moon is also aspected by Saturn and Rāhu constituting a curse of mother from the past life. This curse in the 9th house is sure to happen and can damage the legs as the 9th house is the controlling house for the lower limbs. The conjunction of the 8th lord normally gives some dangerous chronic disease. She suffered from polio in her 10th year (after 9 years age) in Pūrva Āsāḍha antardaśā in Bharanī daśā showing the complete effect of Venus in 12th house as well as the curse of Moon in 9th house. In the 11th year Aśvinī daśā started and Aśvinī kumara the nakṣatra devatā have the ability to rejuvenate the body (rejuvenate body). Mars the lagna lord is exalted and also conjoined the Sun with digbala (Sun is exalted in Aśvinī nakṣatra). She fought and recovered from polio.

2	Bharaṇi	From	To	1	Aśvini	From	To	27	Revatī	From	To
2	Bharaṇi	1945	- 1946	1	Aśvini	1955	- 1956	27	Revatī	1965	- 1966
1	Aśvini	1946	- 1947	27	Revatī	1956	- 1957	26	U.bhadra	1966	- 1967
27	Revatī	1947	- 1948	26	U.bhadra	1957	- 1958	25	P.bhadra	1967	- 1968
26	U.bhadra	1948	- 1949	25	P.bhadra	1958	- 1959	24	Śatabhiṣaj	1968	- 1969
25	P.bhadra	1949	- 1950	24	Śatabhiṣaj	1959	- 1960	23	Dhaniṣṭha	1969	- 1970
24	Śatabhiṣaj	1950	- 1951	23	Dhaniṣṭha	1960	- 1961	22	Śrāvaṇa	1970	- 1971
23	Dhaniṣṭha	1951	- 1952	22	Śrāvaṇa	1961	- 1962	21	U.aṣāḍha	1971	- 1972
22	Śrāvaṇa	1952	- 1953	21	U.aṣāḍha	1962	- 1963	20	P.aṣāḍha	1972	- 1973
21	U.aṣāḍha	1953	- 1954	20	P.aṣāḍha	1963	- 1964	19	Mūla	1973	- 1974
20	P.aṣāḍha	1954	- 1955	19	Mūla	1964	- 1965	18	Jyeṣṭha	1974	- 1975
26	**U.bhadra**	**From**	**To**	**25**	**P.bhadra**	**From**	**To**	**24**	**Śatabhiṣaj**	**From**	**To**
26	U.bhadra	1975	- 1976	25	P.bhadra	1985	- 1986	24	Śatabhiṣaj	1995	- 1996
25	P.bhadra	1976	- 1977	24	Śatabhiṣaj	1986	- 1987	23	Dhaniṣṭha	1996	- 1997
24	Śatabhiṣaj	1977	- 1978	23	Dhaniṣṭha	1987	- 1988	22	Śrāvaṇa	1997	- 1998
23	Dhaniṣṭha	1978	- 1979	22	Śrāvaṇa	1988	- 1989	21	U.aṣāḍha	1998	- 1999
22	Śrāvaṇa	1979	- 1980	21	U.aṣāḍha	1989	- 1990	20	P.aṣāḍha	1999	- 2000
21	U.aṣāḍha	1980	- 1981	20	P.aṣāḍha	1990	- 1991	19	Mūla	2000	- 2001
20	P.aṣāḍha	1981	- 1982	19	Mūla	1991	- 1992	18	Jyeṣṭha	2001	- 2002
19	Mūla	1982	- 1983	18	Jyeṣṭha	1992	- 1993	17	Anurādha	2002	- 2003
18	Jyeṣṭha	1983	- 1984	17	Anurādha	1993	- 1994	16	Viśāka	2003	- 2004
17	Anurādha	1984	- 1985	16	Viśāka	1994	- 1995	15	Svati	2004	- 2005

ELDER BROTHER:Michael Damien Villiers Farrow born in 1939; died in a plane crash in 1958.

List of siblings

1. Michael Damien Villiers Farrow (born 1939; died in an accident in 1958)
2. Joseph Patrick Villiers Farrow (born November 1943)
3. *Mia Farrow (b. February 9, 1945)*
4. John Charles Farrow (actor; born September 6, 1946),
5. Prudence Anne Farrow (producer; born in 1948)
6. Stephanie Margarita Farrow (actress; born 1949)
7. Theresa 'Tisa' Farrow (actress; born July 22, 1951)

The 11th house Aquarius is treated as the lagna of elder brother(s) and the lābhapada (A11) is examined for their fortunes. The third house from lābhapada in Libra is Sagittarius indicates falling from a height while Ketu shows a mistake made. Jupiter is the māraka for Aquarius and is placed in the 8th house from it in retrogression as the lords of the 11th house (Saturn and Rāhu) are placed in Gemini. Saturn is in Ārdrā the ghātaka nakṣatra while Rāhu is in Punarvasu nakṣatra ruled by Jupiter.

The event occurred in Aśvinī daśā, Pūrva Bhadrapada antardaśā. Aśvinī is lorded by Ketu showing the spate of misfortune including the mistake eldest brother Michael Farrow made during the flight lessons which caused crash. Pūrva Bhadrapada nakṣatra is ruled by Jupiter the māraka and also activates Rāhu in Punarvasu.

FATHER: JOHN FARROW born on February 10, 1904; died in January 27, 1963 of a heart attack.

The event date is close to the birthday and we check the tithi praveśa chakra. Annual TP: January 22, 1963, 2:44:44 am, Los Angeles, California, USA. Instead of 9 Feb, we use 22 Jan as the starting date for the antardaśā in 1963. The Nakṣatra daśā Aśvinī does not have any planets in it nor are there any planets in Mūlā and Maghā nakṣatra (owned by Ketu the lord of Aśvinī). Ketu eclipses the Moon (heart, blood flow) in the ninth house ruling father. Saturn is the māraka for Sagittarius and Rāhu is also a dire malefic. Both planets are placed in Gemini which is a bādhaka sign to the 9th house. Ketu is in Pūrva Āsāḍha nakṣatra with the Moon and her father dies of a heart attack that year.

The Moon in the ninth house (motherhood in female nativity) is in Pūrva Āsāḍha nakṣatra which is a Pulāha-Venus group with Gaṇeśa as devatā. People born in this group believe in a one-world family (Pulāha establishes the doors to Iṣṭa devatā and Gaṇeśa sits at the entrance of all such doors), which in the positive and in the house of motherhood can translate into adoption of children from around the globe. Farrow has been a high profile advocate for children's rights, working to raise funds and awareness for children in conflict affected regions like Africa. She is the mother of sixteen children – four are born to her and the remaining twelve have been adopted.

RELATIONSHIPS

Pulāha nakṣatra natives love unconditionally and often are not reciprocated. On 7 Aug 2007 she offered to trade her freedom for that of a rebel leader who was under treatment in a UN hospital but afraid to leave. She was prepared to be taken captive in exchange for him being allowed to leave the country.

Marriage and relationships for Pūrva Āsāḍha, Bharanī and Uttara Phālguṇī nakṣatra natives depends on the strength and placement of Jupiter. In the chart of Mia Farrow Jupiter is placed in a duṣthāna and is the lord of the 9th house (father, guru) and also controls children as the lord of 9th in female charts. Jupiter is retrograde and ill placed in the sixth house but does not constitute a curse as it does not have the graha dṛṣṭi of any malefic planets. The

LIST OF CHILDREN

With Andrī Previn

1. Matthew Phineas Previn (born in 1970)
2. Sascha Villiers Previn (born in 1970)
3. Fletcher Farrow Previn (born in 1974)

Adopted with Previn

4. Soon-Yi Previn, (born in South Korea 8 Oct 1970, adopted c. 1978)
5. Lark Song Previn, (born in Vietnam 1973, adopted 1973)
6. Summer Song Previn (also known as Daisy), (born in Vietnam c. 1975, adopted 1976)

With Woody Allen

7. Ronan Seamus Farrow (1987—), (birth name Satchel O'Sullivan Farrow)

Adopted with Allen

8. Moses Amadeus Farrow (also known as Misha Farrow) (1978, adopted 1980)
9. Dylan O'Sullivan Farrow (also known as Eliza Farrow, current name is Malone)

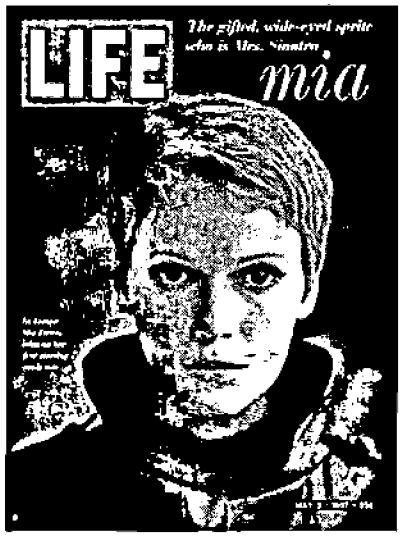
Later adopted by Mia Farrow as a single mother

10. Tam Farrow (1979 – 2000)
11. Isaiah Justus Farrow (c. 1991)
12. Quincy Farrow (now known as Kaeli-Shea, adopted 1994)
13. Frankie-Minh (1991, adopted 1995)
14. Thaddeus W. Farrow (c. 1988, adopted 1994)
15. Gabriel Wilk Farrow

rāśi dṛṣṭi of malefic Rāhu and Saturn from the third house as well as their aspect on the UL can cause some serious shock and sorrow which she can overcome.

HER FIRST MARRIAGE was with singer Frank Sinatra on July 19, 1966, she was in 22nd year and he was in 51st year, considered scandalous in the 1960's. The marriage occurred in Revatī daśā Uttara Bhadrapada antardaśā. Suffice is to say that Venus the vivāha kāraka is in Uttara Bhadrapada nakṣatra. Mercury the lord of Revatī nakṣatra is the lord of navāṁśa lagna as well, and the navāṁśa gives marriages. However, Gulika is in Revatī and this decade of Revatī daśā is technically called Gulika daśā which would prove to be very poisonous in many ways including the terrible disease peritonitis during her 20's. Problems soon arose when Sinatra wanted Mia to give up her acting career and devote her life to travelling with him as would be expected from UL lord and Jupiter in the 6th house of servants and 7th lord Venus in 12th house. Their divorce (16 Aug 1968) was dramatic and came as a shock when he served her divorce papers in front of the cast and crew of 'Rosemary's Baby' (later the movie became a hit) because she would not work for his movie. The antardaśā nakṣatra Satabhisaj is the ghātaka nakṣatra for the 7th house Libra and its lord Rāhu conjoins Saturn in the bādhaka sign from UL in Sagittarius. Rāhu the lord of Satabhisaj nakṣatra casts its malefic aspect as bādhakeśa on the 7th house. While it proved to be hopeless for the marriage, the same Rāhu conjoins Mercury in dasāṁśa in the 5th house and gives the rājayoga results of the 10th and lagneśa of D10 chart. She gets her major breakthrough success with 'Rosemary's Baby' movie.

SECOND MARRIAGE: She met and fell in love with conductor Andre Previn while he was still married to his wife, Dory who resisted divorce. Mia had twins Matthew and Sascha (26 Feb 1970), with Previn before they were finally able to marry on October 10, 1970 in Revatī nakṣatra daśā Śrāvaṇa antardaśā. Śrāvaṇa is ruled by the Moon which is in the 9th house of pregnancy and childbirth, besides being significator for motherhood. Mercury the daśā lord of Revatī is in Śrāvaṇa and aspects Cancer (second upapada, 8th from first UL). Later Dory



wrote a scathing song 'Beware of Young Girls'. Marriage did not last long as she was bored living at the country estate in England and suspected him of infidelity when he travelled. They separated and remained good friends in 1979 (Uttara Bhadrapada daśā Śrāvaṇa antardaśā). Śrāvaṇa nakṣatra defined this relationship as one that is brought about for the sake of motherhood and children. Once this role is over (normally 10 years for Moon), the relationship withers away. Marriage is a seasonal thing for Mercury (rules seasons and moods of laughter) in Śrāvaṇa.

HER THIRD MAJOR RELATIONSHIP with Woody Allen which turned out to be very scandalous started in the fall of 1979 in the same Śrāvaṇa - Moon year. We have already seen how Śrāvaṇa with Mercury is going to make this a seasonal thing and Moon in the 9th house is going to give some more babies. The relationship was cemented in 1982 in Pūrva Āsāḍha antardaśā (year). This nakṣatra holds the curse of the Moon bringing fathers and brothers deaths and all this misfortunes and pain she has suffered. It continued for another decade till a terrible scandal involving a sexual relationship between Woody Allen and adopted daughter Soon-Yi did them apart in 1992 (Pūrva Bhadrapada daśā Jyeṣṭha antardaśā). This was a major break as Jyeṣṭha is in the 8th house of transformations and would bring about very serious changes in her outlook. They settled the matter in 1996 in Satabhisaj daśā Dhaniṣṭha antardaśā – Sun is in Dhaniṣṭha nakṣatra and will teach her to go ahead with life rather than waste it fighting an evil spouse.

MOTHER: MAUREEN O'SULLIVAN born on 17 May 1911, in Boyle, County Roscommon, Ireland, died on 23 June 1998.

Satabhisaj daśā in 11th house and with its lord Rāhu in the 3rd house can prove to be a killer of parents, especially Mother. Rāhu exaltation did give her a long life though and she died in Śrāvaṇa antardaśā which has Mercury the 3rd lord in it. Matṛpada A4 is in Taurus and 3rd house from it is Cancer.

ADOPTED DAUGHTER: TAM FARROW (19 years) died in March 2000

By this time it should not be difficult to guess the nakṣatra ruling the year of such shocking events – another annus horribilis from Pūrva Āsāḍha nakṣatra ruling the antardaśā in Satabhisaj daśā and showing the continuing torment of the curse of the Moon in her life and yet she struggles to look after so many children, both biological and adopted besides working for the UN program for polio vaccine during the current Dhaniṣṭha daśā with the Sun in digbala.

SPIRITUALITY

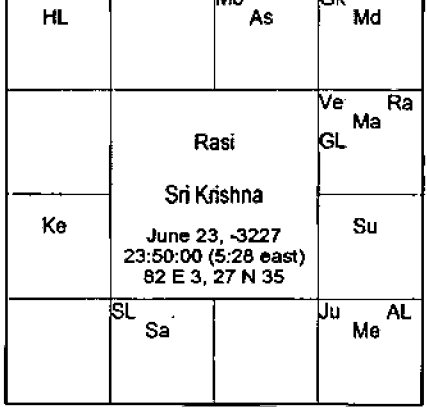
In dealing with the charts of very high spiritual personalities we need to differentiate between

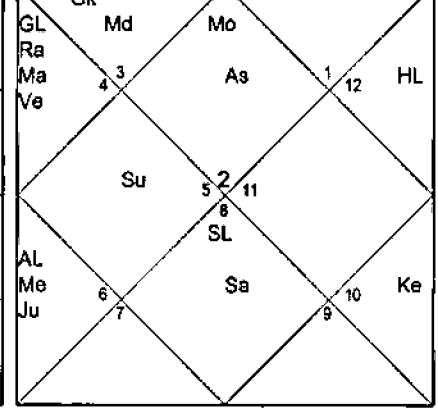
1. Their personalities itself, which is the Janma nakṣatra and which shows their personal spiritual energy
2. Their spiritual impeller, which is the Abhiśeka nakṣatra. This is the last nakṣatra (nakṣatra before) from Janma nakṣatra implying the end or mokṣa. The special nakṣatra derive additional meanings due to the saptarṣi
3. Their Karmic personality defined by the 10th nakṣatra in the 28 nakṣatra scheme which is the seat of the sikṣā guru, the giver of the gāyatri (dvija – second birth) and other mantra which lead to understanding of social obligations and duties and karma leading to their fulfilment. Karma nakṣatra shows the second birth called dvija which simply means baptism into a community that follow a certain social order. For the Hindu this is the baptism by fire which includes the initiation into the gāyatri mantra and is done by a Kula guru (family mentor). Unless initiated, marriage into the community is prohibited and will amount to stealing a bride. In the Vedic times the women were also initiated as they too had to become a Hindu. In Christianity, baptism is the receiving of the hold water and bread for becoming a Christian and among the Muslims and all other communities, a ceremonial initiation is necessary.
4. Their spiritual knowledge which is the Ādhāna nakṣatra. The 19th nakṣatra reckoned in the 27 nakṣatra scheme shows the manifestation of this knowledge in the material world and is like the father or progenitor whereas the 19th nakṣatra in the 28 nakṣatra scheme shows the spiritual family they belong to and shows their spiritual master, the dīkṣa guru. These may or may not be the same. Even if they are the same, their manifestations are invariably different. Higher spiritual initiation is the trija or the third birth and is different from dvija (second birth). In Christianity it is baptism by fire which is different from baptism by water.

ŚRĪ KṚṢṆA AVATĀRA
Janma Nakṣatra: Rohiṇī - Self: Śrī Kṛṣṇa

Chart 56: Śrī Kṛṣṇa

In the chart of Śrī Kṛṣṇa, the lagna and Moon are in the same nakṣatra Rohiṇī (4) which represents His personality, His name, His spiritual light and presence. If this nakṣatra features in any of the special nakṣatra of any person, then the name will have a special meaning for that person. Since this is Atri-Moon group, this name awakens Brahmarṣi Atri and activates the sattva guṇa of the Moon for the per-





As:	16 Ta 33	Su:	18 Le 08 (AK)	Mo:	16 Ta 06 (BK)	Ma:	3 Cn 12 (PK)
Me:	1 Vi 48 (GK)	Ju:	1 Vi 22 (DK)	Ve:	15 Cn 24 (PiK)	Sa:	17 Sc 03 (AmK)
Ra:	14 Cn 33 (MK)	Ke:	14 Cp 33	HL:	14 Pi 11	GL:	24 Cn 25

son reciting the name. This leads to the presence of Śrī Kṛṣṇa or attaches a spiritual thread to the holy personality.

Ādhāna nakṣatra (27): Śrāvaṇa - Father: Vāsudeva

The 19th nakṣatra from Rohiṇī (Janma nakṣatra) in 27 nakṣatra scheme is Śrāvaṇa which will define father. Viṣṇu and Govinda have been mentioned as the devatā of this nakṣatra. Govinda is the coronation name of Śrī Kṛṣṇa which was given by Indra after the Govardhana hill episode, the defeat of Indra. Indra the lord of senses implying control of the senses over the body, survived as he listened to Bṛhaspati and recited the bīja mantra AUṂ. This bīja is associated with Aṅgirās (3, 10, 17 & 24 nakṣatra in 28 nakṣatra scheme), the father of Bṛhaspati.

Karma nakṣatra: Hastā – Sikṣā Guru: Sages in Saṅdīpani ashram
Ādhāna nakṣatra (28): Abhijit – Dīkṣa Guru: Maharṣi Saṅdīpani

The 19th nakṣatra in the 28 nakṣatra scheme is Abhijit which shows the learning from spiritual mentor Maharṣi Saṅdīpani. The word saṅdīpana means to kindle, inflame, excite, arouse and cause spiritual passion and is also the name of one of the arrows of Kāma deva and the kāma bīja mantra is klīṁ (क्लीं). This bīja is associated with Abhijit nakṣatra and is also the secret bīja of Mātaṅgi Mahāvidyā. It shows the spiritual might of Sūrya (Sun god), the ruler of this nakṣatra. The devatā of this nakṣatra is Nārāyaṇa[27] where Rāma is *puruṣottama* (the best among the puruṣa) and is the highest form of existence of the *nara* (individual) and Kṛṣṇa is the *āyana* (goal). Hari (Viṣṇu) is the manifestation of the path – hence *harikuleśa* refers to the lineage of Hari and *harivaṁśa* is the family of Hari. All souls are like cattle that have strayed from their spiritual homes and family. Abhijit nakṣatra shows the path and the goal is at the end of the path. This is in the natural tenth house of the zodiac which is the heart lotus of the external kuṇḍalinī (internal kuṇḍalinī is in the invisible half and heart lotus is in the 4th house). This is the seat of Nārāyaṇa. The teaching of this nakṣatra is that even if God is everywhere (*sarva vyāpakeśa* Viṣṇu), yet there are places which have His presence in abundance while others all is mostly concealed. It is evident from the above that Śrī Kṛṣṇa received dīkṣa of kāma bīja klīṁ (क्लीं) from Maharṣi Saṅdīpani and this forms the Kṛṣṇa bīja, the secret to overcoming rajas. Siddhi attainment (perfection) is tested by the guru, even if the personality is an avatāra – Kṛṣṇa was also tested and He came out with flying colours. When He offered guru dakṣiṇā, the test of Abhijit (bringing the cattle back home i.e. to return souls to their families) was given – Saṅdīpani had lost his son Sudāmā in the holy river Prabhāsa. Kṛṣṇa killed the demon and brought Sudāmā back from the world of the dead to Maharṣi Saṅdīpani. He was rewarded with the Pañcajanya conch.

Abhiśeka nakṣatra

The lagna and Moon are in the same nakṣatra Rohiṇī (4) and the last nakṣatra behind this is Krittikā belonging to the Aṅgirās-Jupiter group with the bīja auṁ (ॐ). Mokṣa bīja the seed syllable leading to emancipation is the bīja associated with the Abhiśeka nakṣatra. The constant recitation of this bīja is like simultaneous Abhiśeka to Śiva, hence the name of the special nakṣatra. This is the faith that one ascribes to and even the Viṣṇu avatāra have to

27 नराणाम् अयनम् नारायणः | *narāṇāṁ ayanam nārāyaṇaḥ*|; Brahmavaivarta Purāṇa

confirm to the rules of creation, which is dharma. Krittikā will define the faith of Śrī Kṛṣṇa and this has to be 'auṁ'. Indra was spared from punishment when he recited this bīja as it invoked the spiritual forgiveness in Kṛṣṇa. This is the path of Aṅgirās that Śrī Kṛṣṇa teaches in the Bhagavat Gītā 8.3, although its broader meaning encompasses all nakṣatra.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥
akṣaraṁ brahma paramaṁ svabhāvo'dhyātmamucyate|
bhūtabhāvodbhavakaro visargaḥ karmasaṁjñitaḥ|| Bhagavat Gītā 8.3

For the spiritual meaning, a good translation[28] of the Bhagavat Gītā is advised. The jyotiṣa meaning is given here.

Akṣaraṁ – refers to the 50 primary Sanskrit syllables [16 vowels + 25 consonants + 8 (semi-vowels, sibilants and aspirate)] plus 4 sounds ḷa (ऌ) kṣa (क्ष) jña (ज्ञ) oṁ (ॐ) brings the total akṣara to 54. This has 54 in male (visible horā) and 54 in female (invisible horā) bringing the total akṣara with *puṁsa*[29] variation to 108. However, in the chart this is the syllable associated with the Abhiśeka nakṣatra and is OM for Krittikā which is Abhiśeka nakṣatra for Rohiṇī janma.

brahma – refers to the creator which means the Janma (or lagna) nakṣatra among the nakṣatra. It also means the Lagna among the dvādasa rāśi and the kārakāṁśa among the various divisions in the sixteen divisional charts.

paramaṁ – means penultimate, most distant, remotest or last. It refers to the last nakṣatra (28th in 28 nakṣatra scheme or 27th in 27 nakṣatra scheme). It refers to the last Āditya among the dvādasa Āditya which is Viṣṇu. It refers to the last bhāva among the dvādasa bhāva which is the 12th house of mokṣa and sleep. It refers to the last aṁśa from kārakāṁśa which is the jīvana-muktāṁsa.

svabhāvo - own condition or state of being, natural state or constitution, innate or inherent disposition, nature, impulse, spontaneity [MW]. It refers to Creator which is represented by Janma nakṣatra etc. as indicated and which after birth is the sustainer Viṣṇu.

adhyātma - refers to the Supreme Spirit which is one's own unrealized self although it belongs to the self. It is the ultimate aspect of the self that should be realized for the sake of enlightenment and emancipation. Just as all the nakṣatra in the nakṣatra maṇḍala and all the rāśi in the zodiac are but parts of oneself, this ultimate or last part of oneself is like the feet that takes the entire load of the body but never gets noticed. Both dvaita and advaita are simultaneously being used here as the abhiśeka nakṣatra, the last nakṣatra in the maṇḍala can be viewed as different from the Janma nakṣatra or as a part of the whole maṇḍala.

ucyate – is called [by those who know]

bhūta – means pañca bhūta the five gross elements that go into all beings; beings produced from five elements; incorporeal beings like the spirit;

28 The translation by Swami Gambhirananda is intellectually stimulating, very enlightening and is the original version from the Ramakrishna Mission. The translation by Srila Prabhupada is very good for bhakti and brings out his strong faith. Other recent versions - Swami Tapasyananda (Ramakrishna mission), Swami Nikhilananda etc.
29 Gender: Male/Female

bhāva – (1) signs and houses that signify the body parts, (2) nakṣatra that signify different body parts as well as passions, emotions, love, knowledge and the mind, (3) 27 Kalpa, (4) state or condition of a planet that reflects the state or condition of the creature

udbhava – creation, existence, generation, origin, production, birth, becoming visible

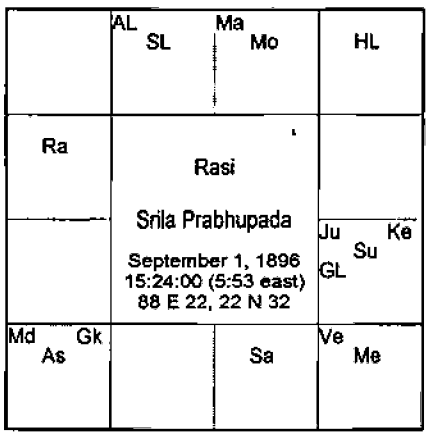
kara – to do

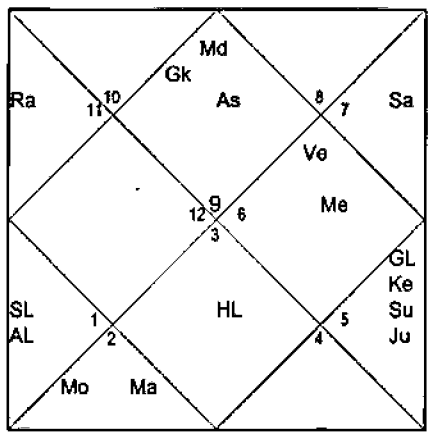
visargaḥ - letting go, liberation (last house or nakṣatra); voiding, evacuation (of excrement) is the last but one based on bhavadbhavaṁ which is the 11th house being the 12th from the 12th house or the 26th nakṣatra being the last from the 27th nakṣatra; . final emancipation which is the last stage of existence itself signified by abhiśeka nakṣatra; end of the annual course of the sun indicating the last month and the last āditya; destruction of the world indicated by the last sign Pisces, where the oceans rise to drown the world; vyaya bhāva shows giving, granting, bestowing and blessing; dakṣina āyana (Śiva/Sun āyaṇa) - sun's southern course (uttara āyana is sargaḥ – Viṣṇu/Moon āyaṇa)

karma –actions, activities indicated by 10th house and 10th nakṣatra

saṁjñitaḥ - made known, communicated, apprised by a sign or gesture

ŚRĪLA PRABHUPADA





As:	28 Sg 29	Su:	16 Le 59 (MK)	Mo:	27 Ta 47 (AmK)	Ma:	16 Ta 56 (PiK)
Me:	11 Vi 06 (PK)	Ju:	2 Le 02 (GK)	Ve:	1 Vi 46 (DK)	Sa:	21 Li 47 (BK)
Ra:	1 Aq 10 (AK)	Ke:	1 Le 10	HL:	7 Ge 33	GL:	23 Le 58



Chart 57. Śrīla Prabhupada

Janma nakṣatra: In the chart of Prabhupada, the Moon is in Mṛgāśirā nakṣatra (No.5) which belongs to the Pulastya-Mercury group. Mercury the planet through who the creator rays come is exalted in Virgo in Hastā nakṣatra. This indicates possible birth of a very high personality who will have the power of letters (Mercury). Pulastya (Mṛgāśirā) guides the mental (personality) of Prabhupada and shows natural teachers [of spirituality] like Śiva, the deity of Śrī Chandra (Soma) the devatā of Mṛgāśirā. They can be very rigorous in their penance and rigid with rules being sticklers themselves. They can break but will not bend. They can be very strong with their beliefs. Before we begin examination of the nakṣatra, we need to make a note of sūkṣma parivartana which is the exchange between planets placed in nakṣatra owned by them. In this chart, Mars is in Rohiṇī nakṣatra which is owned by the Moon and the Moon is in Mṛgāśirā which is owned by Mars causing a sūkṣma parivartana to work. The implications are that whenever we read the results of a nakṣatra owned by Mars (Mṛgāśirā, Chitrā or Dhaniṣṭha), we should expect results of the nakṣatra of the Moon

(Rohiṇī, Hastā, Śrāvaṇa) and vice-versa.

Saptarṣi Nakṣatra Daśā				21	U.aṣāḍha	From	To	20	P.aṣāḍha	From	To
21	U.aṣāḍha	96	- 06	21	U.aṣāḍha	96	- 97	20	P.aṣāḍha	06	- 07
20	P.aṣāḍha	06	- 16	20	P.aṣāḍha	97	- 98	19	Mūla	07	- 08
19	Mūla	16	- 26	19	Mūla	98	- 99	18	Jyeṣṭha	08	- 09
18	Jyeṣṭha	26	- 36	18	Jyeṣṭha	99	- 00	17	Anurādha	09	- 10
17	Anurādha	36	- 46	17	Anurādha	00	- 01	16	Viśāka	10	- 11
16	Viśāka	46	- 56	16	Viśāka	01	- 02	15	Svati	11	- 12
15	Svati	56	- 66	15	Svati	02	- 03	14	Chitrā	12	- 13
14	Chitrā	66	- 76	14	Chitrā	03	- 04	13	Hasta	13	- 14
13	Hasta	76	- 86	13	Hasta	04	- 05	12	U.Phalgunī	14	- 15
12	U.Phalgunī	86	- 96	12	U.Phalgunī	05	- 06	11	P.Phalgunī	15	- 16
19	**Mūla**	**From**	**To**	**18**	**Jyeṣṭha**	**From**	**To**	**17**	**Anurādha**	**From**	**To**
19	Mūla	16	- 17	18	Jyeṣṭha	26	- 27	17	Anurādha	36	- 37
18	Jyeṣṭha	17	- 18	17	Anurādha	27	- 28	16	Viśāka	37	- 38
17	Anurādha	18	- 19	16	Viśāka	28	- 29	15	Svati	38	- 39
16	Viśāka	19	- 20	15	Svati	29	- 30	14	Chitrā	39	- 40
15	Svati	20	- 21	14	Chitrā	30	- 31	13	Hasta	40	- 41
14	Chitrā	21	- 22	13	Hasta	31	- 32	12	U.Phalgunī	41	- 42
13	Hasta	22	- 23	12	U.Phalgunī	32	- 33	11	P.Phalgunī	42	- 43
12	U.Phalgunī	23	- 24	11	P.Phalgunī	33	- 34	10	Magha	43	- 44
11	P.Phalgunī	24	- 25	10	Magha	34	- 35	9	Aśleṣā	44	- 45
10	Magha	25	- 26	9	Aśleṣā	35	- 36	8	Puṣya	45	- 46
16	**Viśāka**	**From**	**To**	**15**	**Svati**	**From**	**To**	**14**	**Chitrā**	**From**	**To**
16	Viśāka	46	- 47	15	Svati	56	- 57	14	Chitrā	66	- 67
15	Svati	47	- 48	14	Chitrā	57	- 58	13	Hasta	67	- 68
14	Chitrā	48	- 49	13	Hasta	58	- 59	12	U.Phalgunī	68	- 69
13	Hasta	49	- 50	12	U.Phalgunī	59	- 60	11	P.Phalgunī	69	- 70
12	U.Phalgunī	50	- 51	11	P.Phalgunī	60	- 61	10	Magha	70	- 71
11	P.Phalgunī	51	- 52	10	Magha	61	- 62	9	Aśleṣā	71	- 72
10	Magha	52	- 53	9	Aśleṣā	62	- 63	8	Puṣya	72	- 73
9	Aśleṣā	53	- 54	8	Puṣya	63	- 64	7	Punarvasu	73	- 74
8	Puṣya	54	- 55	7	Punarvasu	64	- 65	6	Ārdra	74	- 75
7	Punarvasu	55	- 56	6	Ārdra	65	- 66	5	Mṛgaśirā	75	- 76

Chaturasīti sama daśā

Maha Dasas:

Merc: 1892-09-01 - 1904-09-02
Jup: 1904-09-02 - 1916-09-02
Ven: 1916-09-02 - 1928-09-02
Sat: 1928-09-02 - 1940-09-02
Sun: 1940-09-02 - 1952-09-02
Moon: 1952-09-02 - 1964-09-02
Mars: 1964-09-02 - 1976-09-02

Gāyatri Initiation

Karma nakṣatra is Chitrā (10th from Janma nakṣatra) which is unoccupied. The mantreśa (fifth lord of rāśi chart) Mars is in Rohiṇī nakṣatra and the Karma nakṣatra from mantreśa Mars is Hastā. Prabhupada was initiated into the gāyatri mantra and became a Hindu in his 9th year (1905) in saptarṣi daśā of Uttara Āsāḍha nakṣatra and Hastā nakṣatra antardaśā. The parivartana has worked and we see results of Chitrā happening in the

period of Hastā.

Father

The Ādhāna tārā (27 nakṣatra scheme) is Dhaniṣṭha representing father. The ninth lord is the Sun placed in Pūrva Phālguṇī nakṣatra and the 19th nakṣatra from it is Bharanī (27 scheme) which shows the physical contact with father. The chara ātmakāraka Rāhu is placed in Dhaniṣṭha nakṣatra showing that very strong spiritual directions will come from father. In addition to ensuring that he received the gāyatri mantra in the correct year (9th year for children of brāhmaṇa, 8th year for kṣatriya and 7th year for vaiśya), he was gifted idols of his iṣṭa devatā (Rādhā and Kṛṣṇa) by his father in his 6th year (1902). The saptarṣi daśā was Uttara Āsāḍha nakṣatra and Viśākhā antardaśā. Viśākhā is conjoined Saturn the chara bhrātṛkāraka planet which gives spiritual directions and is the representative of parameṣṭhi guru in the chart. Saturn is the lord of Bharanī nakṣatra which shows the manifested relationship with father.

Dīkṣa and Dīkṣa Guru

The Ādhāna tārā in the 28 nakṣatra scheme it is Śrāvaṇa (dīkṣa). The ninth lord Sun is in Pūrva Phālguṇī nakṣatra and the Ādhāna tārā (28 scheme) is Aśvinī nakṣatra (dīkṣa guru). Prabhupada met his dīkṣa guru Bhaktisiddhānta Sarasvatī for the first time on 4 Feb 1922 (28th year) shortly after the birth of his first child, a son and after he got employment in a pharmaceutical company. The event happened in Mūlā daśā Chitrā antardaśā. Mūlā is also owned by Ketu the lord of Aśvinī nakṣatra which is placed in the 9th house. Due to sūkṣma parivartana, Chitrā a nakṣatra owned by Mars gives the results of the nakṣatra of the Moon which includes that of Śrāvaṇa.

Renunciation

This is the most interesting part of the chart. Mercury the creator planet is placed in the 6th house from āruḍha lagna (Aries) in great strength indicating renunciation of wealth and freedom from material slavery of this world (as it aspects the 12th house from āruḍha). The Abhiśeka nakṣatra from Janma rāśi Mṛgāśirā is Rohiṇī, a part of the Atri-Moon group and Rohiṇī is the personality of Śrī Kṛṣṇa. There is the sūkṣma parivartana between the Janma nakṣatra and the Abhiśeka nakṣatra showing that complete surrender and renunciation will happen which will lead to the greatest achievements, provided Prabhupada has a clear spiritual focus on Śrī Kṛṣṇa in particular, and not even Śrī Rama as this is what is the requirement of the Abhiśeka nakṣatra Rohiṇī.

Chaturaśīti sama daśā is applicable since 10th lord Mercury is in 10th house Virgo. The renunciation occurred in Moon daśā Venus antardaśā (1959) as Venus is debilitated and shows spouse as the instigator due to her insulting comments. Moon is already poised to take him towards renunciation as it is the 8th lord and is in the sūkṣma parivartana with Mars. The event of saṁnyāsa[30] was given by Keshava Maharaja in the holy town of Mathura associated with Śrī Kṛṣṇa. The saptarṣi nakṣatra daśā was Svātī daśā Hastā antardaśā. Svātī

30 Renunciation of the world, family and all relationships, wealth and everything and acceptance of asceticism which includes giving up the body, sudden death of the previous self and performance of last rites of previous incarnation which implies that previous names, titles, relationships held before that date would all be null and void.



nakṣatra does not have any planets in it and is owned by the chara ātmakāraka Rāhu which is placed in Dhaniṣṭha nakṣatra (of Mars). Exalted Mercury the planet giving saṁnyāsa is in Hastā nakṣatra which forms a triad with the Abhiśeka nakṣatra Rohiṇī.

Hare Kṛṣṇa Mission (ISKCON)

The name of the vehicle ISKCON starts with the latter 'I' which is in Taurus, the sign where the parivartana yoga between the Janma and Abhiśeka nakṣatra lords involving mantreśa Mars and exalted Moon. On Friday the 13th of August 1965, (Svātī daśā Punarvasu antardaśā) the Jaladuta set sail and Śrīla Prabhupada suffered two heart attacks in two days on the journey, yet his resolve was strong as steel. The deśa (nation) nakṣatra is Viśākhā which is occupied by exalted bhrātṛkāraka Saturn and we have seen how this encourages him towards Rādhā-Kṛṣṇa. Punarvasu is among the triad of Viśākhā owned by Jupiter the lagna lord in 9th house and shows videśa (foreign lands) as it is in the bādhaka rāśi Gemini.

"When he left Calcutta harbour for New York there was no one on the shore to bid him goodbye. He was alone. A lone fighter. No friends, no supporter, no disciple, nobody. Even if you call me, I was not a disciple of his. I was a disciple of somebody else. So I was not his follower. But due to shared love, I had very much respect for him. So, I was the only person standing on the shore to say him good-bye. No one was with me. I could not know that it was such an important thing". - Mr. Sisir Bhattacharya, an acquaintance of Śrīla Prabhupada in Calcutta.

At 5.30 am on 17 Sep 1965, the Jaladuta briefly stopped at Boston before proceeding to New York harbour. Arrival was in Ārdrā antardaśā showing that the effect of the bādhaka would be even stronger after 21 August 1965 when the New Year (TP) started which affects health and can cause some suffering as Rāhu the lord of Ārdrā is the chara ātmakāraka. The parākrama (enterprise, courage) of this ātmakāraka (soul) is very great as Rāhu is very strong in its own sign Aquarius and will give blind devotion and heed the guru upadeśa (advise) which is seen from the third house Aquarius. Prabhupada sailed because of the dying wish of his guru (upadeśa) that he should preach the Kṛṣṇa philosophy in the west in a foreign language. While the Upadeśa is seen in the 3rd house, preaching Veda or vedāṅga in a foreign country in a foreign language requires the explicit combination of the 8th, 6th and 5th houses[31]. In his chart, this is the sūkṣma parivartana yoga of Moon and Mars who are the lords of the 8th and 5th houses respectively and have conjoined in the 6th house Taurus ruled by Venus. Thus, the renunciation caused by Moon-Venus period is the first point requirement for this yoga to function although the entire establishment of ISKCON and various Kṛṣṇa temples continued through Mars daśā (1964-76) which is most qualified to carry his offerings to Kṛṣṇa as it sits in the Abhiśeka nakṣatra Rohiṇī. This entire period of rājayoga coincided with the saptarṣi nakṣatra daśā of Chitrā (ruled by Mars) which forms a part of the triad of Janma nakṣatra Mṛgāśirā having the Moon. With the supreme guidance of Brahmarṣi Kratu (Mars) presiding over Chitrā nakṣatra, he succeeded in his mission.

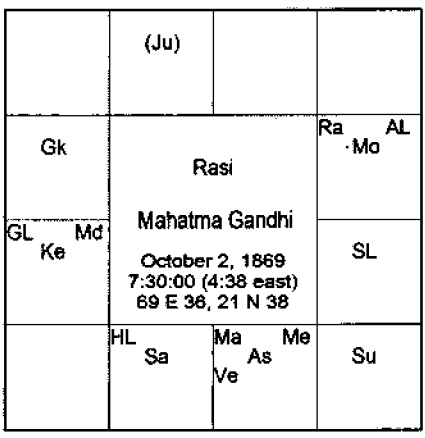
31 Chandrakalā nāḍi

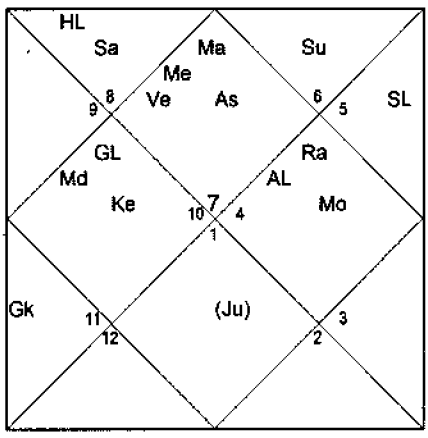
Brahmarṣi Kratu is known for "full of inspiration, enlightenment and energy for every kind of action and his name means to plan and design with the right intention, strong resolution and clear purpose", especially when Mars is the planet in Abhiśeka nakṣatra. Brahmarṣi Kratu gives 60,000 bālakhilyas (pigmy size sages) to accomplish the task and in a short time the Prabhupada had many disciples many of who accepted saṁnyāsa and became little sages preaching Hare Kṛṣṇa Mahāmantra.

The 7th lord Mercury is placed in Hastā nakṣatra is also a māraka and Hastā is a part of the Janma nakṣatra triad. Naidhana tārā (death star) from Moon is Pūrva Phālguṇī which is also occupied by Sun. Prabhupada died on 14 Nov 1977 a year after Mars daśā ended and his mission was completed in Hastā daśā Pūrva Phālguṇī nakṣatra. Death occurs when the daśā and antara nakṣatra bring naidhana (death) and Janma (self) together. It is interesting to note that the planet Gulika indicating poison is in Pūrva Āsāḍha nakṣatra in trines to the māraka naidhana nakṣatra Pūrva Phālguṇī. There were considerable rumours that Prabhupada was being poisoned. Nature of death is seen from the third house from āruḍha lagna or its seventh, whichever is stronger. Libra is stronger than āruḍha Aries, as it has Saturn and the third from this is Sagittarius which has Gulika in it showing the danger of poison. A statement of Prabhupada on 7 Nov 1977,"Someone says that I've been poisoned. It is possible".

MAHATMA GANDHI

Chart 58: Mahatma Gandhi







As:	8 Li 43	Su:	16 Vi 55 (GK)	Mo:	28 Cn 07 (AmK)	Ma:	26 Li 23 (BK)
Me:	11 Li 45 (DK)	Ju (R):	28 Ar 08 (AK)	Ve:	24 Li 25 (MK)	Sa:	20 Sc 20 (PiK)
Ra:	12 Cn 09 (PK)	Ke:	12 Cp 09	HL:	6 Sc 06	GL:	19 Cp 60

In the chart of Śrī Rama, the Janma nakṣatra is Puṣyā which belongs to Marīci-Sun creator group. We are unaware of the other planetary positions except that the Sun was in Aries. The reckoning of tithi seems to have been done in some different manner as aṣṭamī would end with 96° separation between the Sun and Moon requiring the Sun to be in Pisces for the navamī tithi. It is possible that sūkṣma tithi or Sāvana calendar was mentioned by Maharṣi Valmiki. However, our study is to focus on the nakṣatra and to note that personality of Śrī Rama is associated with Puṣyā nakṣatra which belongs to Marīci-Sun group and has Bṛhaspati devatā.

Mohandas Karamchand Gandhi, better known as the Mahatma was born in Aśleṣā nakṣatra with the lagna in Svātī nakṣatra.

Abhiśeka nakṣatra is Puṣyā which was the Janma nakṣatra of Śrī Rama indicating that the mere recitation of the holy name of Rama will take him to his final destination and fulfil the purpose of his birth. Gandhi was known for his evening Rama bhajan and famous song 'raghupati rāghava rāja rām ..." showing the natural tendency of every being to worship the deity represented by the Abhiśeka nakṣatra. Since the Sun is also the dharma devatā (9th lord from kārakāṁśa) and aspects the kārakāṁśa, Gandhi achieved the impossible – Independence for India in a completely non-violent non-aggressive struggle where he ensured that the relationship between Great Britain and India remained amicable and respectable. Indian Independence happened on 15 Aug 1947 at the stroke of midnight when the Moon was in Puṣyā nakṣatra, the Abhiśeka nakṣatra of Gandhiji.

The Janma nakṣatra of Jawaharlal Nehru was also Aśleṣā proving the point that people born in the same Janma rāśi or Janma nakṣatra can be very favourable for collaborations relating to achievement of a common life mission provided it is not for marriage where the nāḍi dośa will creep in causing problems for children. In such cases, their sincere offering of karma to the deity of the Abhiśeka nakṣatra brings crowning glory. The 7th lord Mars is in Svātī nakṣatra which is also the naidhana tārā (death star) making it a māraka but this is in Lagna and is conjoined the 9th lord Mercury as well. Svātī nakṣatra lord Rāhu is placed in the 10th house in Puṣyā nakṣatra. Janma nakṣatra is Aśleṣā and Revatī is one of the triad nakṣatra. Death occurred on 30 Jan 1948 in Puṣyā daśā Revatī antardaśā. Saturn is also in Jyeṣṭha a triad to Janma nakṣatra. It is evident that Indian Independence came about due to the grace of Śrī Rama and if this country has been one and will continue to be united in fulfilling its destiny of providing spiritual leadership to mankind, then it can only be through the grace of Śrī Rama.

RAMAKRISHNA PARAMHAṀSA

Chart 59: Ramakrishna Paramhaṁsa

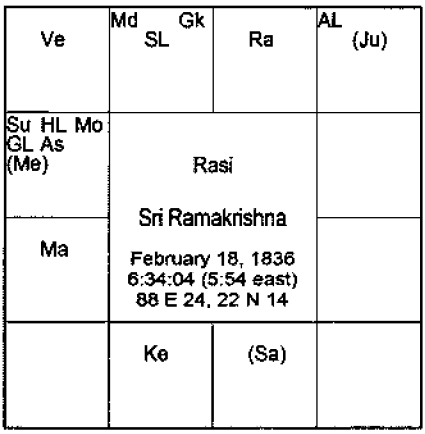


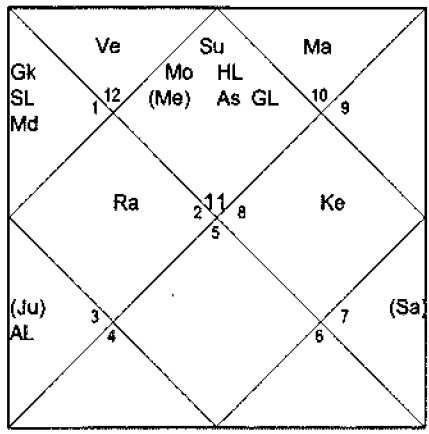
Ṭhākur Ramakrishna Paramhaṁsa was born in Aquarius Lagna with the 7th lord (Hara[32]) in it conjoined mantreśa (5th lord) Mercury and 6th lord Moon that form saṅkha[33] yoga which heralds new beginnings. The lagna lord Saturn is placed in the ninth house representing temples and shows the native living in temples just like Śrīla Prabhupada who has lagneśa in the ninth house. However, in the case of Śrī Ramakrishna this happened at a very young age as the Moon is in lagna and Saturn is also the subhapati (lord of Janma rāśi).

Is he a Viṣṇu avatāra? For this the lagna and Moon nakṣatra

32 Hari-hara-brahma yoga is examined from the lords of 2nd, 7th and 1st houses for Hari (Viṣnu), Hara (Śiva) and Brahma (Sūrya) respectively.

33 Saṅkha refers to the conch of Jagannath that is kept with Śrī Liṅgarāja (Bhubaneswar), representing the raja (king-Sun) Liṅga which is sarva devālaya, the abode of all the Gods.





As:	6 Aq 41	Su:	6 Aq 53 (DK)	Mo:	22 Aq 08 (BK)	Ma:	22 Cp 16 (AmK)
Me (R):	15 Aq 07 (MK)	Ju (R):	14 Ge 33 (PiK)	Ve:	9 Pi 05 (GK)	Sa (R):	13 Li 41 (PK)
Ra:	2 Ta 54 (AK)	Ke:	2 Sc 54	HL:	8 Aq 23	GL:	10 Aq 39



should be the same but this is not so. The lagna nakṣatra is Satabhisaj which is the Abhiśeka nakṣatra itself indicating that Śrī Ramakrishna is an incarnation of Lord Śiva and his supreme intelligence (lagna) sits in the Abhiśeka tārā. The lord of Abhiśeka tārā is Rāhu the chara ātmakāraka which is exalted in rāśi chart in the fourth house in the Kendra of mokṣa just like in the case of Śrī Kṛṣṇa[34]. Rāhu is also co-lord of Lagna indicating that the personality is very divine but is that of Lord Śiva as the lagna nakṣatra is in Abhiśeka tārā. This subtle difference can be studied only by using the nakṣatra and not rāśi chart alone. To add to this powerful combination, the lord of Janma rāśi (Saturn) is in Svātī nakṣatra which forms a triad with Abhiśeka nakṣatra Satabhisaj and the Lord of Janma nakṣatra Jupiter is in Ārdrā also forming a triad with the Abhiśeka nakṣatra. Even the 7th lord Sun which is in lagna is closely conjoined the lagna and is placed in Abhiśeka tārā as well as the mantreśa Mercury has preferred to join the Abhiśeka nakṣatra. In this manner we have five planets directly involved with the Abhiśeka nakṣatra and also simultaneously in very strong renunciation spirituality dignity. Abhiśeka nakṣatra gives great purity and superb meditation, and in the case of Śrī Ramakrishna gives the highest Samadhi meditation without any effort, as it were as natural to him as eating food!

Of the remaining four planets, Ketu and Moon are in the Janma nakṣatra triad – Pūrva bhadrapada and Viśākhā with Ketu being in the Ādhāna tārā and showing the great saints who will come to teach him the Veda and give him initiation which is necessary for any true spiritual path. Only two planets are left to give any kind of saṁsāra bandhana (worldly bondage) and these are Mars and Venus. This can indicate marriage as a worldly bondage, yet these planets are both exalted in the rāśi chart and debilitated in the navāṁśa constituting rājabhañga nīcayoga which means reversal of the wealth and enjoyments that are promised and indicating pravrājya (renunciation of all wealth, enjoyments and comforts). Renunciation of Venus would imply celibacy even in marriage while renunciation of Mars is the complete abstinence from owning any kind of property wealth.

In all my years of study and the tens of thousands of charts, I have never come across any-

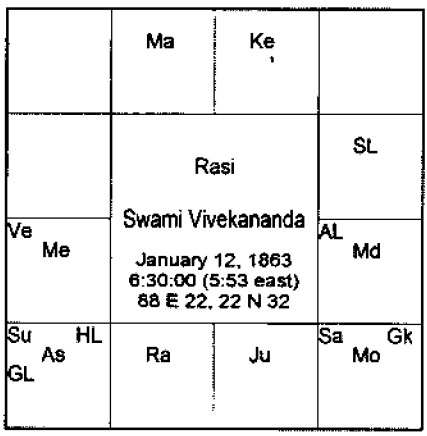
34 In the chart of Śrī Kṛṣṇa, the Abhiśeka tārā is Krittikā and the Sun, lord of Krittikā is the chara ātmakāraka and is also placed in own sign in Leo in the 4th house, the Kendra seat of Mokṣa.

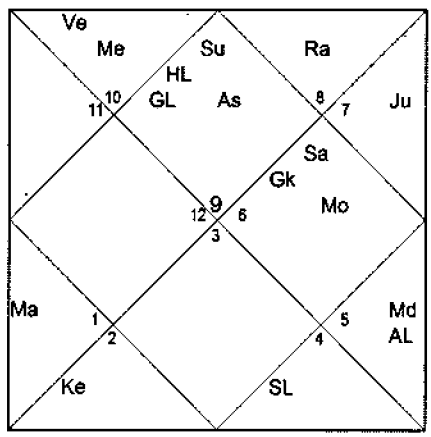
thing as close to this chart which represents a perfect incarnation of Lord Śiva. The particular form of Lord Śiva indicated by Janma nakṣatra is Śrī Ajaikapāda (Pūrva Bhadrapada nakṣatra devatā), the teacher form (Veda mūrti) of Lord Śiva for the Sāma Veda - the form in which Maharṣi Jaimini would have worshipped Lord Śiva for siddhi (perfection) of the knowledge of the Sāma Veda – *ajamukha siddhiratu*.

The particular form of devatā to be worshipped is known from the Abhiśeka nakṣatra, which is Satabhisaj (refer table) belonging to the Atri-Moon group and indicating Devi and Kṛṣṇa. The Moon is very weak in pakṣa bāla (pratipada) indicating Kali (instead of Durgā as specific form). Śrī Ramakrishna became one with Kali as the lord of Abhiśeka tārā is also co-lord of lagna and chara ātmakāraka Rāhu[35]. Śrī Ramakrishna performed Rādhā penance of *madhura bhāva*, in which he imbibed the sweetness of mood (*madhura*). He dressed in female attire including clothing and jewellery, imitated female speech and behaviour and finally had a vision of the body of Kṛṣṇa merging with his own. Kṛṣṇa is indicated in the Abhiśeka nakṣatra and Rāhu the lagna lord is also lord of Abhiśeka nakṣatra just as Saturn another lord of lagna is stationed in Svātī, another nakṣatra triad of the Abhiśeka nakṣatra.

SWAMI VIVEKANANDA

Chart 60: Swami Vivekananda





As:	25 Sg 25	Su:	29 Sg 26 (AK)	Mo:	17 Vi 25 (AmK)	Ma:	6 Ar 20 (GK)
Me:	11 Cp 47 (MK)	Ju:	4 Li 01 (DK)	Ve:	7 Cp 07 (PK)	Sa:	13 Vi 34 (BK)
Ra:	22 Sc 15 (PiK)	Ke:	22 Ta 15	HL:	22 Sg 24	GL:	13 Sg 24



In the chart of Swami Vivekananda, the Moon is conjoined chara bhrātṛkāraka Saturn in Hastā nakṣatra showing the strong influence of the spiritual master on his mind and life. The karma nakṣatra is Abhijit ruled by the Sun which is the chara ātmakāraka and ninth lord (temple, dharma) placed in lagna (fame) and is vargottama (strong). Sun is also the lord of āruḍha lagna and will define his image as well. The navāṁśa lagna in the 12th house (mokṣa) from the ātmakāraka indicates a spiritual direction for life. Venus is placed in Abhijit nakṣatra and its placement in the 6th house from āruḍha lagna indicates renunciation of relationships. This is a very painful karma being demanded of him which can happen only if he takes saṅnyāsa, which he did. Venus is a poet and Swami Vivekananda wrote a fantastic poem 'Song of the Saṅnyāsin'[36].

35 Guileless if in dignity like own sign or exaltation; if weak then the reverse may happen – see Prabhupada also with Rāhu ātmakāraka in own sign

36 Song of the Sannyasin by Swami Vivekananda; Inspired Talks, My Master and Other Writings; © 1958 Swami

Guru-śiṣya yoga

In jyotiṣa tradition, we were taught that the guru-śiṣya yoga symbolizing the coming together of the perfect teacher and the perfect student is a lilā (pastime) of Śiva (guru) and Viṣṇu (śiṣya) represented by the significators Jupiter and Mercury respectively and these planets symbolise the manifestations of Sāmba-Śiva (Jupiter) and Viṣṇu (Mercury). And then as a part of the lilā, attaining the expansive power of the sattva guṇa of Jupiter, Mercury with its ability to change, first changes himself as the Guru and then brings about a huge change in the enlightenment of this otherwise dark world by ushering in a period of spiritual rejuvenation.

Saptarṣi Nakṣatra Daśā				20	P.aṣāḍha	From	To	19	Mūla	From	To
20	P.aṣāḍha	63	- 73	20	P.aṣāḍha	63	- 64	19	Mūla	73	- 74
19	Mūla	73	- 83	19	Mūla	64	- 65	18	Jyeṣṭha	74	- 75
18	Jyeṣṭha	83	- 93	18	Jyeṣṭha	65	- 66	17	Anurādha	75	- 76
17	Anurādha	93	- 03	17	Anurādha	66	- 67	16	Viśāka	76	- 77
16	Viśāka	03	- 13	16	Viśāka	67	- 68	15	Svati	77	- 78
15	Svati	13	- 23	15	Svati	68	- 69	14	Chitrā	78	- 79
14	Chitrā	23	- 33	14	Chitrā	69	- 70	13	Hasta	79	- 80
13	Hasta	33	- 43	13	Hasta	70	- 71	12	U.Phalgunī	80	- 81
12	U.Phalgunī	43	- 53	12	U.Phalgunī	71	- 72	11	P.Phalgunī	81	- 82
11	P.Phalgunī	53	- 63	11	P.Phalgunī	72	- 73	10	Magha	82	- 83
18	**Jyeṣṭha**	**From**	**To**	**17**	**Anurādha**	**From**	**To**	**16**	**Viśāka**	**From**	**To**
18	Jyeṣṭha	83	- 84	17	Anurādha	93	- 94	16	Viśāka	03	- 04
17	Anurādha	84	- 85	16	Viśāka	94	- 95	15	Svati	04	- 05
16	Viśāka	85	- 86	15	Svati	95	- 96	14	Chitrā	05	- 06
15	Svati	86	- 87	14	Chitrā	96	- 97	13	Hasta	06	- 07
14	Chitrā	87	- 88	13	Hasta	97	- 98	12	U.Phalgunī	07	- 08
13	Hasta	88	- 89	12	U.Phalgunī	98	- 99	11	P.Phalgunī	08	- 09
12	U.Phalgunī	89	- 90	11	P.Phalgunī	99	- 00	10	Magha	09	- 10
11	P.Phalgunī	90	- 91	10	Magha	00	- 01	9	Aśleṣā	10	- 11
10	Magha	91	- 92	9	Aśleṣā	01	- 02	8	Puṣya	11	- 12
9	Aśleṣā	92	- 93	8	Puṣya	02	- 03	7	Punarvasu	12	- 13

Vivekananda (then Narendranath) met Śrī Ramakrishna for the first time in November 1881 in the house of Surendranath Mitra. The spiritual master (saṁnyāsa dīkṣa) is seen from the Abhiśeka tārā which is Uttara Phālguṇī (symbol: bed) ruled by the chara ātmakāraka Sun. It is noteworthy that just like Śrī Kṛṣṇa and Śrī Ramakrishna, Swami Vivekananda also has the chara ātmakāraka planet as the lord (vimśottarī lordship) of the Abhiśeka nakṣatra. This is the first indication of a very high level soul having incarnated. Even in such incarnations, they do not realise their real identity and are deluded by the rules of māyā (illusion) which is also applicable to the Yuga avatāra and is dharma.

Episode: Śrī Ramakrishna sat surrounded by his disciples immersed in spiritual discussions. Narendra squatted in a corner observing when suddenly Śrī Ramakrishna noticed him. Śrī

Nikhilananda; published by the Ramakrishna-Vivekananda Center of New York.

Ramakrishna's mind started spinning and his thrill was all evident. Initially indistinct thoughts crossed his mind like a dejā-vu, with memories of an earlier meeting stirring him into a silent trance. Regaining himself, Śrī Ramakrishna asked "Can you sing?" Narendra obliged by singing some Bengali songs. Listening to his melodious voice, Śrī Ramakrishna slipped into a deep trance. Thereafter he led Narendra into a room, patted him and said, "My child, why are you so late? I have grown weary, waiting for you all these days. I want to share my experiences with the right person. You are not an ordinary man. You are Lord Viṣṇu in human form. Do you know how much I have been craving for you?" And then he broke down pleading "Will you come again? Promise me you will". Śrī Ramakrishna's behaviour puzzled Narendra and he thought the elderly man to be mad but agreed. After the discourse finished Narendra asked Śrī Ramakrishna, "Have you seen God?" The reply without hesitation, "Of course I have. I have beheld God just as I see you. I have even talked to Him and can show Him to you, but who yearns to see God?" Narendra said to himself, "Till date no one had told me he had seen God. This man looks mentally deranged, possibly even mad. However, it is not proper to judge without investigating." A month later Narendra visited Dakshineswar. Śrī Ramakrishna was reclining on a cot in his room and was pleased to see. Narendra took a seat near the feet of the holy one on the cot. He went into a trance and stretched his leg on Narendra's lap. Narendra forgot the outer world and felt himself dissolving. He shouted out, "What's this you are doing to me? My parents are still alive. I should go back to them." Smiling Śrī Ramakrishna said, "Enough for today,' and drew back his lap. Narendra became normal once again.

God is the word; Guru (Jupiter) is vacaspati, the knower of the word; Śiṣya (Mercury) is the recipient of the vac who has to receive the word perfectly and transmit it to others. This is an important test for taking a disciple for Vedic learning. If the śiṣya sings without hesitation then, he will also learn the Veda by singing the gāyatri[37]. The first lesson on Samadhi meditation is something fantastic and we can see the Abhiśeka nakṣatra (last-feet) in Uttara Phālguṇī (cot) – guru was lying in the cot and placed leg on śiṣya for the transmission of spiritual energy. This was the first meeting and not initiation and happened in Mūlā daśā Uttara Phālguṇī antara. Even without Swami Vivekananda realising at that moment, he had been initiated by sparsa (the touch initiation). Thereafter for five years Swami Vivekananda was under the direct tutelage of Śrī Ramakrishna. Vivekananda continued to have doubts due to the influence of the Mūlā nakṣatra daśā till January 1883.

With the advent of Jyeṣṭha daśā (Sādhana tārā) from 1883 with Rāhu debilitated in it chara pitṛkāraka, the transmission of knowledge was completed, especially by the end of Viśākhā antardaśā (1885-86). His task completed, Śrī Ramakrishna passed away to the higher realms in Aug 1886 in Svātī antardaśā. The remaining part of Jyeṣṭha daśā was very hard on Swami Vivekananda.

With the advent of Anurādhā daśā in Jan 1893, the hand of destiny (rather guru Śrī Ramakrishna) came forward – Anurādhā is not conjoined planets and is a part of the Aṅgirās (Bṛhaspati) group showing the power of Agni devatā (gāyatri mantra). Its lord Saturn is the chara bhrātṛkāraka showing the influence of the guru as it conjoins the Janma nakṣatra Hastā with the Moon. The purpose of birth is to be realised with the guidance of the guru through the mantra during this period. Hastā nakṣatra would indicate 13 syllable

37 गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः। ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥ १ ॥१० ॥१
gāyanti tvā gāyatriṇo'rcantyarkamarkiṇaḥ| brahmāṇastvā śatakrata ud vaṁśamiva yemire| | RV 1.10.1

mantra. This is the mantra hidden in his masterpiece work 'Hymn to Shri Ramakrishna' where the first syllables of each verse are used to form mantra – *om hrīṁ namo bhagavate rāmakṛṣṇāya*



om hrīṁ ṛtaṁ tvamacalo guṇajidguṇedyo
naktaṁ divaṁ sakaruṇaṁ tava pādapadmam |
mohaṅkaṣaṁ baluikṛtaṁ na bhaje yato'ham
tasmāttvameva śaraṇaṁ mama dīnabandho || 1||
bhaktirbhagaśca bhajanaṁ bhavabhedakāri
gacchantyalaṁ suvipulaṁ gamanāya tattvam |
vaktroddhṛtantu hṛdi me na ca bhāti kiñcit
tasmāttvameva śaraṇaṁ mama dīna bandho || 2||
tejastaranti tarasā tvayi tṛptatṛṣṇāḥ
rāge kṛte ṛtapathe tvayi rāmakṛṣṇe |
martyāmṛtaṁ tava padaṁ maraṇormināśam
tasmāttvameva śaraṇaṁ mama dīnabandho || 3||
kṛtyaṁ karoti kaluṣaṁ kuhakāntakāri
ṣṇāntaṁ śivaṁ suvimalaṁ tava nāma nātha |
yasmādahaṁ tvaśaraṇo jagadekagamyam
tasmāttvameva śaraṇaṁ mama dīnabandho || 4||

In the very first antardaśā he addressed the parliament of Religions on Hinduism (11 Sep 1893, Chicago) and made history. He founded the Ramakrishna Mission in 1897 during Anurādhā daśā Hastā antardaśā. Hastā is the seat of the Kālikā yoga of Saturn and Moon involving chara bhrātṛkāraka (guru) Ramakrishna. His lifes' mission completed, he choose iccha mṛtyu using yogic powers to make the soul leave the body through the third eye on 4 July 1902 at the tail end of Anurādhā daśā in Puṣyā antara. Both Anurādhā and Puṣyā belong to the triad of Saturn (vimśottari) which is the māraka (2nd lord) and joins the Janma nakṣatra.

CONCLUSION

1. The Abhiśeka tārā is the most important nakṣatra as it shows the way out of this planet and the energy of Lord Śiva the real receiver of the Abhiśeka offering. This is the seat of the parameṣṭhi guru.
2. The Janma nakṣatra is the protection and sustenance of Viṣṇu promised to every created being. Normally death occurs in the stars associated with a māraka (2nd/7th lord) and the Janma nakṣatra. Similarly for other bhāva.
3. Karma nakṣatra is the second birth and shows the baptism into religion as well as how seriously we take these religious vows. This is the seat of the guru (called sikṣā guru for differentiation).
4. Ādhāna nakṣatra (27 star) is the energy of father (physical creator); Ādhāna nakṣatra (28 star) is the seat of the guru who initiates the higher spiritual learning.
5. Symbols of the nakṣatra show the signs when the events related to them happen.
6. Unlike other daśā, the saptarṣi nakṣatra daśā can show an event starting and ending in the same nakṣatra indicating that the karma related to that nakṣatra has finished. We live through various such karmic cycles due to lack of an understanding of our real self being blown by the winds that run through the nakṣatra and grasp and compel the mind to move.

~ Chapter X ~

Nakṣatra Devatā

The nakṣatra names find mention in various hymns of the Ṛk Veda Saṁhitā and in particular in the tenth maṇḍala hymn eighty-five which gives many details. This tenth maṇḍala does not belong to any particular seer (family) thereby becoming a compendium of knowledge that is common to all seers. The Yajur Veda and finally Atharva Veda provide lists of the twenty-eight nakṣatra, associated ṛṣi (seer) and the nakṣatra devatā. Here are some issues and things to bear in mind while studying the nakṣatra devatā.

NAMES OF NAKṢATRA AND DEVATĀ

KRITTIKĀ – DHŪMA

The nakṣatra have various names some of which have been forgotten with time resulting in a lack of comprehension of the relevant hymns. How would one ever guess that dhūma is another name for Krittikā nakṣatra unless one is extremely conversant with the Atharva Veda? Consider these two hymns from the Atharva Veda

शकधूमं नक्षत्राणि यद् राजानम् अकुर्वत ।
śakadhūmaṁ nakṣatrāṇi yad rājānam akurvata।
यद् आहुश् शकधूमं महानक्षत्राणां प्रथमजं ज्योतिरग्रे ।
yad āhuś śakadhūmaṁ mahānakṣatrāṇāṁ prathamajaṁ jyotiragre ।

The śakadhūma nakṣatra mentioned in each of the half hymns is the first nakṣatra of the nakṣatra maṇḍala and is considered as their king. This is Krittikā nakṣatra, the constellation having the exaltation of the Moon. The word śaka has various meanings for use in jyotiṣa. It refers to –

(1) the caked cow dung used for kitchen fire, the smoke of which was interpreted as śakadhūma by some scholars but which has a finer interpretation with the additional meaning of śaka as water and śakadhūma then refers to the dark rain clouds which are 'smoke like water in the sky';
(2) the śaka era which was started by Varāhamihīra for King Vikramaditya;
(3) the Jovian years (60 year cycle of Jupiter and Saturn) which starts on the 13th day following the combustion of Jupiter in Krittikā after which it emerges radiant in bright golden light. Here dhūma is the reference to combustion (burning and smoke makes visibility dull or poor).

BHARANĪ – APABHARAṆĪ

The Vedic names and modern shortened names cause important indications to be missed. For example the Vedic name of Bharanī was Apabharaṇī and the present name misses the water element 'Apas' which is crucial to life and leaves only Bharanī which has Yama sym-

bolizing death. It and misses out the associated symbol of the wind that dries up the water thereby draining life out of the system. Pūrva Āsāḍha is the dharma tārā for Bharanī nakṣatra and has Jala devī (water-goddess) as its devatā. Logically there must be a connection between every nakṣatra and its dharma tārā which is its protector which anchors it to the nakṣatra maṇḍala and this connection should be between the nakṣatra name (its existence) and the devatā of the Ādhāna tārā (its dharma). If we use the name Apabharaṇī then the water connection becomes evident as Apas (water element) connects the existence of Apabharaṇī with its dharma and protector Jala devī, the devatā of Pūrva Āsāḍha.

PŪṢAN, PUṢYĀ AND PARJANYA ĀDITYA

Consider another example in the name of the nakṣatra Puṣyā and Pūṣan, the name of the devatā of Revatī nakṣatra which is in its ninth house. Pūṣan is also written as Pūṣaṇ and has its root in the word pūṣ which means to nourish or increase and which is also the root for the name Puṣyā. This root pūṣ connects the Puṣyā nakṣatra (name/person) with Pūṣan the nakṣatra devatā of Revatī, which should be its protector and dharma.

What then is the dharma that a person born in Puṣyā nakṣatra is duty bound to fulfill? We get this from the definition of the dharma devatā and not from the devatā of the Janma nakṣatra. Pūṣan is also an Āditya known better as Parjanya Āditya which is the Sun sign Scorpio implying that the devatā of Revatī nakṣatra is also connected to the rāśi in its ninth house. But that would not define the dharma of Puṣyā nakṣatra born natives. Pūṣan is the surveyor of the worlds and this makes him completely aware of everything happening around. Therefore people born in Puṣyā nakṣatra would surely want to be fully aware of every happening around them. Pūṣan is the conductor of journeys indicating that Puṣyā people are to act as or be guides for others in their journeys, especially spiritual journeys which are meant for travel to the next world.

The nakṣatra Puṣya (No.8) has other names like sidhyā which is the giver of siddhi or tiśya (also tiṣya) which refers to the heavenly archer. When we study the chart of Śrī Rāma and note the birth nakṣatra as Puṣyā, we fail to realize the import of the Janma nakṣatra as that of the heavenly archer whose aim never fails or the fact that he was siddhi- puruṣa i.e. Puruṣottama. In this manner the serious student should start compiling a dictionary where the various names of every nakṣatra and rāśi should be noted with their meanings so that the picture of the nakṣatra maṇḍala moves towards perfection.

LIGHT OF NAKṢATRA

Pūṣan is the shepherd, the keeper of flocks and herds and this nakṣatra should play an important role in the charts of all shepherds including Jesus Christ. It is the harbinger of prosperity. Jyeṣṭhā nakṣatra (No.18) has Revatī (No.27) as its karma tārā i.e. 10th nakṣatra in 28 nakṣatra scheme. Indra is the devatā of Jyeṣṭhā nakṣatra and is the shepherd of the gods (i.e. king of the gods) and his capital is Pūṣabhāsā in Svarga loka. Svarga loka refers to the nakṣatra from Mūlā to Revatī and the word Pūṣabhāsā means 'having the splendor or light' (ābhāsa) of Pūṣan, which is Revatī nakṣatra. We leave this chapter open for additions after further research.

Lesson: the nakṣatra devatā are the ones who give light to and enlighten the nakṣatra and the place of work is connected to the karma tārā.

Table 35: Nakṣatra Ṛṣi – Devatā

	Atharva Veda			Ancient India		
No.	Nakṣatra	Ṛṣi	Devatā	Nakṣatra	Varāhamihīra	Lagadha
1	Aśvayuja	Kātyāyana	Aśvinau	Aśvinī	Aśvinī Kumar	Aśvinau
2	Apabharaṇī	Ṛśi-patnya	Yama	Bharaṇī	Yama	Yama
3	Kṛttikā	Agniveśa	Agni	Kṛttikā	Agni	Agni
4	Rohiṇī	Anurohī	Prajapati	Rohiṇī	Pitāmaha	Prajapati
5	Mṛgāśiras	Śvetāyī	Soma, Mārut	Mṛgāśirā	Chandra	Soma
6	Ārdrā	Bhārgava	Rudra	Ārdrā	Isa	Rudra
7	Punarvasu	Vātsyāyana	Aditī	Punarvasu	Aditi	Aditi
8	Puṣya	bharadvāja	Bṛhaspati	Puśya	Jiva	Bṛhaspati
9	Āśleṣā	Jatukarṇa	Ahi	Aśleṣā	Ahi	Sarpa
10	Maghā	Vyāghrapada	Pitarah	Maghā	Pitrs	Pitrs
11	Pūrva Phālguṇī	Parāśara	Bhāga	Pūrva Phālguṇī	Bhaga	Bhaga
12	Uttara - Phālguṇī	Upaśiva	Aryama	Uttara Phālguṇī	Aryama	Aryama
13	Hastā	Māṇḍvaya	Savita	Hastā	Arka	Savita
14	Citrā	Gotama	Tvaṣṭa	Chitrā	Tvasta	Tvasta
15	Svātī	Kauṇḍinya	Vāyu	Svātī	Marut	Vāyu
16	Viśākhā	Kapi	Indrāgni	Viśākhā	Indragni	Indragni
17	Anurādhā	Maitreya	Mitra	Anurādhā	Mitra	Mitra
18	Jyeṣṭhā	Kauśika	Indra	Jyeṣṭhā	Indra	Indra
19	Mūla	Kutsa	Nirṛti	Mūla	Nirriti	Nirriti
20	Pūrva Āsāḍha	Harita	Āpaḥ	Pūrva āṣāḍha	Jala	Apas
21	Uttara Āsāḍha	Kaśyapa	Viśvedevāḥ	Uttara āṣāḍha	Viśvadeva	Viśvadeva
22	Abhijit	Śaunaka	Brahmā	Abhijit	Brahma	
23	Śroṇa	Atri	Viṣṇu	Srāvaṇa	Govinda	Viṣṇu
24	Śraviṣṭha	Garga	Vasavaḥ	Dhaniṣṭha	Vasu	Vasava
25	Śatabhiśak	Dakṣāyaṇa	Indrāvarunā	Śatabhiṣaj	Varuṇa	Varuṇa
26	Pūrva proṣṭhapadā	Vatsa	Aja ekapāda	Pūrva bhādrapada	Ajaikapada	ekapatta
27	Uttara proṣṭhapadā	Agastya	Ahirbudhanya	Uttara bhādrapada	Ahirbudhanya	Ahirbudhanya
28	Revatī	Śāṅkyāyana	Pūśā	Revatī	Pūshan	Pūshan



~ Chapter XI ~
Knowing the Devatā

DEVA DEFINITION

The word deva refers to something heavenly as in the sky or divine and is also applicable to terrestrial objects that are inspiring and adorable like a deity or god. Primarily is refers to heavenly, shining beings or objects as opposed to the dark (tamas) ones who are the cause of every form of light (enlightenment). Deva really does not mean god and translations of deva-rākṣasa as gods-demons is bad for we continue to dwell in the ignorance of their actual implications. One of the meanings of deva (as derived from div) is to pray and beg. Since we pray and beg god for various things, therefore god is also a deva, but the converse is not true as we also beg elders for small benefits and they are not god.

Deva simply implies one who is superior or enlightened about something and can include sport and play, entertainment, knowledge etc. Deva is the object of an idolater, and in that limited sense, an image of god as well.

DEVA-MANUŚYA-RĀKṢASA

One who has already achieved or attained something is a siddhi and one who possesses it is a deva. A manuśya is one who desires that object and begs, prays and strives hard to attain, achieve or possess it. A rākṣasa is one who does not possess the object and has either failed to achieve or is denied the same and does not accept the result thereby constantly striving to attain the object through wrong means.

33 deva

sa hovāca mahimāna evaiṣāmete trayastriṁśattveva devā iti katame te| trayastriṁśadityaṣṭau vasava ekādaśa rudrā dvādaśādityāsta ekatriṁśadindraścaiva prajāpatiśca trayastriṁśāviti|| Satapatha Brāhmaṇa 11.6.3.[5]

The Satapatha brāhmaṇa defines thirty-three great deva (primary) as the eight vasu, eleven rudra, twelve ăditya, Indra (king) and prajāpati (creator).

Nakṣatra deva = vasu

katame vasava iti agniśca pṛthivī ca vāyuścāntarikṣaṁ cādityaśca dyauśca candramāśca nakṣatrāṇi caite vasava ete hīdaṁ sarvaṁ vāsayante te yadidaṁ sarvaṁ vāsayante tasmādvasava iti|| Satapatha Brāhmaṇa 11.6.3.[6]

The Satapatha brāhmaṇa defines the aṣṭa vasu as

(1) agni, that is the agni tattva that animates all beings and manifests as energy, fire and light. It is of masculine gender.

(2) pṛthvi, that is pṛthvi tattva, the solid element when manifested that defines the physical constitution of all beings whereby they are identified as distinct or different from other bodies. No other tattva has the power of distinction. It is of feminine gender.

(3) vāyu, that is the vāyu tattva manifesting as every form of gas and wind that defines space and causes movement. It enlivens and helps to identify the living from the dead. Yet it is not the life force. It is of masculine gender.

(4) antarikṣa, that which fills the spaces and in manifestation refers to all fluids, especially liquids that visibly fill spaces between objects. By doing so, they remove the vāyu that causes dryness and abrasion besides reducing their friction thereby preventing decay and destruction. This is the loving care of jala tattva that by nature is always protecting from harm, repairing and healing. It is of feminine gender.

(5) dyau, that is the vedic sky having three layers[1] called madhyama (middling), uttama (most elevated) and tritīya (third) which connect the lokas and which is the ākāśa tattva connecting everything even if they are most unconnected.

(6) āditya, refers to Sūrya the sun god and not the dvādasa āditya which is the representative of the creator as well as the āditya.

(7) candramā, refers to the Moon in general and Soma the life supporter.

(8) nakṣatra refers to the ṛkṣa which are the constellations and which define the signs as well.

Therefore, nakṣatra devatā refers to the deva of the 27 or 28 nakṣatra which are the expansion of just one vasava – the nakṣatra deva, better known as the nakṣatra puruṣa.

Other deva

katame rudrā iti daśeme puruṣe prāṇā ātmaikādaśaste
yadāsmānmartyācarīrādutkrāmantyatha rodayanti tadyadrodayanti tasmādrudrā iti|| Satapatha Brāhmaṇa 11.6.3.[7]

The prāṇa is situated at eleven points in the puruṣa (created being) of which one is different and is the ātman. Rudra is that which binds the prāṇa to these eleven points and the name derives from rud, the crying or wailing associated with suffering and death, which occurs when Rudra no longer binds the prāṇa to any of these points.

katama ādityā iti dvādaśa māsāḥ saṁvatsarasyaita ādityā ete hīdaṁ sarvamādadānā
yanti te yadidaṁ sarvamādadānā yanti tasmādādityā iti|| Satapatha Brāhmaṇa 11.6.3.[8]

The twelve āditya are defined by the twelve months which are based on the solar ingress of the signs (solar motion) which also defines the saṁvatsara (year). They are the givers of everything.

katama indraḥ katamaḥ prajāpatiriti stanayitnurevendro yajñaḥ prajāpatiriti katama
stanayitnurityaśaniriti katamo yajña iti paśava iti|| Satapatha Brāhmaṇa 11.6.3.[9]

Indra is the king of the deva and the controller of the senses that are defined by the pañca tattva and Candramā (vasu). Prajāpati is the creator (lagna).

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1 *yad uttame maruto madhyame vā yad vāvame subhagāso divi ṣṭha |*
ato no rudrā uta vāny asyāgne vittād dhaviṣo yad yajāma || RV 5.60.6

Trideva – the trimūrti

katame te trayo devā iti ima eva trayo lokā eṣu hīme sarve devā iti katamau tau dvau devāvityannaṁ caiva prāṇaśceti katamo'dhyardha iti yo'yam pavata iti katama eko deva iti prāṇa iti|| Satapatha Brāhmaṇa 11.6.3.[9]

There are the three deva associated with dyau (the Vedic sky), the triumvirate of Hindu philosophy – Brahma, Viṣṇu and Śiva who associate with the madhyama, uttama and tritīya skies respectively. They are distributed in the three loka – bhū, bhuva and svarga loka although they are, in reality, one prāṇa. It implies that all three survive together at all times. Prāṇa is the creator Brahma and creates everything for its purpose; Prāṇa is the sustainer Viṣṇu and sustains everything created for fulfilling the purposes of their creator; Prāṇa is Śiva and destroys everything that has served its purpose.

The important point to understand is that everything, seemingly good or bad, has a beginning when the prāṇa flows into it in a very high dosage. This is Brahma. When it is created, balanced prāṇa causes it to be sustained and prāṇa is Viṣṇu. When the time for destruction comes, then the prāṇa leaves, and prāṇa is Śiva. Take the breathing process comprising the inhalation of air which is called *pūra* (also *pūrak*[2]) meaning swelling of lungs or filling, satisfying and this is analogous to Brahma prāṇa. The breath is held inside the body is called *kumbha* (also *kumbhak*) and is analogous to Viṣṇu prāṇa. The breath is exhaled from the body and is called *reca* (or *recaka*) and is analogous to Śiva prāṇa. We see the trimūrti (three deva) working together at all times. Brahma prāṇa increases rajas guṇa, Viṣṇu prāṇa increases sattva guṇa and Śiva prāṇa removes tamas guṇa.

AŚVINĪ NAKṢATRA: AŚVINĪ KUMARA DEVATĀ

GENEALOGY

Brahmarṣi Marīci, through his son Kaśyapa (and Aditi) fathered the Āditya, the solar dynasty. One of these sons was Sūrya (Dhātā āditya) associated with the first sign Aries defined by the nakṣatra Aśvinī, Bharanī and a quarter of Krittikā. Sūrya had three wives (or more correctly one wife having three moods) – Saṅjñā, Rajanī and Prabhā[3]. Rajanī gave birth to Revata, the father of Revatī (nakṣatra), the wife of Balarāma. Prabhā gave birth to Prabhāta – the name means to shine forth, starts to make things clear and refers to dawn and the morning.

Saṅjñā gave birth to (1) Vaivasvata [Manu] followed by twins – (2) Yama (male) and (3) Yami (female) who later became the guardian of the southern direction (death) and the mystical Yamunā associated with the piṅgala nāḍi respectively. Yama is also the devatā of Bharanī nakṣatra. Saṅjñā had to deal with the glowing Sun and unable to bear the heat [dur-

2 *ak* means to move in a zigzag manner like a snake; pūraka refers to the inward flow of breath which is rarely smooth and has a flow which is sometimes fast and at others slow, sometimes fast initially and slow later.

3 Saṅjñā refers to the time of bright light when everything is visible, about 8 hours from 10 am to 6 pm. Rajanī refers to the period of darkness when the tired one must rest and is about 6 pm to 2 am. Prabhā refers to the awakening and rising energy which starts at 2 am and finishes at 10 am when the Sun shines bright.
Sūrya-Chandra-Rāhu chakra: If we divide the zodiac into three parts of 120° each, then the first part (comprising 4 signs or 9 nakṣatra) is Rajanī (night signs), next part is Saṅjñā (day signs) and the last part is Prabhā (both day and night signs included). Harihara (Praśna Mārga) explains that the Sun moves in the reverse direction in the daily chart.

ing summer], she created her shadowy self called Chāyā[4] instructed her to look after Sūrya and her children and not to reveal her identity. Saṅjñā left for her father's home for good. Chāyā did as instructed and had four children – (1) Savarṇi[5] [Manu], (2) Śani[6], (3) Tapti[7] and (4) Viṣṭi[8]. Sūrya never realised that Chāyā was not Saṅjñā even when Yama complained about step-motherly treatment from her. When he was unable to tolerate the guileful conduct of Chāyā in masquerading as Saṅjñā and even having children from his father, Yama kicked her in front of his father. Sūrya realised that Yama would never have kicked his mother for whatever reasons and confronted Chāyā. The truth was revealed and Chāyā cursed Yama that the leg with which he had kicked her would be destroyed. Sūrya blessed him to be the guardian of dharma with the power to see untruth and deceit and punish on that account.

Sūrya went to Viśvakarma (Tvastṛ), his father-in-law and was told of the reasons for Saṅjñā separating from him. Viśvakarma asked him to forgive Saṅjñā as she ran away not out of ill-will but due to his scorching heat. Viśvakarma then shaved him, thereby reducing his radiance. The energy removed due to shaving Sūrya was used to create weapons Sudarśana chakra for Viṣṇu and the triśūla for Śiva. Sūrya found Saṅjñā in the form of a horse in Maru[9] and turned himself into a stallion and mated. The Aśvinī Kumar twins were born and were named Nāsatya and Dasra. For more details including meanings of names, refer to Punaric lessons.

ATTRIBUTES & SYMBOLS

Since they were born when the parents were in the form of horses, the Aśvinī nakṣatra is represented by the horse head and hayāśiras, Hayagrīva are associated with this nakṣatra. It shows rejuvenation after modification just as Sūrya modified his body and approached Saṅjñā. It indicates new beginnings and the saṁvatsara (vedic year) starts with the entry of the Sun into this nakṣatra. The zodiac (bhā chakra) also starts with this nakṣatra. It shows rebirth and its attributes are qualifiers for all Lagna nakṣatra i.e. it symbolises the head generally and cranium specifically. Shaving and cutting of the body of Sūrya shows that this nakṣatra is very good for surgery, shaving and use of sharp instruments and weapons. Activities, work and sports involving animals like horses, antelope and deer and favoured by this nakṣatra.

Horse blood is used to produce anti-venom and the horse is the enemy of the snake trampling it under its hoof. This makes Aśvinī nakṣatra suitable for producing fine medicine to combat all sorts of poisons, for rejuvenation of the body. It gives the faithfulness of the horse and its ability to move swiftly to carry out any task and to take responsibilities very sensibly

4 Chāyā simply means shadow; during the terrible midday heat of summer people prefer shade which is the shadow. Every object casts a shadow or an image on a mirror surface which is a perfect replica of itself. This is also chāyā.

5 suvarṇa means good or beautiful colour, golden yellow and can also mean good tribe or caste (good karma)

6 Śani represented by the planet Saturn; he is of a black colour and dressed in dark-blue clothes

7 Śani represented by the planet Saturn; he is of a black colour and dressed in dark-blue clothes

8 Viṣṭi means service especially forced service like slavery or compulsory work, drudgery or bondsmen

9 Maru means a wild sandy waste like a desert although it does not leave out mountains and rocks; a very hard penance requiring abstinence from drinking water as well. Deer and antelopes are also called maru and are grouped with horses.

once the plan is ready.

ICON

Nāsatya and Dasra the twin Aśvinī Kumara are depicted as the horse headed hayāśiras but with two heads to represent the twins – more like Siamese twins in some paintings. Most others have them as youthful young men who look exactly similar.

BHARANĪ NAKṢATRA: YAMA DEVATĀ

GENEALOGY

Continued from Aśvinī nakṣatra (same lineage)

Yama is the elder brother of the Aśvinī Kumara. After Chāyā cursed Yama, Śani was very angry for the treatment meted out to his mother Chāyā and hated his father Sūrya for banishing her for his presence. Henceforth the shadow would always be behind the light [of the Sun] and when these shadows become very elongated, the night [of death] comes. Śani went on a rampage and his penance of Mahākāla Śiva gave him great powers of punishment and torture. He sprang on the back of Yama and forced Yama to carry his weight which was the burden of the sin of having kicked a mother. Yama became bent and hunchback due to this and his left leg, with which he had kicked Chāyā, started to swell until they were destroyed and he became lame. Even the prayers of his *dharmapatni* (wife) Sāmala could not save Yama from his fate, yet he did not relent. And then Yama dies, and he was the first to die.

True to the promise of Sūrya, he became the guardian of the southern quarter of the universe, which is the direction of death. He was the god of departed spirits who he gives passage to the lokas, talas, narkas and other abodes based on their karma.

ATTRIBUTES & SYMBOLS

Bharanī symbolises the debility of Śani (Saturn) where the longevity ends and death happens. It is the natural Sampat nakṣatra showing that the wealth of a being is at the mercy of Yama. Just as he exposed Chāyā, Yama has the power to expose every form of untruth and does not spare even under pain of death. This is indicated by Venus, the vimśottari lord of the nakṣatra in the navāṁśa (dharma aṁśa). He is merciless and dutiful as the job assigned requires these attributes.

The female sex organ called Yoni, which is the symbol of all creation, is also the symbol of this nakṣatra. The debility of Śani (anger) indicates the need for self restraint, especially under circumstances causing loss of wealth and status. Self restraint in matters of truth perceptions and attempt to understand the viewpoint of others prevents suffering – a vital lesson for Bharanī natives.

Yama means a charioteer and symbolises all vehicles and the wheel. It shows the power to guide like a *vaitānika*[10]. In the Veda Yama is called a king, like a leader of dead men –

10 Vaitānika yoga in astrology is the relationship between the Moon and Venus, the planets having directional strength in the 4th house. These planets placed together or in 3/11 houses or in mutual aspect (rāśi dṛṣṭi) produce

saṅgamanojanānām. The road to heaven is guarded by his two broad-nosed, four-eyed, spotted dogs who are the children of Śaramā. Dogs are symbolised by Bharanī, especially guard dogs and as pets, they see the messengers of death approach and protect their masters. As the king of the departed[11] he adjudicates and restrains, places in bondage or punishes the dead and is called dharmarāja.

Gaṇeśa rides made Yama a mouse and rides him – mice, rats and rodents are all symbolised by Bharanī nakṣatra and this image is placed on doors of temples (symbolising heavens) like the guard dogs to keep watch.

A crow, the vehicle of Śani is called *yamadūtaka*[12] and its crowing is a reminder and a warning to perform ones duties. The raven (black crow) is a great guide and shows directions in many ways. Yama symbolises the second as he was the second son of Sūrya (after Vaivasvata Manu) and also twins as he was a twin with sister Yami. He hates incest and turned away the amorous love of his twin sister. To help her overcome the depression of his death, gods created the night and she descended to earth as the river Yamunā and is always weeping for the dead. This is the piṅgala nāḍi which is associated with the night and death/dissolution.

He presides over the pitṛs and rules over the spirits of the dead bringing suffering on people and families who neglect their ancestors. The ten yama (also means a compulsory duty or law) are actually ten obligatory observances symbolised as ten avatāra of Yama in the ten directions. Niyama[13] is an act of voluntary penance or meritorious piety and is not obligatory like Yama. The ten traditional yamas and niyamas (all except Pātāñjali who shortens list to five[14])

Yama

(1) *ahiṁsa*: non-violence; not harming any being including self by thought, word or deed;
(2) *satya*: truthfulness; no acts of untruth like telling lies, breaking promises;
(3) *asteya*: non-covetousness; neither desiring nor stealing or taking by force the belongings of others including entering into debts;
(4) *brahmacārya*: no-lust; celibacy before marriage and faithful in marriage; copulation only for sake of progeny
(5) *kṣama*: patience; tolerance in all relationships, no impatience under any circumstances
(6) *dhṛti*: resolution and satisfaction; perseverant, courageous, decisive and determined
(7) *dayā*: compassion; kindness, goodness
(8) *arjava*: honesty; no dishonest thoughts, acts or receipts
(9) *mitāhāra*: controlled consumption; measured and moderate consumption of food that excludes meat, fish, fowl or eggs on a strict time regime; scanty, frugal consumption of

this yoga and give the ability to lead men. Refer to the chart of Śrī Kṛṣṇa where this yoga is pronounced.
11 Note: Yama is not the king of death, which is king Mṛtyu who is supported by wife Nirṛti the guardian of the South-West directions of the Universe.
12 from yamadūta, the servants of Yama
13 lit. negation of death and consequential rebirth, niyama literally means restrain, hold back, prevent or control;
14 Pātāñjali Yama: ahimsa, satya, asteya, brahmacārya and aparigraha (non-covetousness); and niyama: śauca, saṁtoṣa, tapas, sva-dhyāya (reflection on real self, scriptural study) and Iśvara pranidhana (worship).

everything;

(10) *śauca*: purity, integrity; purity in body, mind and speech.

Niyama

(1) *hṛ*: self-control; to possess one's self (life) by removing bondages, overpowering ṣaḍripu by feeling ashamed for misdeeds, mastering siddhi and modesty in success

(2) *saṁtoṣa*: contentment; satisfaction leads to serenity;

(3) *dāna*: donation; giving generously without hesitation and with joy;

(4) *astikya*: faith; belief in God, piety, faith in guru and lineage;

(5) *iśvara pujana*: worship God; daily worship, meditation and spiritual discipline,

(6) *siddhānta srāvaṇa*: listening; hearing, understanding the wise teachings,

(7) *mati*: mindful, intelligent; right memory and judgment through respect and regard,

(8) *vrata*: religious vows; pure manner of life through obedience and service,

(9) *japa*: repetition, recitation; regularity in chanting sacred prayers, mantra,

(10) *tapas*: penance; *sādhanā*, penance, austerity, sacrifice.

Assistant

Chitragupta, the assistant or servant of Yama is associated with Chitrā, the 13th nakṣatra reckoned from Bharanī. He is a book keeper of deeds of men and is very meticulous. This facilitates Yama in deciding the fate of the spirit after death and in passing sentences. The others are called yamadūta.



ICON

Yama adorns blood-red garments (colour of the sign Aries), with a glittering form and glowing eyes and a diadem on his head. He has a grim countenance of green complexion and rides the water buffalo. Like Varuṇa he wields a noose (*pāśa*) with which he binds the spirit[15] after it is drawn out of the body. He also holds a club.

KRITTIKĀ NAKṢATRA: AGNI DEVATĀ

GENEALOGY

Brahmarṣi Aṅgirās is the father of Agni devatā, although there are other versions one extolling Śāṇḍilya as the grandfather. He has two wives, Svāhā and Svadhā the śaktī of Agni to carry prayers to devas and pitṛs respectively. Agni had three sons through Svāhā – Pāvaka Pāvamāna and Śuci based on the guṇa rajas (rajvata[16]), tamas and sattva (uttama[17]) respectively. These three sons had 46 grandsons bringing his lineage to 49 members kindled by the 49 winds.

Just like the nature of Krittikā which made even the saptarṣi doubt their heavenly spouses, the genealogy of Agni devatā is always confused and versions of his birth through a queen who kept her pregnancy secret (like Kunti the mother of the pāṇḍava keeping birth of Karṇa

15 Spirit of the dead, measuring the size of the thumb and thin like hair, glowing in all its radiance

16 पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥ pāvakā naḥ sarasvatī vājebhirvājinīvatī | yajñaṁ vaṣṭu dhiyāvasuḥ || Rig Veda

17 शुचिमर्कैर् बृहस्पतिम् अध्वरेषु नमस्यत । अनाम्योज आचके ॥ śucimarkair bṛhaspatim adhvareṣu namasyata| anāmyoja ācake || RV 3.62.10

secret) with ten sisters or ten mothers, and so on. His birth from the lotus of Brahma makes Agni deva a Brahmarṣi. His birth through Dyau and Pṛthvi makes him a brother of Indra which is similar to an Āditya birth through Kaśyapa and Aditi.

ATTRIBUTES & SYMBOLS

The name Agni is derived from *ag* meaning fire. There are three kinds of sacrificial fire – *gārhapatya, āhavanīya* and *dakṣiṇa*. Agni is brāhmaṇa-guru.

(1) *Gṛhapati* [earthly fire – bhū loka] means the master of a house and refers to a meritorious householder who gives alms, prepares food in the kitchen and performs prescribed spiritual duties. Among brāhmaṇa, it refers to the second order who after having finished studies marry. This is the northern fire.

(2) *Āhavanīya* [heavenly fire – svarga loka] refers to the Sun that rises in the east and the sacrificial fire is placed in the east used for worship and oblations. It is derived from āhava meaning sacrifice which provokes gods and challenges the demons to battle or war.

(3) *Dakṣiṇa* [atmospheric fire - antarkṣa or bhuva loka] means south as well as donations and this fire (when placed south of main fire), is to the right hand of the worshipper. It is the fire in the lightening.

In jyotiṣa, the sign occupied by the Sun is the east and the āhavanīya agni; the 4th sign from this is the northern fire called gārhapatya agni and is the Abhijit rāśi; the 10th sign from this is the dakṣiṇa agni.

All sharp instruments and weapons are symbolised by Agni devatā as it is neither the metal nor the sharpness of the weapon that cuts. It is the energy of Agni devatā that gets a clear focus and has the power to cut. A knife cuts not because it has a sharp blade, but because the energy of the person using it. It is this energy that is Agni devatā. Agni symbolises the art of war and battles as is taught in Agni purāṅa. Agni is the power to focus that gives an intelligent mind the razors edge to grasp the meanings of things swiftly.

Agni devatā is the form giver or definer. Even if an object is circular, we cannot say it is so unless we have seen what a circle looks like. It is the experience and memory of the vision of an alphabet which becomes the foundation of the word and all learning.

Svāhā and Svadhā carrying prayers to the deva and pitṛs indicates the primary role of Agni devatā as a messenger or communicator and the 3rd mansion, be it of the Moon (nakṣatra – Krittikā natural) or of the Sun (rāśi – Gemini natural) deals with these communications in particular and all communications in general. The highest such communication is the Guru Upadeśa and therefore Agni devatā is brāhmaṇa guru. Agni is a child of Brahma and evolves from his mouth, just as it does from the mouth of every brāhmaṇa who sings the prayers to the gods. It is the energy of the mantra transmitted from the mouth of the guru to the ears of the śiṣya that form this vital *ucchiṣṭha*[18] communication.

18 Since it comes from the mouth, through the lips it is ucchiṣṭha and is considered very auspicious in matters of learning. [उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे । uttiṣṭha brahmaṇaspate devayantastvemahe । RV 1.40.1 ½]

Pāvaka agni is the purifier and is the blessing of Sarasvatī. Jātavedas agni is the one fully aware of everything that is ever created and is the brāhmaṇa guru. Havyavāhana agni is the carrier (*vāhana*) of the offerings (havya) to devas and pitṛs. Uṣarbudh agni is the awakener with the morning light and refers to the first kindling of the stove or cooking fire.

Agni has seven tongues with which he consumes everything signified by the planetary lords of the seven weekdays. These are the agni śaktī from Sunday to Saturday.

Table 36: Tongues of Agni

Day	Planet	Sanskrit	Colour	Other name
Sunday	Sun	hiraṇyā	golden	
Monday	Moon	kanakā	yellow	gaṇanā
Tuesday	Mars	raktā	blood red, crimson	vakrā
Wednesday	Mercury	āraktā	red sandalwood	kṛṣṇabhā
Thursday	Jupiter	suprabhā	white	
Friday	Venus	bahurūpā	various colours	
Saturday	Saturn	satī	invisible colour	atirūpā

The three principal tongues are *hiraṇyā* (Sun), *kanakā* (Moon) and *kṛṣṇabhā* (Mercury) symbolising the light in the day, night and twilight respectively. The others are derived.

ICON



Agni is portrayed as of brilliant red colour with two faces-one kind and the other harsh wearing red garments and riding a ram (or chariot pulled by rams). The faces show the two sides of everything, every good has a bad. He has seven tongues in each mouth and two horns on each head (showing the power to punish using the head). He has seven arms, each holding one of the implements of the fire sacrifice like the fire-drill, ladle, spoon, fan etc. His three legs show the three movements required to know him – Sun, Mars and Lagna.

In the Harivaṁśa, Agni is brilliant red in complexion, wears black clothes and has black smoke as his emblem (flag) and wields a flaming javelin while riding a chariot drawn by red horses. In this form Agni devatā is depicted as an ogre of tamas guṇa having consumed the bodies of men, although he is regarded as belonging to the human race (vaiśvānara, the name of Agni means belonging to men). Having consumed such oblations with the dead bodies of men, he loses his lustre and seeks the refuge of Viṣṇu (Kṛṣṇa) who offers protection when he consumes the Khāṇḍava forest.

ROHIṆĪ NAKṢATRA: PRAJĀPATI DEVATĀ

GENEALOGY

Prajāpati literally means lord of creatures and refers to the creator which was later also applied to Viṣṇu, Śiva, Kṛṣṇa and has created some confusion as the trimūrti – Brahma, Viṣṇu and Śiva are the guṇa avatāra as well and prajāpati were created by Brahma from his mind with the sole objective of continuing his work of propagating beings in the universe. These are the ten brahmarṣi, the mind born sons of Brahma who personify his knowledge,

the Veda and who are constantly doing his work of propagating species in this universe. Marīci, Vasiṣṭha, Atri, Aṅgirās, Pulastya, Pulāha, Kratu, Dakṣa, Bhṛgu and Nārada are their names. The first seven are also the saptarṣi.

ATTRIBUTES & SYMBOLS

Marīci, Vasiṣṭha, Atri, Aṅgirās, Pulastya, Pulāha, Kratu, Dakṣa, Bhṛgu and Nārada are astrologically signified by Sun, Saturn, Moon, Jupiter, Mercury, Venus, Mars, Ketu, Rāhu and Lagna respectively. The name Marīci derives from *mara* (death) and *icikila* (pond) and shows the manner in which Marīci left his mortal coils to enable the vajra weapon for his grandson Indra and Kaśyapa officiating on his behalf. Vasiṣṭha derives from vas which has several meanings and primarily means to shine and drive away by shining which corresponds to the manner in which Vasiṣṭha drove away the hordes of Viśvamitra by outshining him with the mṛtyuñjaya mantra. Atri means not-three or he who is after the first three and before the last three brahmarṣi. The trimūrti of the tri-guṇa correspond to the first and last three saptarṣi, Then Atri corresponds to the fourth part of Nārāyaṇa, which is not one of the three and is Vāsudeva, the evolver. Vāsudeva has two levels each is one-eighth Nārāyaṇa. At the higher level Vāsudeva has two parts of sattva and rajas, and in the lower level he manifests as the entire universe in three guṇa. Vāsudeva is the real evolver and Brahma was the first to be created and he created the ten brahmarṣi. The Mahabharata mentions, in the words of celestial sage Nārada, 14 Prajāpati namely: Dakṣa, Pracetas, Pulāha, Marīci, Kaśyapa, Bhṛgu, Atri, Vasiṣṭha, Gautama, Aṅgirās, Pulastya, Kratu, Prahlāda, and Kardama who are the caretakers of the fourteen worlds - seven lokas and seven talas. In simpler words, this is the manifested creator, the one responsible for the well being and is the leader and guide.

Whereas Aśvinī was the horse, Bharanī was the charioteer, Krittikā was the reins[19], Rohiṇī is the chariot itself. It symbolises the body or bodies that have to travel in a certain direction for a particular purpose. It leads and maintains those bodies and is the natural kṣema[20] tārā. It is the last of the group of four which is the foundation of Vedic astrology where four pada make a nakṣatra and define four āyana and four rāśi form a loka to define the gaṇḍāntas and four āyana.

It is the collector of all the physical produce and is the symbol of wealth which is carried in ox-carts and chariots. They are the favoured ones, the favourites of the goddess of wealth and corn.

Rohaṇa means a mountain like the Adam's Peak[21] in Ceylon and shows the definition of (1) a pada or foot-step measuring 'four' as Rohiṇī is the 4th nakṣatra from Aśvinī and (2) pāda meaning foot of which there are two as Rohiṇī is the 2nd nakṣatra reckoned from Krittikā.

19 direction and energy to move

20 Refer navtārā chakra

21 Adam's Peak (also Adam's Mount; Sinhalese Samanalakanda m. butterfly mountain where butterfly is also called prajāpati in Sanskrit; Tamil Śivanolipatha malai; is a 2,243 metres (7,359 ft) tall conical mountain located in central Sri Lanka. It is well-known for the Śrī Pada m. sacred footprint of Viṣṇu which is a 1.8 m rock formation near the summit symbolising the foot of Śrī Vāmana on Bali Maharaja which gave him dīkṣa and mokṣa; in Buddhist tradition held to be the footprint of Buddha; in Hindu tradition that of Śiva; in Muslim tradition that of Adam.

Rohaṇa also means medicine for healing or cicatrizing and Prajāpati blesses the medicines that heal his creation. It refers to the means and reasons for ascending (*ārohaṇa*) or descending (*avarohaṇa*) and shows that everything changes with time and the change can be upward or downward in the sense of beneficial exaltation or malefic depression. The fluctuation of the moods, the avasthā of the graha are all brought about by rohaṇa. It is *rohaṇa* that causes growing over of new body parts or the healing of diseased bodies. It is the semen virile that impregnates and grows into a baby.

ICON



Brahma is depicted as an old man (70+) with silver gray beards, having four arms and four heads wearing crowns. From a top view, his heads face each of the four cardinal directions for singing the four Vedas – Rig (E), Yajur (S), Sāma (W) and Atharva (N) which are the directions of the Sun at sunrise, mid-day, sunset and midnight respectively representing the four sandhyā. The four hands in the intermediate directions show the mind (back right NW), intellect (back left NE), ego (front right SW), and self esteem (front left SE). He holds a rosary (spiritual progress), book (knowledge) and four-petal lotus (symbol of the 4 pada in each nakṣatra) which is his weapon. He rides a swan symbolizing the soul (haṁsa).

The brahmarṣi (prajāpati) are depicted seated on a lotus, which is associated with creation and the manner in which Brahma was created from the navel of Vāsudeva sitting on a lotus with a stalk resembling the umbilical cord. The colour of the lotus is based on the lineage. For example Veda Vyāsa (Kṛṣṇa Dvipāyana) is seated on a blue lotus as he is the great grandson of Vasiṣṭha [Saturn – Blue]. They have two or four arms, always holding a rosary and conferring benediction.

MṚGĀŚIRĀ NAKṢATRA: CHANDRA DEVATĀ

GENEALOGY

Soma (essence of the Moon) was born as a boon to Brahmarṣi Atri and Anasūya as Brahma avatāra followed by Dattātreya Viṣṇu avatāra and Durvāsa the Śiva avatāra. Soma was the producer of all living beings and lives in them as life rejuvenator, the blood. During the *samudra manthana* episode when the ocean of karma was churned using Mount Meru which was placed on the back of Śrī Kūrma avatāra and Śrī Ananta was used as the rope, considerable blue-black poison emerged that threatened to destroy all creation. Lord Śiva the destroyer of tamas came forward and drank all the poison to save the universe from untimely dissolution. The few drops that fell were caught by some creatures and snakes that were around him and they carry the poison even to this day. The throat of Lord Śiva turned blue as the poison started burning when it went inside. Seeing the kind Lord suffering, Brahmarṣi Atri started a deep meditation for healing and due to his mantra, the Moon god – Chandra emerged from under the ocean and rushed to the aid of Lord Śiva. Śiva crowned Chandra on his head and Soma dropped nectar into his throat thereby healing and cooling

the Lord. In this manner Chandra was born from the thought of Brahmarṣi Atri and carries the pot of nectar called Soma to all beings.

Later when Chandra kidnapped and eloped with Tārā, the wife of Bṛhaspati and was cursed by Gaṇeśa and others to lose all his lustre (because of which he still waxes and wanes every month), he had prayed to Lord Śiva for forgiveness and the kind Lord placed him on his head, thereby raising him to his height again. This happens every month when on kṛṣṇa caturdasī the Moon completely loses light, Lord Śiva saves him for 3 days during which he hides in the plants and then the lord lifts him to the head so that he may regain his lustre. Chandra built the Somanath temple in Saurashtra (Prabhās kṣetra) in honour of Lord Somanath (jyotirliñga) who refurbishes the Moon with jyoti (light).

ATTRIBUTES & SYMBOLS

Since Atri performed deep meditation and healing mantras, Chandra deva is associated with healing mantras, herbs and medicinal plants and Mṛgāśirā as well as the fifth nakṣatra deals with mantra upadeśa. Chandra deva rules the active mind where the thought stream grows like the antlers of the deer, hence the name Mṛgāśirā means head of the deer. It shows troubles and poisons coming due to desires associated and the churning of karma in the ocean of life. This is the fifth nakṣatra called Ari or pratyari tārā referring to the enemies inside and outside caused by bad karma. It is the seat of the throat chakra which can become poisonously blue due to bad karma and which can be healed by Soma. Hormones connected with the sex drive are associated with this nakṣatra and in the negative it can cause uncontrolled lust and strong desires which can drive one to sin.

Just as the Chandra deva lusted after Tārā, the preceptor's wife, this nakṣatra in the sign Gemini shows the absence of morality and forsaking dharma due to greed and bestiality. Gemini is 7th house (spouse[22]) and bādhaka to Sagittarius, the seat of Guru Bṛhaspati. Arrogance and conceit are marked traits as the Moon god, in its arrogance refused to accept his wrong doing and return Tārā. He returned Tārā only when she was pregnant with Budha (Mercury) or perhaps not so charming – even a snake spares a pregnant female. Later he even staked a claim for Budha as his son, but Bṛhaspati won the legal battle. After all, he runs the judicial department of the heavens. Loss of children can occur due to the excesses and bad karma but these children would be better off with their preceptors just like Budha who imbibed all the learning from Bṛhaspati (knowledge of Mahā Viṣṇu) to become the significator of Viṣṇu avatāra.

Chandra's debility in Scorpio co-owned by Ketu is due to the curse of Gaṇeśa when on a caturthī, Chandra was so indiscreet as to laugh at Gaṇeśa when the gods praised his huge body and protruding belly. Gaṇeśa, the deity of Ketu, flew into a rage and cursed that those who saw the face of Chandra, the Moon on the caturthī would go without food. True to the curse, the Moon gets debilitated in Scorpio (Ketu sign). The humiliation of Gaṇeśa is

22 We also learn that the Mahāvidyā as the śaktī of Śiva in the form of the graha, associate with the 7th houses from the signs of the planets. Tārā Mahāvidyā, the spouse (śaktī) of Jupiter is associated with Gemini and Virgo for days of worship – Wednesday; although the month is associated with the sign of exaltation of the planet – Sun in Cancer. Similarly, days for the others: Sunday for Kali and Chinnamastā Mahāvidyā (Saturn/Rāhu); Saturday for Bhuvaneśvarī; Fridays for Bagalāmukhi and Dhumavatī; and Thursdays for Tripura Sundari (Mercury).

symbolised by the debility of Ketu in Mṛgāśirā. Since Mṛgāśirā is both in Taurus and Gemini, both signs indicate the Ketu debility, one for longevity and food, while the other for guru upadeśa and dharma matters.

Just as the Moon god approached Bṛhaspati for learning, Mṛgāśirā natives always find a very humble, polite and amicable manner to approach. However, their internal weaknesses like lust or greed or the antlers growing on their heads from uncontrolled thoughts can cause strain and many troubles. Worship of Śiva keeps the mind free from wrong thoughts and at peace.

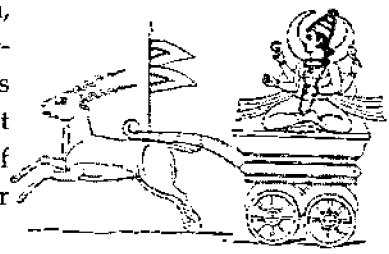
Rabbit is associated with Chandra deva and this nakṣatra showing their sensitivity and awareness. The dew drop resembling the semen is associated with the whiteness of the Moon and fertility cults grow around him.

Because of his illustrious lineage and the fact of aiding Lord Śiva, he is gifted with the overlordship (husband) of the 27 nakṣatra queens who are the daughters of Dakṣa prajāpati. If the fifth nakṣatra is favourable, then the entire nakṣatra maṇḍala seems favourable. Else the pratyari tārā can cause many troubles. He has to have much property and wealth to waste away in his many queens, but then if he did not do so, he would not be Chandra, the one who always desires everything.

Just as Dakṣa prajāpati cursed him for favouring Rohiṇī, Mṛgāśirā natives can be very biased and have strong likes and dislikes, which they try to hide in vain. Their relationship with father-in-law of in-laws in general can sour due to their many queens.

ICON

Chandra deva is always depicted of very fair complexion, even fairer than the handsome Bṛhaspati. He rides the fastest chariot (Moon) drawn by ten white steeds (or horses with antlers – reindeer, antelope) and has two arms that hold a club and a lotus although other descriptions are of a pot of soma nectar. rarely does one see one with four arms as in this picture (which is technically incorrect).



~ Chapter IX ~

Purāṅic Lessons

One of the best ways to understand the underlying qualities of a nakṣatra is to read puranic history associated with the nakṣatra devatā called *nakṣatra devatā kathana*. We examine some of these stories in this chapter to extract valuable jyotiṣa clues which are given in parenthesis and supporting paragraphs.

The first point to note is that the nakṣatra are female personalities who are the spouses of the Moon (Soma). For example Aśvinī is a female personality also called Saṅjñā who took the form of a female horse to escape the fire of her husband Sūrya, the Sun god. Since Sūrya is the manifestation of the Creator Brahmā (Dhātā Sūrya from Vidhātā), Saṅjñā is a manifestation of Sarasvatī. Aśvinī Kumara the children of Saṅjñā are also the devatā of this nakṣatra. Here we find the real meaning of the word devatā as the enlightener of the nakṣatra, one who is the impeller causing the fruits of the nakṣatra to manifest. Here we conclude that the nakṣatra are really the '27 mothers of the gods'.

Secondly, drinking of Soma, the nectar of immortality by the nakṣatra devatā brings about rejuvenation of health. A simple way of checking this is to make the Tithi Praveśa chart for the year (or month) and in those years the Moon is placed in Janma nakṣatra, the nakṣatra devatā gets to drink Soma. This promises health and rejuvenation while in the years where the moon is in the forward or hind nakṣatra, the nakṣatra devatā is deprived of Soma and health can suffer. The Ṛk Veda gives mantras for offering Soma to the nakṣatra devatā which is beneficial for good health and quick recovery and rejuvenation from disease. We study this in more detail under relevant chapters.

SUKANYĀ AND AŚVINĪ KUMARA DEVATĀ (AŚVINĪ)

Aśvinī Kumara – Nāsatya and Dasra are the two twin deities associated with this nakṣatra and we study the story of Maharṣi Chyāvan, one of the most eminent sons of Brighu.

Jyotiṣa (i): Venus – Śukrācarya belongs to this lineage and had lost an eye to Vāmana avatāra Viṣṇu during King Bali's sacrifice. Indra (Leo, throne) and his host of gods are not in the best of terms with this lineage. This story from the Devi Bhagatam brings out the prowess of Aśvinī.

King Śaryāti, the second son of Vaivasvat Manu, was a great scholar of Vedas and father of the illustrious Ararta and beautiful Sukanyā. Once the King, Queen, entourage and daughter Sukanyā visited the forest and reached the hermitage of the Maharṣi Chyāvan who was in deep meditation for centuries. Creepers had grown over his body and a termite hill completely covered him; only eyes were shone through (open eye meditation). Mistaking them to be fireflies playful Sukanyā pricked them with thorns. Blood started gushing out of the holes and covered

the anthill. Blinded by the accident, Maharṣi Chyāvan cursed that everyone would lose the ability of excretion! The entourage started suffering when they were unable to pass urine and stool.

Jyotiṣa (ii): Kanyā as in Sukanyā refers to Virgo, the pure one. Accidents borne from one's own faults are called nīja doṣa in 8th house. Aśvinī nakṣatra is in Aries, the 8th house from Kanyā (Virgo). Aśvinī nakṣatra shows suffering due to accidents. Bādhaka means obstruction and refers to the inability to know why one suffers or is obstructed. For movable signs, the 11th house, fixed signs have ninth house and dual bodied signs have 7th house as bādhaka. Aquarius ruling excretion, buttocks is the bādhaka sign for Aries and that explains the obstructive curse on Aśvinī nakṣatra in Aries whereby excretion of every kind got obstructed.

On learning about the accident, the King pleaded with the sage for forgiveness and the all knowing Maharṣi gave the condition that his daughter Sukanyā be married to him as he had been blinded by her and needed to be cared for. The King was aghast with the prospect of having such an ugly old blind son-in-law but had to give in as the sage was unrelenting.

Jyotiṣa (iii): Marriage with one who is either much older, sickly or one who is very spiritual is indicated by Aśvinī nakṣatra. Normally the family maybe against this seemingly abnormal marriage proposal but will relent later when handled well.

Besides spiritual teacher, father is also associated with the Ādhāna nakṣatra. Mūlā in Sagittarius represents the arrow in the hand of the archer hence the Vedic name Dhanus meaning bow (and arrow). The name of King Śaryāti is derived from śarya meaning an arrow or missile.

Marriage is seen from the Saṅghaṭika tārā, the 16th nakṣatra and is Viśākhā nakṣatra. Viśākhā represents a woman who has turned down the marriage proposal of a sage and in this story we find that Sukanyā had to marry the sage Chyāvan whose proposal was initially turned down for various reasons.

Sukanyā was very dedicated to Maharṣi Chyāvan and served him well. The divine physicians - Aśvinī Kumar twins were passing near the hermitage and saw the beautiful Sukanyā bathing. Overcome by lust they approached her with a proposal – eternal youth in exchange for sexual union. Shocked at the indecent proposal, Sukanyā stated her dedication and love for husband and threatened to curse them. Delighted to see her fidelity as a divine virtue, they took Maharṣi Chyāvan to a herbal medicine pond and all three entered the pond together. When they emerged, they all looked alike. Maharṣi Chyāvan had got back his youth and looked like a god. They asked Sukanyā to identify her husband from among the triplet (the sage looked exactly like them) which she was able to do by looking at their eyes – Maharṣi Chyāvan had just got back his eyesight and was admiring his wife while the looks of the other two Aśvinī Kumara were different (women understand the eyes of men better). In exchange Maharṣi Chyāvan agreed to be their spiritual mentor and promised them a portion of the Soma immortality nectar and their worship.

Jyotiṣa (iv): Soma, the nectar of immortality was created during the churning of the karmic oceans by the 54 devas and 54 asuras by wrapping Viṣṇu's serpent Ananta on Mount Meru that was placed on the back of Śrī Kūrma (Turtle avatāra). These are the 108 nakṣatra pada

with 54 being lit by the Sun, the 54 devas from the word *divu* meaning light, enlightenment and 54 being in the dark half called asura i.e. without *sura* or light of Sūrya, the Sun god. Kūrma avatāra is associated with Saturn whose own sign is Capricorn. The entry of the Sun into Capricorn is called Makara Saṅkrānti and initiates the six months called Uttara āyana (northern course).

Aśvinī nakṣatra causes people to be passionate and make indecent proposals that defy social norms of conduct as Virgo, the chastity sign is in their sixth house of ṣaḍripu (six weaknesses and sixth as weakness house). If fortunate, they find a way to escape and if not they get trapped in relationships that can be very troubling.

Cloning is indicated by Aśvinī nakṣatra as they cloned Maharṣi Chyāvan to look exactly like them. This nakṣatra also deals with medicinal baths and herbal cures for aging and includes things like day-night creams that restore youth and remove wrinkles. It has the power of physical transformation where an old and haggard sage starts looking like prince charming. This can probably be true for lagna nakṣatra as well which deals with the body and looks. Medicines like viagra that restore youth also come under this nakṣatra.

Maharṣi Chyāvan is the spiritual mentor of Aśvinī nakṣatra just as the Aśvinī Kumara are the devatā. We also learn that the devatā, by themselves lack the power of immortality and have this as a blessing from the spiritual mentor. Every nakṣatra devatā needs the blessing of the spiritual mentor of that nakṣatra – this is called *ṛsi nyāsa* in mantra śāstra, without which the mantra would be barren. The Abhiśeka nakṣatra is always associated with spiritual mentor who shall cause the coronation to happen. For Aśvinī Abhiśeka nakṣatra is Revatī and Maharṣi Chyāvan is associated with it as Venus (Śukra) gets exalted in this nakṣatra.

> *Indra objected to the Aśvinī Kumara receiving the Soma nectar on the grounds that they were not learned in Brahma Vidyā. They approached Maharṣi Dadhici for this knowledge and Indra threatened to cut off the head of whoever teaching Brahma Vidyā to the Aśvinī Kumara. The Aśvinī Kumara hit on a brilliant idea – they knew how to transform a body and cut off the head of Dadhici and placed a horse head on the trunk. This is the form called hayāśiras and resembles Hayagrīva a Vedic teacher incarnation of Viṣṇu. Hayāśiras Dadhici taught Brahma Vidyā to the Aśvinī Kumara speaking through the mouth of a horse head and this part of Brahma Vidyā is called Aśvaśira or Hayāśiras Vidyā as it originated from the head of a horse. When Indra came and cut off the horse head, Aśvinī Kumara restored the original head of Dadhici. The Brahma Vidyā they learnt was associated with Māyā (illusion) in the universe and hence one of them is named Nāsatya.*

Jyotiṣa (v): All forms of surgery and replacement of limbs and organs are ruled by Aśvinī nakṣatra. People associated with this nakṣatra come with brilliant plans to overcome obstructions and achieve their goals by hook and by crook.

Indra's objection is based on sound argument that Ayurveda is an Upaveda and not a part of the main Veda nor a Vedāṅga and hence is not Brahma Vidyā. Therefore the teachers and deities of Ayurveda cannot be partakers of the nectar of immortality on the basis of their knowledge of Ayurveda. This knowledge does not lead to mokṣa or to god realisation in

any form or manner, but is very good for healthy life on earth. In order for any teacher or deity of Ayurveda to be granted Soma, it is pertinent that they also possess some Brahma Vidyā.

Jyotiṣa (vi): Two teachers are indicated in this story although four teachers have been spelt out in the Śiva Mahā Purāṇa

(1) Guru: Normally the dīkṣa guru who initiates a disciple and is the spiritual mentor. To whose feet one's head must always bow is the Abhiṣeka nakṣatra related dīkṣa guru. He is also related to dharma devatā which is in the 9th house from kārakāṁśa and links the Parātpara and Parama gurus. This was the position of Maharṣi Chyāvan for the Aśvinī Kumara.

(2) Parātpara Guru: He who the best (*śreṣṭha*), and sometimes the senior-most (*jyeṣṭha*) and is regarded as a teacher of other teachers. He is a teacher of Brahma Vidyā i.e. a part of the Veda or Vedāṅga.

(3) Parama Guru: He who is the last point of learning a particular knowledge marking an extremity; In a sense a chief among the gurus, the highest in any discipline and most prominent or conspicuously the best in the subject; whose voice commands respect due to the great knowledge it contains; he is the highest point or extreme limit or the highest degree. He is the available manifested form of Viṣṇu, the *parama padam*. The 12th house of mokṣa, Abhiṣeka nakṣatra and *iṣṭa* devatā are all related through him.

(4) Parameṣṭhi Guru: Derived from the word *parameṣṭha* meaning standing at the very pinnacle, the supreme manifestation of the teacher and generally refers to Lord Siva or sometimes to Brahma. He who is one with the iṣṭa devatā is the parameṣṭhi guru.

Jyotiṣa (vii): Nāsatya the name of one of the Aśvinī twins means helpful, kind and friendly and is derived in three ways.

1. Nāsatya = na + asatya meaning not untruth. Māyā or illusion was believed to be untruth or complete falsity and Nāsatya, one of the Aśvinī Kumara learnt this well to understand the difference between truth and untruth and that truth in its relative sense existed inside this manifested universe which was the realm of Māyā, the demon of illusion. This realization prompted them to understand that the real Māyā which is perceived by the sages is actually a form of the divine mother who transcends all Māyā. That there was nothing demoniacal about Māyā which is means to realise the higher truths as well. This is somewhat like the dvaita philosophy.
2. Nāsatya = nāsā + tya; nāsā means nostril or nose which is the breathing apparatus and the movement of the prāṇa in the body thereby implying the power to give life and control breathing which is definitely a function of the Ādhāna nakṣatra (19th star). Nāsā also means *Gendarussa Vulgaris* the hermaphrodite plant and can be associated with the Ādhāna nakṣatra Mūlā which is a hermaphrodite nakṣatra. This nakṣatra is in the ninth house and shows the spiritual teacher.
3. Nāsatya = nā + satya where nā means 'no' and satya means 'truth' and refers to the negation of truth or simply that knowledge about the untruth in creation which is Māyā. This is somewhat like the advaita philosophy.

Jyotiṣa (viii): Dasra the name of another Aśvinī twin means one who accomplishes won-

derful deeds and is always giving marvellous aid. It refers to the number 2 as in twins. It also implies a robber, thief, especially one who steals others wives and belongings.

Jyotiṣa (ix): Veda mūrti: Teachers of the Veda or Vedāñga have to take a certain form which is described as 'the body of a human and the head of a specific animal' called the Veda mūrti. The headless Ketu gets a head and thereby becomes mokṣa karaka. Śrī Acyutānanda had advised the use of mantras ending with 'siddhi rastu ' to address the Veda mūrti and the specific reference is to the mouth (mukha) which speaks the Veda or Vedāñga. Veda mūrti are associated with the Ādhāna nakṣatra which is the ninth house ruling Vedas, temples, higher learning, dīkṣa and parama guru. Some Veda mūrti are listed below for a better understanding and Jupiter the lord of intelligence is the overlord of all the Vedic knowledge, although there are other lords just as there are rulers of signs even though the Sun rules the zodiac. For this reason, Jupiter must be strong in kendra for siddhi of any aspect Vedic knowledge.

a. Ṛk Veda mantra: nandi-mukha siddhi rastu. Nandi refers to the bull of Śiva, and the cow face teaches the Ṛk Veda explaining the strong association of Śrī Kṛṣṇa to the holy cow or of Śiva as riding the bull which is the Ṛk Veda. Bull is always associated with the fertility cults and carries the Śiva liñga in its humped back. In that sense it is a symbol of the strong Jupiter (among planets) and the Sunrise (among the four junctions). Jupiter rules the month which is defined by the Āditya and which are the signs of the zodiac.
b. Yajur Veda mantra: haya-mukha siddhi rastu. Haya refers to the horse; even Yājñavalkya the teacher of the śukla Yajur Veda received the same from the Sun god and the horse symbolises the Sun god who changed into a horse to mate with his spouse Saṅjñā and produce the Aśvinī Kumara. Venus the ruler of pakṣa (fortnights) rules the Yajur Veda and hence there are the two Kṛṣṇa and Śukla Yajur Vedas which reflects the two fortnights of the month and the two major incarnations of Rāma (śukla pakṣa) and Kṛṣṇa (kṛṣṇa pakṣa). Hayagrīva and Hayāśiras Dadhici are some fine examples of Yajur Veda teachers.
c. Sāma Veda mantra: aja-mukha siddhi rastu. Aja refers to the mountain goat and the deities Dakṣa prajāpati and Ajaikapāda have a goat head. Mars the ruler of the seven day week is the ruler of the Sāma Veda and has placed all meters in strict order where the octave is defined as the 8th note being equal to the 1st thereby using seven notes.
d. Atharva Veda mantra: hanu-mukha siddhi rastu. Hanu refers to the monkey and the deity Hanuman in particular. Mercury the ruler of seasons is the ruler of the Atharva Veda. Mantra śāstra is based on the six seasons and is the forte of Mercury the ruler of speech.
e. Vedāñga Jyotiṣa is ruled by Sun: jyotiṣmate siddhi rastu
f. Rāja Vidyā mantra: garutmate siddhi rastu. This is a part of establishment of dharma in society which is the work of Viṣṇu. Royal policy, king-craft, statesmanship, state-policy and the training in the traits and skills of nobility are all included. Garuḍa is the vehicle of Viṣṇu just as Nandi is the vehicle of Śiva.

As such it is always best to worship Bṛhaspati and Gaṇeśa as the giver of Vedic knowledge and every kind of learning to gain a very broad base and understanding of various arts and

sciences. Their aṣṭākṣari siddhi mantras are – bṛhaspati siddhi rastu and gaja-mukha siddhi rastu or gajānana siddhi rastu

Since the Aśvinī Kumara had received Brahma Vidyā, Maharṣi Chyāvan offered them the Soma nectar as promised at the conclusion of the yajña performed by father-in-law King Śaryāti.

Soma offering mantras

प्रातर्युजा वि बोधयाश्विनाव् एह् गच्छताम् । अस्य सोमस्य पीतये ॥
prātaryujā vi bodhayāśvināv eha gacchatāṃ । asya somasya pītaye || R.V.1.022
नहि वाम् अस्ति दूरके यत्रा रथेन गच्छथः । अश्विना सोमिनो गृहम् ॥
nahi vām asti dūrake yatrā rathena gacchathaḥ । aśvinā somino gṛham || R.V.1.022.04

Indra arrived at the ceremony to object but Chyāvan refused to listen as the Aśvinī Kumara had the knowledge. In rage Indra hurled the vajra yuddha (thunderbolt) but Maharṣi Chyāvan blocked it with the paralyzing mantra (bagalāmukhi vidyā). Indra refused to give up and Maharṣi Chyāvan created a terrible demon Mada-rākṣasa who tormented Indra and the host of devas with all sorts of addictions and intoxications. Indra prayed to his spiritual mentor Bṛhaspati who advised him to desist from attacking Maharṣi Chyāvan and make peace.

Jyotiṣa (x): Aśvinī nakṣatra people have to face many hurdles in their career, especially from top bosses who may get very obsessed about pointing out their failings even after they have all the requisite qualification. They succeed through their friends and well-wishers who have to take a stern attitude. Enemies of Aśvinī nakṣatra people can be defeated only after the use of addictions and intoxicants in bringing them down..

Jyotiṣa (xi): Vajra yuddha can be blocked by Bagalāmukhi Vidyā

Jyotiṣa (xii): The Nakṣatra devatā always tests the suitability of the people born in this nakṣatra before blessing them. Test is related to the deśa nakṣatra (12th star, vipat star of second cycle), which is Uttara Phalguṇī in this case ruling the head of the mating cot (nakṣatra symbol) and relates to fidelity and character. Sūrya mantras which give health and rejuvenation are associated with this nakṣatra.

SĀVITRĪ AND YAMA DEVATĀ (BHARINĪ)

Yama dharmarāja, the god of death is the devatā of this nakṣatra and we study story of Savitrī and Satyavān as told by Maharṣi Mārkaṇḍeya in Mahābhārata to understand the tests in life and nature of the nakṣatra.

King Aśvapati of Madura did not have children and performed a great penance to Goddess Sāvitrī for 18 years and was blessed with a daughter from his wife Queen Mālavī. The child was named after the Goddess and grew up to be a handsome maiden but did not have any marriage proposals!

Jyotiṣa (xiii): Father is seen from the Ādhāna nakṣatra which is Pūrva Āsāḍha in Sagittarius which represents horses (aśva in Sanskrit) and pati means lord. Penance for a child indicates that nothing comes easy for Bharinī nakṣatra and when this associates with the house of the child, father has to perform a penance and do suitable remedial measures. Mother is seen from the 7th nakṣatra which is Puṣyā nakṣatra and this shows someone who is very

smart and dutiful.

Marriage fortune is seen from the Saṅghaṭika tārā, the 16th nakṣatra which is Anurādhā in Scorpio. Being the 8th house of the natural zodiac, this is difficult to find and indicates a complete transformation of life after marriage.

Sāvitrī begins the quest in search of spouse and enters a temple in the nearby jungle where a teacher introduces her to a handsome radiant young man called Satyavān, the son of blind exiled King Dyumatsena. Sāvitrī returns home to announce her choice and Nārada is consulted by the King Aśvapati. Nārada agrees that Satyavān has the highest qualities of head and heart but is destined to die in a year, hence her choice is bad. Sāvitrī does not change her mind and is able to argue her point very clearly to which both her father and Nārada agree. The marriage proposal is taken to exiled King Dyumatsena in the forest and he asks whether Sāvitrī can lead the life of a poor man's spouse in a hermitage and wearing bark instead of silk. She answers in the positive "I shall be content" and the marriage is held.

Jyotiṣa (xiv): Anurādhā symbolised by the lotus, is the one who is always truthful and may have to face many challenges in life due to this. The effects of the 8th house lordship of Mars is truly felt by Bharinī nakṣatra instead of Aśvinī nakṣatra as the Vimśottari lord of Bharinī is Venus while Ketu the Lord of Aśvinī is also the co-lord of Scorpio. However, the Kṣema tārā (4th nakṣatra) from Anurādhā which brings cures and support is Pūrva Phālguṇī also ruled by Venus. Therefore natives of Bharinī nakṣatra bring a lot of healing into the lives of their spouses.

Jyotiṣa (xv): Father-in-law is seen from the 6th nakṣatra which is the Ādhāna nakṣatra from the Saṅghaṭika tārā, the 16th nakṣatra ruling marriage. Similarly, Mother-in-law is seen from the 21st nakṣatra which is the 7th nakṣatra from the Saṅghaṭika tārā (spouse). For Bharinī, the father-in-law star is Punarvasu which means return of light implying that there may have been a loss of light before marriage. After marriage the native causes a return of light for father-in-law. Note that the father-in-law had not only lost his kingdom but also his sight. Compare this to Aśvinī nakṣatra where the spouse loses sight due to a mistake of the native and again regains the sight due to the blessings of Aśvinī Kumara. The Saṅghaṭika nakṣatra for Aśvinī is Viśākhā ruled by Jupiter (Vimśottari Lord) which is also the case (Jupiter is lord) with Punarvasu (father-in-law) for Bharinī nakṣatra native.

Jyotiṣa (xvi): Truth is important for Bharinī nakṣatra and one of the conditions that Yama tests. Bharinī people will stand firm against all pressures from elders and religion for what they believe to be truthful and right. Sometimes they can expose themselves to torture or self denial which is rarely understood. They need to take the time out to explain their viewpoint to others they interact with. Else invariably they are misunderstood and thought of as being adamant.



Yantra used by married women who keep Savitri vrata or Karva Chauth vrata

Even a princess went around to choose a spouse, so what to talk of common people born in this nakṣatra. It is foolish to try to arrange a match for them and they alone have to find their spouses and teachers, spiritual mentors and par-

ents will be at pain trying to understand their choices or sexual behaviour. Bharinī is symbolised by the female organ which stands for sexuality besides the creation of all beings. It is symbolic of the highest pain that any creature is subject to – the pain related to child delivery. Endurance is their hallmark as is their ability to argue their point effectively.

They are blessed in their spiritual mentors as Aśvinī indicates a Devarṣi like Nārada and Pūrva Āsāḍha indicates one who is previously victorious (jaya) i.e. won even before the battle started like Dhananjaya Arjuna of the Mahabharata who had already sown all seeds for victory in Mahābhārata like having Kṛṣṇa as charioteer etc. However, the tests of Yama and death related experiences could be very shocking.

Satyavān and Sāvitrī spent a year in bliss in the hermitage and when three days remained before that fateful day as predicted by Nārada, she started a vigorous fast and penance which continued for three days and nights without food or water. Finally, she rose with the Sun on the predicted day of widowhood and insisted on accompanying Satyavān to the forest to pick firewood. As she had never made any request to leave the hermitage or anything else during the year, King Dyumatsena did not see any reason for denying her wish. In the forest, Satyavān was chopping wood and suddenly felt dizzy and laid down to rest. Sāvitrī placed his head on her lap and watched his eyes and breathing carefully until they slowed down and suddenly stopped. Yama, the god of death was standing nearby on his buffalo and had ensnarled the spirit of Satyavān in his noose and was ready to head back to Yamaloka in the southern quarter.

Jyotiṣa (xvii): Bharinī natives are capable of tremendous penance as this nakṣatra has the planetary lordship of Venus. Venus represents the abilities of Śukrācārya who did the 20 year penance to please Lord Mṛtyuñjaya Siva by hanging upside down from a tree and breathing smoke. The other great one – Bṛhaspati realised that he was too soft for undertaking such vigorous penance. The Ādhāna Tara Uttara Āsāḍha, also ruled by Venus and having the power of 'jaya' which is actually Mṛtyuñjaya, represents the teachings of a dīkṣa guru. Bharinī natives are very rigorous and disciplined when it comes to any practise or challenge, else they can be most easy going. When Venus rises with the Sun (Siva), it has the power of victory over death – the power of Mṛtyuñjaya.

Bharinī nakṣatra people will have the opportunity to see death happen just as Sāvitrī saw the life leaving her husband's body, and they will not be perturbed about it. This can make them excellent surgeons or even butchers. They are surely always interested in the body and healing and are naturally good with all herbs and health concoctions.

All in-laws are also very happy with them, only if they take the time to explain their minds. This ability has to be seen from the lagna and placement of lagna lord. They are very vigilant and good in the tasks they take up, especially if the task is challenging, else boredom causes them to change education, career and profession. Their spouses also need to get involved in their activities but should not question them too much, just as Satyavān saw Sāvitrī doing the penance but did not question her about it.

Lord Yama consoled Sāvitrī by saying that Satyavān was a virtuous man and that he would surely be happy in the after-life worlds. Sāvitrī was not frightened and did not reply. Instead

she started following him. Noticing her follow, he said that she should go back as she was not allowed into the world of the dead in her mortal body to which she replied, "Just as you are doing your duty of taking away my husband's spirit, I am doing his wife's duty by staying beside him." Yama told her to ask for any wish except the return of her dead husband. The smart Sāvitrī asked for the return of her father-in-law's kingdom and sight which was granted by Yama.

Jyotiṣa (xviii): They are duty bound and will do their duty towards everyone whether they like the person or not, and once they set out on their duty, even hell cannot turn them back. They have the presence of mind to judge the right time to ask for something, a rare ability and will slowly creep towards their target without the opposite party even suspecting their designs.

Yama continued on his journey and Sāvitrī continued to follow him. Finally when it was getting impossible, Yama gave her a last chance to ask for any boon except the life of her husband. Sāvitrī asked for many sons and grandsons who would be the legitimate heirs of her father-in-laws kingdom. Yama was most pleased to grant it immediately and then realized that he had been outsmarted. While Sāvitrī can have children from another marriage, how can they be the legitimate heirs to the throne of her father-in-law? That would only be righteous if they were also the children and grandchildren of Satyavān. Therefore he had to return Satyavān to life and the couple returned to find that King Dyumatsena had regained his sight. Soon a minister arrived with the news that the usurper to the throne had died (note death again!) and Dyumatsena was reinstated to his kingdom.

Jyotiṣa (xix): A happy ending no doubt, but only after Sāvitrī did the remedial measures for Mṛtyuñjaya Śiva which is the only way to ensure that Yama returns empty handed.

We have also seen how the father-in-laws kingdom and sight which was lost due to Punarvasu nakṣatra was returned by Yama, the lord of Janma nakṣatra just as in the case of Sukanyā whose eyesight was also returned by Aśvinī Kumar, the lord of Aśvinī (Janma) nakṣatra. This is the concept of nakṣatra mala where the nakṣatra are all part of a garland and wherein by sincerely worshipping the devatā of Janma nakṣatra and passing the tests, one actually ends up solving multiple issues associated with other nakṣatra as well.

Jyotiṣa (xx): Why do the nakṣatra Punarvasu and Viśākhā ruled by Jupiter indicate loss of eyesight and poverty? How do they regain their lost sight and wealth? The answer lies in the navtārā chakra where the suffering is always brought about by the 3rd vipat tārā (obstacles to success), 5th pratyari tārā (always inimical) and 7th naidhana tārā (hurting). For the nakṣatra lorded by Jupiter (treat them as Janma tārā), vipat tārā is ruled by Venus, pratyari tārā by Sun and naidhana tārā by Mars. Sun acts very inimically towards them causing them to lose eyesight and wealth. Venus rules the rejuvenation and it all depends on Libra, trine ruled by Venus, from the signs these nakṣatra are situated in. For Punarvasu in Gemini, Libra is the 5th house indicating a younger woman belonging to the next generation like daughter or daughter-in-law who brings the rejuvenation. For Viśākhā placed in Libra, it is the first house indicating wife, sister or any such lady of the same generation. For Pūrva bhadrapada in Aquarius, Libra is the 9th house indicating any lady like aunt, mother-in-law or such elderly ladies who will bring forth rejuvenation. Ṛk Veda mantra for Yama are found in the tenth book. Some auspicious mantras are given here.

Prayer to save from sorrows and regrets

बतो बतासि यम नैव ते मनो हृदयं चाविदाम ।
अन्या किल त्वां कक्ष्येव युक्तम् परिष्वजाते लिबुजेव वृक्षम् ॥ १० ।०१० ।१३
bato batāsi yama naiva te mano hṛdayaṁ cāvidāma ।
anyā kila tvāṁ kakṣyeva yuktam pariṣvajāte libujeva vṛkṣam ।। 10।010।13

This is the best prayer to Yama asking that may our weak minds and hearts not have regrets and sorrows with expressions like oh! Alas! And that these sorrows are never due to anyone or anything that is unripe or immature. These sorrows should not be endless, inexhaustible or permanent in nature.

Vedic fire sacrifices – yajña mantra

अङ्गिरोभिर् आ गहि यज्ञियेभिर् यम वैरूपैरिह मादयस्व ।
विवस्वन्तं हुवे यः पिता ते ऽस्मिन् यज्ञे बर्हिष्य् आ निषद्य ॥ १० ।०१४ ।०५
aṅgirobhir ā gahi yajñiyebhir yama vairūpairiha mādayasva ।
vivasvantaṁ huve yaḥ pitā te 'smin yajñe barhiṣy ā niṣadya ।। 10।014।05

Protection Mantra

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षी नृचक्षसौ ।
ताभ्याम् एनम् परि देहि राजन् स्वस्ति चास्मा अनमीवं च धेहि ॥ १० ।०१४ ।११
yau te śvānau yama rakṣitārau caturakṣau pathirakṣī nṛcakṣasau ।
tābhyāṁ enam pari dehi rājan svasti cāsmā anamīvaṁ ca dhehi ।। 10।014।11

BIRTH OF KĀṚTIKEYA & KRITTIKĀ SISTERS (KRITTIKĀ)

The Pleidas cluster is known as the seven sisters in Astronomy make up Krittikā nakṣatra and tends to resemble the Little Dipper . They are called Ṛṣi patni, the spouses of the seers. This nakṣatra is the seat of Śaktī worship and we study the story of the birth of Kārtikeya to understand the great power of this nakṣatra which has Agni, the fire (energy) god as its devatā. Of all the fires known to man, the most destructive is anger while the cause of most sorrow and pain is lust. Krittikā is defined by the Pleidas constellation which consists of the seven sisters (sapta mātrikā) who are actually the wives of the saptarṣi (Great Bear). These are (1) Alcyone, (2) Asterope (a double star), (3) Electra, (4) Maia, (5) Merope (Arundhātī), (6) Taygeta and (7) Celaeno; Atlas and Pleione are their father and mother respectively. When seen with the naked eye, only six of the seven sisters are visible implying that Agni (light) has caused one of them (specifically Arundhātī – Merope) to be separated and Arundhātī has her permanent place as a faint star again, near Vaṣiṣṭha in the Saptarṣi maṇḍala (Great Bear Constellation). What is the implication of this sapta mātrikā becoming the six Krittikā is learnt from the story of the birth of Kārtikeya. The Pleidas (Krittikā) are essentially winter stars.

GREAT BEAR – SAPTARṢI

The seven celestial sages, Saptarṣi residing in the Great Bear constellation, are the upholders of the Veda. They meditate facing the North Pole star and promise great prosperity to the lands and people who follow them and in doing so, follow the Veda. Their might is due to their seven chaste wives called ṛṣipatni or sapta mātrikā (seven mothers) who were their śaktī. The saptarṣi enjoy an elevated status in the sky while the constellations (nakṣatra) are in the svarga loka, which is a part of the three worlds of physical manifestation – bhū,

bhuva, svaḥ. The other devas who do not enjoy this high glory can get jealous and start to wonder about ways and means to achieve this spiritual status.

AGNI'S LUST

Agni, the fire god secretly desired these seven wives of the saptarṣi but fear of the sages curse and chastity of the ṛṣi-patni kept him at bay. On a cold winter day after the sapta mātrikā had taken a bath in the cold waters of a freezing river, they came near the fire to warm their bodies. Arundhātī the wife of Vaṣiṣṭha warned them not to go near the fire without adorning marriage emblem (vermillion, maṇgal sūtra) and raiment, but they did not heed her words and rushed to the fireside to warm their bodies. Agni the fire god gorged at their bodies with his light and touched their skin his heat warming them in the process. Arundhātī was exempt as she came in clothed and by then Agni was in a state of deep desire and lust got the better of his intelligence. He could not shake the picture from memory and got depressed realizing that the glorious Brahmin ladies were never ever meant for him.

Jyotiṣa (xxi): Agni tattva exposes the form that is created by pṛthvi tattva i.e. the solid body can be seen in its true form and colour due to light. It is this exposure of form that causes attraction or repulsion towards the form. So long as the form is not visible, emotions like attraction and repulsion do not come into the picture. Emotions are ruled by jala tattva, the water (fluid) element which is vitiated by agni tattva when it interacts with pṛthvi tattva. In simpler words, the emotions like love and lust are due to a body form that is seen due to light and when the picture gets embedded in the mind it causes constant desire to possess which is lust. Jala tattva is always pure until it is vitiated by agni tattva thereby making it flow in directions which are away from the real spiritual path. This is what makes life flow for life is like a river. Life is prāṇa which comes from the Sun (agni) and is delivered through the Moon (jala).

For Krittikā nakṣatra, the spiritual mentors are seen from the Ādhāna (Uttara Āsāḍha) and Abhiṣeka (Bharinī) tārā. Here the focus is on Bharinī which has the symbol of the Yoni (female organ) which makes Krittikā a worshipper of the Yoni whereby lust can be caused. This is also the symbol of the śaktī cult, the path of the mātrikā, the mother goddess. Since Venus is the lord of Bharinī, the eyes of Agni first fell on the spouses (Venus) of the saptarṣi. This is the beginning of a spiritual journey.

Sensing the cause of Agni's dissatisfaction, Goddess Svāhā satisfied his desire by approaching him six times, each time disguised as one of the seven desired women except Arundhātī.

Jyotiṣa (xxii): Marriage and spouse is seen from the Saṅghaṭika tārā which is Jyeṣṭhā, the star of Indra. This nakṣatra also shows the social group (Indra) that Agni likes to hand out with – devas led by Indra. Jyeṣṭhā indicates one with great understanding of the secret innermost desires and Svāhā associated with this nakṣatra was sure to quickly understand the secret desire or of her spouse – lusting after the sapta mātrikā. It is not right to single out Agni alone for this lustful nature. All devas are always subject to one vice or another which makes them inferior to the triumvirate – Brahmā, Viṣṇu and Śiva. Then Brahmā is accused of incestuous designs on Sarasvatī for which Śiva cut off one of his heads and he is not worshipped directly, only indirect worship as Prajapati is allowed. Even the purest

Viṣṇu cheated Jalandhara's wife to help devas in defeating asuras but later atoned by accepting her as a wife called Tulasī. It is only Śiva who has never failed in this respect, and therefore is the pratyādi devatā of Sūrya (Sun). While Sūrya is the symbol of the soul in all creatures, Agni the adi-devatā of Sūrya illumines the path of the soul which causes forms to appear every day which guide his passage in this planet. However, the pratyādi-devatā alone shows the spiritual goals of the soul in maintaining purity through chastity and fidelity in all matters, in being truthful and pure – satyaṁ śivaṁ sundaraṁ.

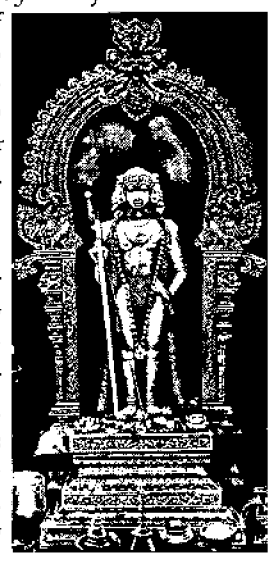
ŚIVA BĪJA – KĀRTIKEYA

Tārakāsura the demon had defeated and tortured devas because of a boon from Brahmā that he could only be killed by a son of Śiva who was seven months old. He allowed Indra to keep svarga loka but act as his fief while the other devas, especially the guardians of the eight quarters and their spouses, had to become his slaves.

Jyotiṣa (xxiii): Tāraka means that which causes or enables the pass over from one world to another and finally to cross all the worlds of Brahmā thereby getting liberated. It is a prayer in the Śiva purāṅa asking to be saved, rescued and liberated. The tāraka metre is 4 X 13 syllables. Tārakāsura does exactly the reverse by preventing this passing over symbolised by the 12th house of mokṣa and curtailing freedom while ensuring slavery and bondage (12th from kārakāṁśa). Path to liberty lies in completing ones karma in one of the eight directions (aṣṭa digpāla) and offering the fruits of such karma indicated by the spouses of the aṣṭa digpāla to the iṣṭa devatā.

Lord Śiva was in the deepest meditation and Pārvatī, the daughter of the mountain god Himavat had started a penance to awaken Him so that she could marry. Her penance bore fruit by leading a debate between the sons of Brahmā on chastity. Kāma deva boasted that he was the strongest of all as every creature was subject to his mercy and his five love arrows were infallible. Nārada challenged him to try them on Lord Śiva. Finally with the advent of spring, accompanied by Ratī, Kama deva went to Kailaśa the abode of Lord Śiva and fired his arrows. Lord Śiva was jolted out of his meditation and realizing the cause of the disturbance, opened his third eye and burnt Kāma deva to ashes.

The arrow had its impact and caused the seed of Śiva to flow. To the annoyance of Parvati and adhering to the masterplan of the devas, Agni was assigned the task of holding the deadly fire of the Śiva bīja and taking the seed in his two mouths, Agni delivered it to Ganga, the celestial river. Ganga carried it to the seven wives of the saptarṣi when they were bathing in that cold winter day. However, only six of them got impregnated with the seed of Śiva when they went near the fire without their marriage emblems while Arundhātī who protected herself, could not be impregnated.



When the Saptarṣi learnt about the pregnancy of their wives during their period of meditation, they could not counter the accusations of infidelity and had them banished to the manifested stellar world (nakṣatra belt) at Krittikā to deliver their babies. Arundhātī became the role model for chastity and got a place near Vaṣiṣṭha in the Great Bear cluster. However, she continued to maintain an external place with her six Krittikā sisters and Pleidas still has seven stars. Yet Krittikā is defined by six of the seven stars of the Pleidas constellation by Varāhamihīra in Bṛhat Saṁhitā leaving out the one in the extreme left (see picture). The seed of Śiva had

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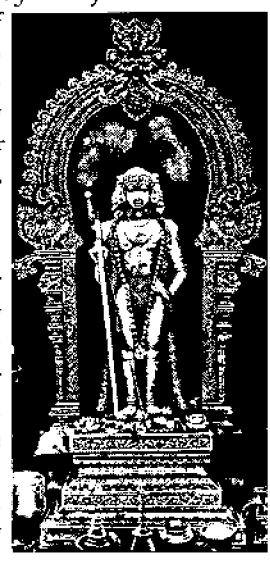
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passed through six carriers and was borne by six mothers and had the power to conquer the six senses.

During their pregnancy the otherwise soft ladies became very ferocious due to the heat of the seed of Śiva and finally delivered six babies on six lotus flowers in a tank. When Pārvatī collected all six in her arms, they merged into one baby with six heads and twelve arms. Being born from the Krittikā sisters and breast fed by them, he was called Kārtikeya while his name was Sanmukha due to the six faces.

Jyotiṣa (xxiv): It is unlikely that the saptarṣi did not know the truth, yet they choose to ignore it for the welfare of the world as the coming down of the mātrikā is the biggest blessing for the protection of dharma and the spiritual path for all creatures in the manifested universe. There are six weaknesses called ṣadripu that can be overcome by one who has all the six senses under control as is indicated by the six heads of Kārtikeya. Ṣaḍmukha means six faces and Sanmukha can also be from Sammukha meaning facing and referring to one who is always facing and never turns his back. Note the name having 'mukha' in it which is actually an expression for a Veda mūrti – 'sannmukha siddhi rastu' for success in conquering the senses.

Kārtikeya was anointed as Skanda, the chief of the deva army by Viṣṇu and led many a battle against the asuras, winning all of them by sheer prowess with his weapon - the Śaktī. Śaktī is also the name of the cult of the mother goddess as the strength of her warrior son. After winning all the battles he released the devas from slavery and bondage.

This son of Śiva has never ever been defeated by anyone except Gaṇeśa, his younger brother, who outsmarted him in a race of the three worlds. Like all warriors he remains a bachelor although been two marriages seem to have happened by default. One because of his name as Devasenapati which means chief or lord (pati) of the army (sena) of the devas, which authorities say also means the lord or spouse (pati) of a goddess named Devasena who happens to be the daughter of Indra. In spite of being the lord of two goddesses, he remains celibate. His celibacy energy was so strong that even in the womb of the wives of the saptarṣi, he caused them to separate from their spouses and become the Krittikā sisters. This strong celibacy or brahmacārya resulted in the name Subrahmanya (su-brahman-ya) which is the most respected as he is the guru of Maharṣi Pippalāda (Praśna Upaniṣad) and the giver of the Mahā vākya.

Jyotiṣa (xxv): The great spiritual karma of releasing all souls (devas in this story) comes from the Ādhāna tārā Uttara Āsāḍha which is the establishment of spiritual freedom in all creatures. However, the personal spiritual path comes from Bharinī nakṣatra and is symbolised by the Yoni of Kālikā, the Śaktī path.

The Saṅghaṭika (marriage) tārā in Jyeṣṭhā nakṣatra ruled by Indra shows spouse Devasena the daughter of Indra but this being a very strong star of Scorpio (8th house), it shows con-

stant separation with spouse due to battles (Indra represents the war against the demons) or one who remains celibate. The nakṣatra Jyeṣṭhā and Mūlā are always feuding. Saṅghaṭika tārā also shows those with whom one spends time like clubs and associations and we find Kārtikeya associated with the army of Indra deva.

Finally, Svāhā told Agni the truth about her disguises as the six Krittikā sisters who were wives of the saptarṣi. She also admitted that she felt that if she disguised as Arundhātī, Agni would surely see through the game as Arundhātī was always very pure and perfect. A child was born from their physical union during the six days/disguises and this child had six heads, each representing the energy of one of the disguises. Rumors had spread that the six wives of the seers were his mothers but in reality, they had suckled him as his appetite was insatiable and were in that sense, foster mothers.

Jyotiṣa (xxvi): What had transpired was that the six senses had been controlled by the blessings of the six Krittikā sisters as they were the spouses of the highest seers. Then these had been brought together by Mother Pārvatī while the physical birth was brought about by Svāhā, the spouse of Agni. In a sense, the Krittikā sisters were his real soul mothers while Svāhā, the spouse of Agni devatā (lord of Krittikā nakṣatra) was the mother of his body. Rumours and questions related to chastity of women and testing them for virginity are all aspects of Krittikā nakṣatra. The ferocious forms assumed by the six sisters during their separation from spouses and presence in constellations are –

1. Brāhmaṇī or Brāhmi: Brahmā śaktī, yellow in colour, four headed facing cardinal directions, four or six armed holding rosary, noose, kamaṇḍalu (water pot), lotus, a book and bell; seated on haṁsa (swan symbolising soul) when with four arms and on lotus when with six arms; haṁsa is flag symbol; ornately dressed including a basket-shaped crown called karaṇḍa mukuṭa.
2. Vaiṣṇavī: Viṣṇu śaktī of dark complexion, one head, four or six armed wielding saṅkha (conch), chakra (discus), gadā (mace), padma (lotus) and dhanus (bow), khadga (sword) or two arms in varada (blessing) and abhaya (fearlessness) mudrā (palm gesture). Excessively ornate and wearing a cylindrical crown called kiriṭa mukuṭa, she flies on Garuḍa, the eagle.
3. Māheśvarī or Raudrī: Maheśvara (Śiva) śaktī, of fair complexion with three eyes, four or six armed wielding a triśūla (trident), damaru (drum), akṣamala (beads rosary), pānapātra (drinking vessel) or an axe and antelope or a kapāla (skull-bowl) and serpent. She is adorned with serpent bracelets, the crescent moon and jaṭā mukuṭa (crown headdress formed from tying matted locks of hair) and rides on Nandi (dharma bull of Śiva).
4. Aindrī also called Indrāṇi or Mahendrāṇī: Indra śaktī of dark brown complexion has two or four or six arms and is normally worshipped with two eyes or sometimes three or even a thousand eyes like Indra. She wields the vajra (thunderbolt), goad, noose and lotus stalk. She wears a variety of ornaments including kiriṭa mukuṭa (royal crown) and is seated on the charging Airāvata (white elephant of Indra).
5. Kaumarī also called Kārtikeyānī or Ambikā: Kārtikeya śaktī, she is six headed like Kārtikeya, rides his peacock (which actually carries the digbala of Indra) and has four or twelve arms wielding a śūla (spear), paraśu (axe), śaktī (energy), taṅka (silver coins)

and dhanus (bow). She wears the cylindrical diadem used by warrior chiefs.

6. Varāhī or Vairālī (Yamī): Actually these are two separate forms and normally Varāhī is accepted as the original form being the śaktī of Śrī Varāha whereas Vairālī is the śaktī of Yama. Varāhī has the head of a boar and the body of a woman and bears a bell, chakra, chāmara (fan made of tail hair to ward off insects and a mark of royalty) and a bow or vajra (thunderbolt) and sword. Vairālī (Yamī) always carries the daṇḍa (staff) like Yama, a goad or noose, a plough and panapātra (water vessel). In both forms she wears gold ornaments and jewellery and the karaṇḍa mukuṭa (crown).

The mātrikā are seven in number (sapta mātrikā) and whenever the energy of Arundhātī the pure one is considered as a part of the mothers, she is of the form of Narasiṁhī, the power of war/battle. While these seven mothers refer to the seven day week, an eighth form was added to refer to the eight mother forms for the eight worldly (plane) directions. These are the aṣṭa mātrikā and

7. Narasiṁhī: Narasiṁha śaktī, she has the body of a woman and the head of a lioness (with mane) unlike the Egyptian Bastet . She throws the stars into disarray by shaking her lion mane and is an indication of the planet Ketu which causes the counting (order of nakṣatra) to be reversed or to jump about in many ways called gati. Narasiṁhī is sometimes replaced by Mahābhairavī (Devi Purāṇa).
8. Cāmuṇḍā (also Cāmuṇḍī or Carcikā): Being Durgā śaktī, she is the heart of Kālikā (Cāmuṇḍā hṛdaya), is very dark in complexion, has a terrifying face with three eyes and wears a garland of severed heads dripping blood (or skulls called muṇḍa mālā) hanging over a sunken belly. Her four hands wield a damaru (drum), triśūla (trident), sword and panapatra (water vessel). She stands with one foot on the chest of a corpse (śava or preta) or rides a jackal.

Essentially mātrikā refers to the mothering energy of nature and these forms are more like the mothers of the devatā like nourishing and protecting as was indicated for Bastet in her relationship with Mahes (Narasiṁha form). Cāmuṇḍā is the eighth form although there is the ninth form (later addition from Durgā Saptasati) Śivadūtī. Worship of the Sapta mātrikā is very traditional with Viṇādhara Dakṣiṇāmūrti in the left (or south) and Vināyaka (a specific form of Gaṇeśa associated with tantra) in the right (or north). The order of worship for warriors is the regular order given from 1-7 whereas it is slightly different for others (relatively more peaceful) with Cāmuṇḍī replacing Narasiṁhī. This simply means that there is no desire to throw the stars into disarray and pray for the change of kings. Brāhmi, Māheśvarī, Kaumarī, Vaiṣṇavī, Varāhī, Aindrī and Narasiṁhī – order for worship before battle (with Andhakāsura). Sapta Mātrikā were created in the first place by Śiva to battle Andhakāsura and they drank his blood as it fell to the ground thereby preventing him from replicating or being re-born. They have the power to take the food from the blood and convert it into different body substances or elements in the physical or material plane. In the spiritual plane, they drink up all the blood that can cause reincarnation thereby destroying all karma balance. There are various associations with Sanskrit alphabets. Planets associated with Sapta Mātrikā are in the order of the Horā, which is again based on the speeds of the planets – Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The regular order always places Vaiṣṇavī, the prosperity indicator in the center (No.4) when the seven are wor-

shipped. However, depending on the shortage of a particular substance, that mātrikā should be placed in the center, or become the sole focus of worship. For example, if a person is having progeny or conception problems, worship of Cāmuṇḍī (Venus, Semen) is advised. Worship of Māheśvarī is very good for carrying children or sustaining pregnancies well.



PART III : NAKṢATRASYAGUṆĀḤ

Nature of the Nakṣatras



~ Chapter XII ~

Śūnya Nakṣatra

Śūnya means empty or void and refers to

1. something completely hollow like a hollow effort, completely useless,
2. barren and fruitless like a lady who cannot have children or a tree that fails to bear fruits
3. desolate, lonely, vacuum, empty and deserted, having no friends or companions or a deserted house or deserted place like a desert
4. completely empty and vacant like the mind in its deepest meditation
5. absent, absentminded
6. having no certain object or aim and wandering around looking for something one is not sure to find at a particular place or time
7. possessing nothing , wholly destitute
8. free from sensitiveness or sensation like leprosy that removes sensation from skin or just stoic
9. nonentity, absolute non-existence

Śūnya nakṣatra are related to the rāśi just like śūnya tithi and since rāśi is the giver of all worldly benefits from relationships like spouse and family to wealth and all goods, the power of śūnya lies in making everything defunct or a big zero.

If this is related to work, then the native will have problems getting a job even if he is very qualified. Whereas śūnya tithi are more related to relationships, śūnya nakṣatra tend to destroy the very creation of things as they relate to the power of longevity. It is a big void in some matters.


Śūnya Mudrā

PANCĀÑGA ŚŪNYA

Traditionally we learn about months (which translate into signs) that are related to some nakṣatra and in a given month important activities are avoided in the days which have the śūnya nakṣatra. Śūnya nakṣatra are very auspicious for offering fruits of karma to Gaṇeśa as then the blessings of spiritual emancipation come.

शून्यनक्षत्राणि

śūnyanakṣatrāṇi

कदास्रभे त्वाष्ट्रवायू विश्वेज्यौ भगवासवौ। विश्वश्रुती पाशिपौष्णे अजपाद्यग्निपित्र्यभे॥
चित्रद्वीशौ शिवाश्व्यर्कौ श्रुतिमूले यमेन्द्रभे। चैत्रादिमासे शून्याख्या स्तारावित्तविनाशदाः॥

kadāsrabhe tvāṣṭravāyū viśvejyau bhagavāsavau| viśvaśrutī pāśipauṣṇe ajapādyagnipitryabhe||
citradvīśau śivāśvyarkāḥ śrutimūle yamendrabhe| caitrādimāse śūnyākhyā stārāvittavināśadāḥ||

Table 37: Traditional śūnya table

No	Sun	Masa	Star 1		Star 2		Star 3	
1	Aries	Vaiśākha	14	Citrā	15	Svātī		
2	Taurus	Jyeṣṭha	8	Puṣyā	21	Uttara Āṣāḍha		
3	Gemini	Āṣāḍha	11	Pūrva Phalgunī	23	Dhaniṣṭha		
4	Cancer	Śrāvaṇa	21	Uttara Āṣāḍha	22	Śrāvaṇa		
5	Leo	Bhādrapada	24	Śatabhiṣaj	27	Revatī		
6	Virgo	Āśvina	25	Pūrva Bhādrapada				
7	Libra	Kārtika	3	Kṛttikā	10	Maghā		
8	Scorpio	Mārgaśīrṣa	13	Citrā	15	Viśākhā		
9	Sagittarius	Pauṣa	6	Ārdrā	13	Hastā	1	Aśvinī
10	Capricorn	Māgha	22	Śrāvaṇa	19	Mūla		
11	Aquarius	Phālguna	2	Bharaṇī	18	Jyeṣṭhā		
12	Pisces	Caitra	1	Aśvinī	4	Rohiṇī		

Consider the month of Kārtika when the Sun is in Libra. The kārtika pūrṇimā (full moon) will be in the nakṣatra Krittikā and this is a śūnya nakṣatra for the māsa indicating that any work done on this day is going to go up to the gods and fruits will not be available on earth. Such a day would be disastrous for starting new projects, sowing seeds or any important work. Instead making donations, giving grants, reciting mantra will all bear great spiritual fruits in the after life.

ŚŪNYA IN HOROSCOPY

Almost every human being has a void in some area of life and even those who seem fully blessed do have emptiness in some aspect of their lives. The śūnya is the means to know where this void is showing up. The āruḍha present in the signs that have the śūnya fail to rise, and even if they do by the miracle of some planets, will soon be reduced to emptiness. We can rearrange the above table for the use in horoscopy.

Table 38: Śūnya nakṣatra ready reckoner

	Bhū Loka			Bhuva Loka			Svarga Loka			
No	Nakṣatra	Rāśi 1	Rāśi 2	No	Nakṣatra	Rāśi 1	Rāśi 2	No	Nakṣatra	Rāśi 1	Rāśi 2	Lord
1	Aśvinī	Pisces	Sag	10	Maghā	Libra	X	19	Mūla	Capricorn	X	Ketu
2	Bharaṇī	Aquarius	X	11	P. Phālgunī	Gemini	X	20	P. Āṣāḍha	X	X	Venus
3	Kṛttikā	Libra	X	12	U. Phālgunī	X	X	21	U. Āṣāḍha	Cancer	Taurus	Sun
4	Rohiṇī	Pisces	X	13	Hastā	Sagittarius	Scorpio	22	Śrāvaṇa	Capricorn	Cancer	Moon
5	Mṛgāśiras	X	X	14	Chitrā	Aries	X	23	Dhaniṣṭha	Gemini	X	Mars
6	Ārdrā	Sagittarius	X	15	Svātī	Aries	Scorpio	24	Śatabhiṣaj	Leo	X	Rahu
7	Punarvasu	X	X	16	Viśakhā	X	X	25	P. Bhadra	Virgo	X	Jupiter
8	Puṣyā	Taurus	X	17	Anurādhā	X	X	26	U. Bhadra	X	X	Saturn
9	Aśleṣā	X	X	18	Jyeṣṭha	Aquarius	X	27	Revatī	Leo	X	Mercury

We notice that life is not balanced and some nakṣatra have two signs as śūnya rāśi whereas other nakṣatra do not have even a single śūnya rāśi. In bhū loka the three nakṣatra 5, 7 & 9, in bhuva loka the three nakṣatra 12, 16 and 17 and in svarga loka the two nakṣatra 20 and 26 do not have any śūnya rāśi indicating that about a third of the people with these Janma nakṣatra do not experience this emptiness or void effect in their lives. However, we can also apply the śūnya based on their natal sun sign or ātmakāraka, and then we do notice the śūnya nakṣatra showing up. We need to examine śūnya in two ways – (1) Nakṣatra śūnya: Janma nakṣatra – determine the śūnya rāśi and (2) Māsa śūnya: Sūrya and ātmakāraka rāśi – determine the śūnya nakṣatra.

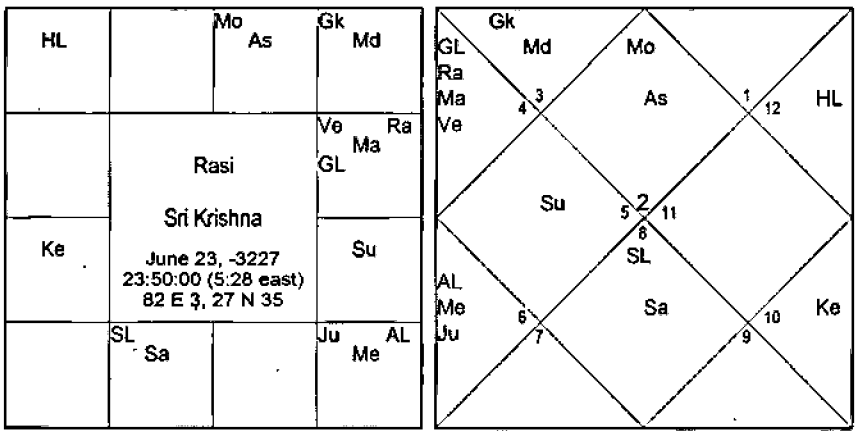
ILLUSTRATIONS: ŚŪNYA RĀŚI

Āruḍha padas placed in śūnya rāśi from Janma nakṣatra can be completely destroyed when śūnya is activated

ŚŪNYA WITH MṚTYUPADA

Chart 61: Śrī Kṛṣṇa

Janma Nakṣatra Rohiṇī => Śūnya Rāśi: Pisces



As:	16 Ta 33	Su:	18 Le 08 (AK)	Mo:	16 Ta 06 (BK)	Ma:	3 Cn 12 (PK)
Me:	1 Vi 48 (GK)	Ju:	1 Vi 22 (DK)	Ve:	15 Cn 24 (PiK)	Sa:	17 Sc 03 (AmK)
Ra:	14 Cn 33 (MK)	Ke:	14 Cp 33	HL:	14 Pi 11	GL:	24 Cn 25

The Janma nakṣatra is Rohiṇī and we find that śūnya comes from the sign Pisces which indicates the feet and has the bhrātṛpada A3, dārāpada A7 and mṛtyupada A8 in it. Note the following events –

Śrī Kṛṣṇa finally left the planet due to a wound caused by an accident when an arrow hunter named Jara struck His left foot. Kṛṣṇa was resting under a tree after his clan had destroyed and killed each other in a drunken brawl near the sea shore (Pisces). His left foot was shining like the ear of a deer and this was the only weak spot on His body. The arrow-head was made from iron pieces got from the belly of a fish caught in the ocean and was the remnants of an iron piece produced by his son Samba as a result of a curse from three sages due to misbehaviour. This confirms the working of the mṛtyupada A8 in Pisces. The event happened shortly after his elder brother Balarāma had left his body by yogic powers - iccha mṛtyu after seeing the misconduct and fallen behaviour of their clan. Bhrātṛpada also conjoins mṛtyupada in Pisces. The destruction of clan or family is shown by the presence of dārāpada A7 in Pisces as well as this is the seat of Śrī Devi and shows bonds starting with spouse to clan members, partners etc. Finally after Śrī Kṛṣṇa departed, the ocean rose and submerged Dwarka the capital city. The huge powerful clan of Kṛṣṇa including brother Balarāma, friends and relatives were all reduced to nothing with the operation of the śūnya rāśi along with all those āruḍha pada in Pisces.

Ādi devatā of Lord of Śūnya rāśi is inimical, provided śūnya rāśi is vacant

The lord of śūnya rāśi Pisces is Jupiter and śūnya rāśi is unoccupied. Indra is the ādi-devatā of Jupiter. When Indra attacked the cowherds who had stopped his worship with torrential rains and floods, Kṛṣṇa came to their rescue and raised Mount Govardhan like an umbrella (imitating the umbrella of Vāmana avatāra who gives shelter) and saved them from the

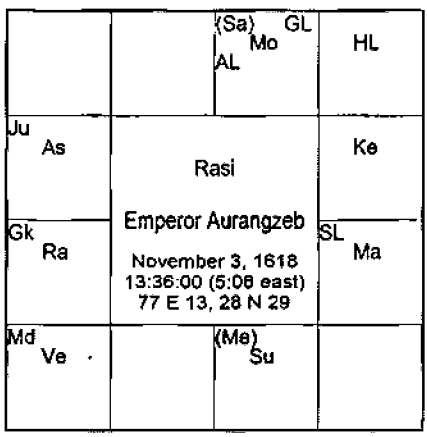


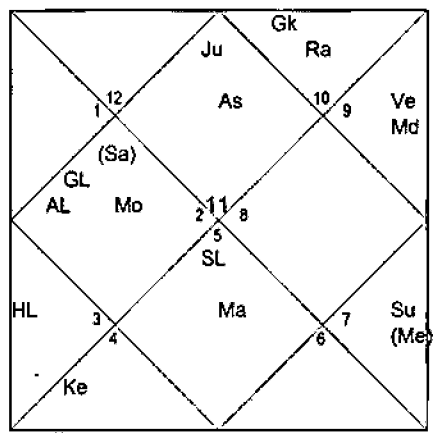
downpour and thunder. Later Kṛṣṇa also defeated Indra who accepted Him as Viṣṇu avatāra and performed coronation and gave the honorary title Govinda – the name in which Kṛṣṇa is addressed as king.

The Sun is also the ātmakāraka and is in Leo. The śūnya nakṣatra are Satabhisaj and Revatī. There are no planets in these nakṣatra and the lords of these nakṣatra are also well placed – Rāhu is in 3rd house in Cancer and Mercury is exalted in 5th house in āruḍha lagna. Revatī is the Mānasa nakṣatra (special nakṣatra) and shows the exalted thoughts due to the exalted Mercury with Jupiter. Balarāma is the husband of Revatī and so long as Balarāma was in the planet Śrī Kṛṣṇa was happy to stay, but when he departed Kṛṣṇa was ready to leave. Satabhisaj has Varuṇa, the god of the waters and oceans as its devatā. When śūnya would get activated at the time of His passing, Varuṇa would rise to complete the task of śūnya – to reduce everything to nothing – a complete emptiness.

Planets in śūnya rāśi from Janma nakṣatra can cause deadly enemies who will fight hard to reduce the native to penury and destroy his life

Chart 62: Emperor Aurangzeb





As:	9 Aq 07	Su:	22 Li 19 (AmK)	Mo:	3 Ta 26 (DK)	Ma:	16 Le 20 (PiK)
Me (R):	25 Li 08 (AK)	Ju:	9 Aq 30 (PK)	Ve:	5 Sg 45 (GK)	Sa (R):	18 Ta 03 (MK)
Ra:	8 Cp 33 (BK)	Ke:	8 Cn 33	HL:	3 Ge 42	GL:	6 Ta 13

Emperor Aurangzeb and Chhatrapati Shivaji were deadly enemies and the battle for the control of India raged hard during their lives, each proving as strong as the other with the tenacity of Aurangzeb well matched with the guts and guile of Shivaji. For Janma nakṣatra Krittikā in the chart of Aurangzeb, the śūnya rāśi is Libra. This is the ninth house in addition to being bādhaka rāśi, indicating that the father and his father did not want him to ascend the throne of Delhi. Aurangzeb attacked his brothers, killed them by chasing them into Delhi, Persia and Bengal and imprisoned his father till death. He destroyed many Hindu temples all over north India. He has two planets in Libra – Sun and Mercury (AK). He is bound to have two very powerful enemies indicated by these planets. The Sun would indicate Leo lagna and Mercury would indicate one

of its signs. Chhatrapati Shivaji was born with Leo lagna fulfilling the requirement of Aurangzeb's chart for a terrible enemy who would work towards his ruin and destruction (śūnya) and would be a perpetual obstruction (Sun in bādhaka) to his master plans to erase other religions (9th house dharma, religion) from India.

Although Venus is the lord of Libra the śūnya rāśi, the Sun debilitated in the sign will furnish the devatā – Agni is the Ādi devatā and Śiva is the Pratyādi devatā of the Sun. In this case, since the placement and not lordship is accounted for, we see the pratyādi devatā giving results.

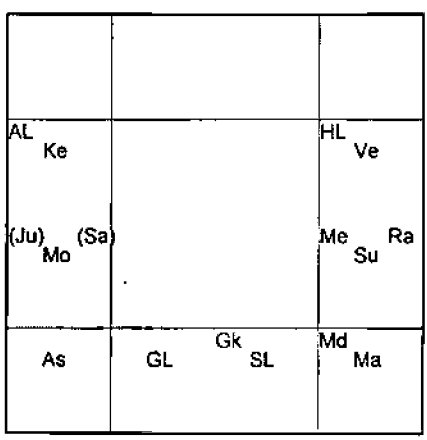
ŚŪNYA - CHILDREN

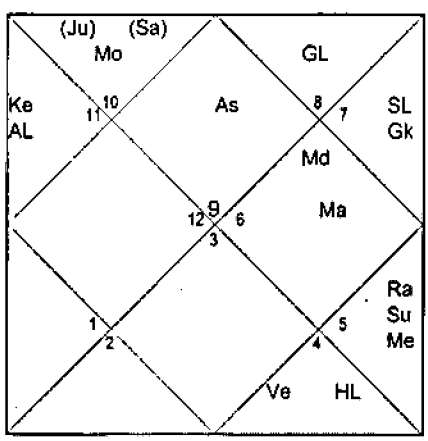
Absence of children can happen because of a host of factors including

(1) bhrātṛpada A3 and bhāgyapada A9 in the 'shadow of the Sun' [houses 2, 6, 8 & 12 from the sign occupied by the Sun] shows physical problems,
(2) Sūrya bhrātṛpada AS3 and Sūrya bhāgyapada AS9 which are the āruḍha of the 3rd and 9th houses from the Sun being similarly situated showing that the pregnancy does not have life,
(3) 9th house for female nativity and 5th house for male nativity, counted directly for odd signs and reverse for even signs in Lagna, having Rāhu associated with other malefics showing the curses from another incarnation
(4) Āruḍha of the sign of the child in a śūnya rāśi shows that the native seeks children but fortune has empty promises
(5) the Upapada in śūnya rāśi can show troubles related to spouse at the time of wanting to have children.

It is evident that śūnya is that unseen hand of destiny where everything is fine, and just bad luck prevent a house from maturing and bearing fruits, as the destiny is barren in this regard.

Chart 63: Troubled spouse – no biological children 1





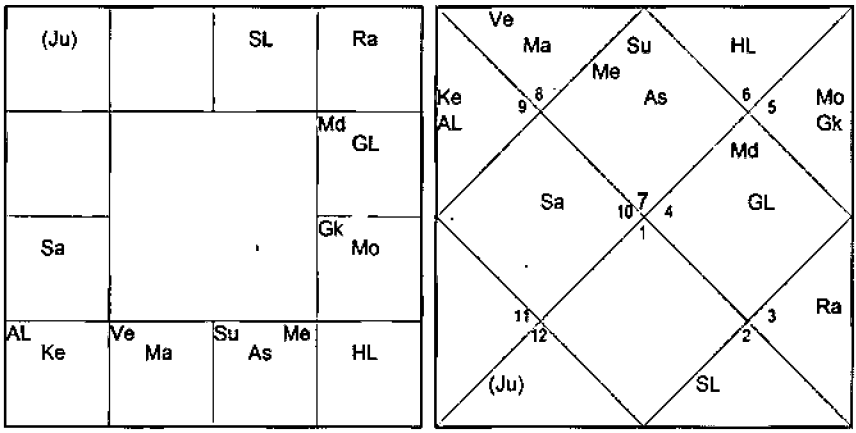
As:	20 Sg 45	Su:	8 Le 10 (PiK)	Mo:	20 Cp 56 (AmK)	Ma:	11 Vi 43 (MK)
Me:	18 Le 04 (BK)	Ju (R):	5 Cp 23 (PK)	Ve:	1 Cn 12 (GK)	Sa (R):	0 Cp 49 (DK)
Ra:	3 Le 32 (AK)	Ke:	3 Aq 32	HL:	7 Cn 46	GL:	22 Sc 49

In this chart [data withheld], the lady was married and involved in a business with spouse. The business collapsed leading to too many problems and their separation and her dreams remained unfulfilled. The Moon is in

Śrāvaṇa nakṣatra and the śūnya rāśi are Cancer and Capricorn. Upapada is in Cancer with Venus showing the troubles spouse can have after they marry. Jupiter the chara and naisargika putrakāraka is in Capricorn in debility afflicted by the Saturn Moon combination. Saturn is the lord of mantrapada A5.

The lagna is an odd sign and the ninth house (female nativity) counted direct is Leo that has the conjunction of Rāhu, Sun and Mercury. This shows the curse of a relative from past life that denies children. However the manifestation of śūnya is evident from the event related to spouse. Adoption is likely as Mercury is involved but she will have to do this as a single mother initially and then Mercury will activate the 7th house and bring spouse. There are some issues involving AS3 – third house from Sun is Libra and the āruḍha of this sign is in Capricorn, the sixth from the Sun indicating that she cannot process souls for their rebirth.

Chart 64: No biological children 2



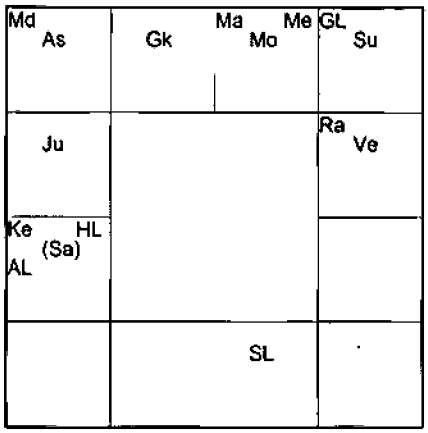
As:	7 Li 09	Su:	24 Li 05 (AmK)	Mo:	20 Le 53 (MK)	Ma:	18 Sc 09 (PiK)
Me:	27 Li 23 (AK)	Ju (R):	17 Pi 14 (PK)	Ve:	12 Sc 54 (GK)	Sa:	23 Cp 26 (BK)
Ra:	20 Ge 44 (DK)	Ke:	20 Sg 44	HL:	13 Vi 37	GL:	14 Cn 22

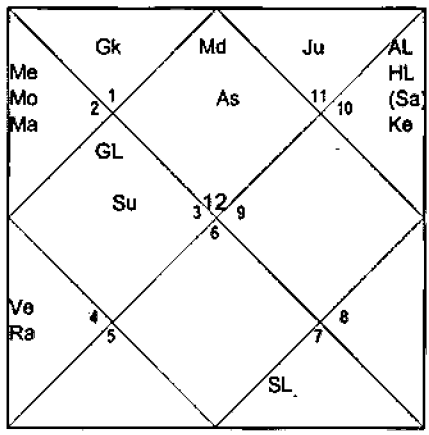
In this chart [data withheld], the lady is happily married but does not have children even though she loves all children. The Moon is in Pūrva Phālguṇī nakṣatra and the śūnya rāśi is the 9th house of children, Gemini. The lagna is an odd sign and count should be direct and since this is a female nativity, the 9th house is being considered for pregnancy and childbirth. In addition, the bhrātṛpada from lagna A3 and from Sun AS3 are one and the same placed in Pisces which is the 6th house from the Sun.

In addition, the hand of fate is strong as the said ninth lord (Sun in previous chart and Mercury in this chart) are in Gemini navāṁśa.

Chart 65: No biological children 3

In this chart [data withheld], the lady was in a very committed relationship but the spouse died. By the time she married, it was too late for her to have safe delivery of children and other health issues cropped up denying children even though she loves children. The Moon is in Rohiṇī nakṣatra and the śūnya rāśi Pisces has the mantrapada A5. The lagna is an even sign and the count has to be in the reverse and for female nativity the count is for the ninth house, which is Cancer from Pisces lagna. This is the fifth house reckoned in the direct and hence we see A5 instead of A9 for the āruḍha. This sign is afflicted by Rāhu (just like all the



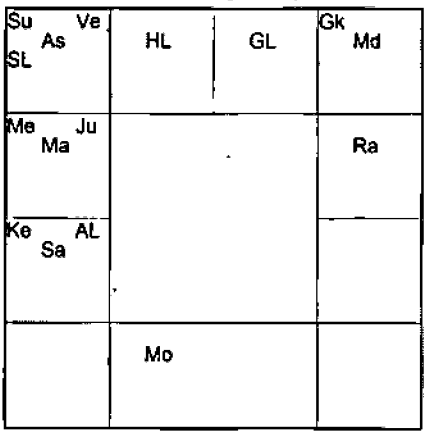


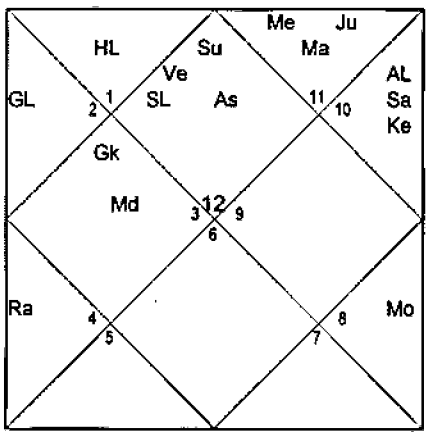
As:	29 Pi 17	Su:	14 Ge 12 (PK)	Mo:	16 Ta 44 (PiK)	Ma:	0 Ta 00 (DK)
Me:	22 Ta 45 (AK)	Ju:	19 Aq 21 (BK)	Ve:	21 Cn 26 (AmK)	Sa (R):	16 Cp 55 (MK)
Ra:	17 Cn 10 (GK)	Ke:	17 Cp 10	HL:	24 Cp 08	GL:	25 Ge 11

previous cases) and Venus the lord of the 8th house and the aspect of Saturn showing the curse of a spouse or lady from past life. Neither A3, A9, AS3 or AS9 are in the shadow of the Sun showing that there was no physical problems in having children, just destiny.

In addition, just like all the previous charts, the lord of the said ninth house (counted reverse in this case) is the Moon and it is placed in Gemini navāṁśa.

Chart 66: No biological children 4





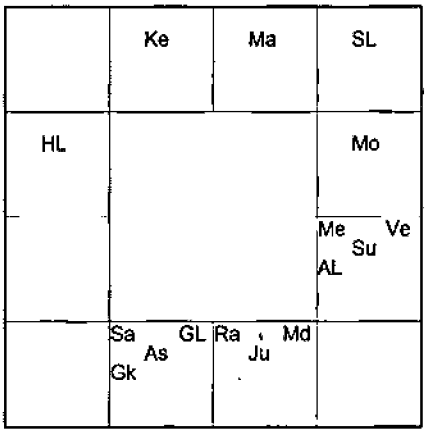
As:	26 Pi 25	Su:	13 Pi 33 (PK)	Mo:	29 Sc 41 (AK)	Ma:	19 Aq 00 (MK)
Me:	26 Aq 03 (BK)	Ju:	7 Aq 08 (DK)	Ve:	28 Pi 08 (AmK)	Sa:	15 Cp 44 (PiK)
Ra:	22 Cn 08 (GK)	Ke:	22 Cp 08	HL:	5 Ar 01	GL:	7 Ta 15

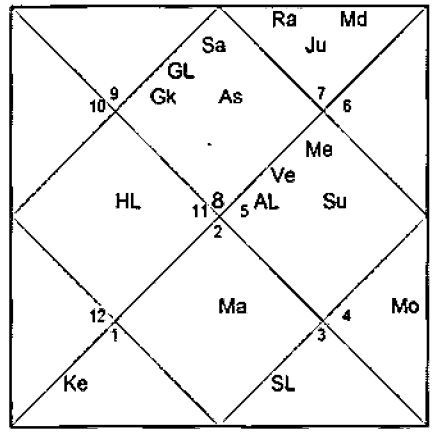
The rules are not restricted to female nativity only provided we follow the count carefully for male charts as well and study the fifth house instead of the ninth house for children. In this chart of male nativity [data withheld], the lagna is Pisces an even sign and the count has to be in the reverse. The fifth house counted anti-zodiac direction is Scorpio [which is the ninth house if counted directly, so we study A9]. The bhāgyapada A9 which is the āruḍha of Scorpio is in Aquarius. The Moon is in Jyeṣṭha nakṣatra and the śūnya rāśi is Aquarius indicating that all those three heavy weight planets Mars, Mercury and Jupiter forming multiple rājayoga will not be able to cross the void of śūnya rāśi.

The bhrātṛpada A3 and AS3 from lagna and Sun is well placed with Saturn in 11th house Capricorn, indicating Saturn will try to give him a child but A9 and AS9 the bhāgyapada

from lagna and Sun is ill placed in the shadow of the Sun in the 12th house in śūnya rāśi. After great deal of delay and looking for the right bride, he married a lady of Capricorn lagna but as soon as she wanted to have a baby, the marriage fell through. Rāhu in the fifth house gives a doubting person which contradicts the basis of all relationships to be built on trust and faith. There are other issues in this chart related to śūnya rāśi Aquarius. The 4th (mother) and 7th lord (spouse) Mercury, 9th (father) and 2nd (family in general – relatives) are all in śūnya rāśi indicating that the relationship with all of them will completely sour and he may become very inimical considering all of them as great evil in his life. When śūnya gets activated, which would start after separation from spouse, all this would follow gradually.

Chart 67: No children –career





As:	18 Sc 51	Su:	24 Le 45 (BK)	Mo:	24 Cn 16 (MK)	Ma:	3 Ta 42 (DK)
Me:	6 Le 60 (GK)	Ju:	7 Li 26 (PK)	Ve:	8 Le 54 (PiK)	Sa:	26 Sc 05 (AmK)
Ra:	0 Li 41 (AK)	Ke:	0 Ar 41	HL:	21 Aq 39	GL:	17 Sc 21

In this chart [data withheld], the lady was happily married to a businessman who was quite well off, as can be seen with the UL in Gemini and its lord in tenth house as well as 7th lord in 10th house. But for some reason she failed to conceive and have any pregnancy. Only the bhrātṛpada A3 is in the shadow of the Sun (2, 6, 8 & 12 houses from Sun). The ninth house (lagna is even sign) counted reverse is Pisces which is a very fruitful sign but its lord conjoins Rāhu. These do show some delays but not serious denial. The guru-caṇḍāla yoga can show abortions but not denial of pregnancy as Jupiter would be strong in giving children. Unmada yoga showing a mad life style exists with Saturn in lagna and Mars in 7th house. Jara yoga (very high sexuality and many partners) exists with 7th lord in 10th house with Mercury. Finally, she decided to be kind to her husband and in-laws and found a suitable 'bride' for her husband. They divorced and then husband married this other bride she found for him. Now she has got into movie production and has strong relationships including private liaison with some very top politicians. The other factor of 9th lord Jupiter being in Gemini is also not present, showing that pregnancy was really not the issue as was made out due to other interests. The Moon is Aśleṣā nakṣatra does not have any śūnya rāśi as well and such people do not accept things like void or emptiness in life, always finding immediate means, new friends and relationships, to fill the emptiness if it shows up. The point is that in some cases the people do not feel the absence of children as a void or emptiness while others do and this diference comes from śūnya rāśi and nakṣatra.

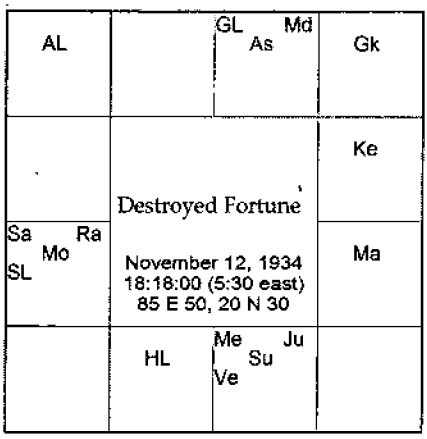
Śūnya is a negative concept where good things are destroyed and evil is enhanced - satrupada A6, mṛtyupada A8 and evil combinations become much more evil when empowered by śūnya.

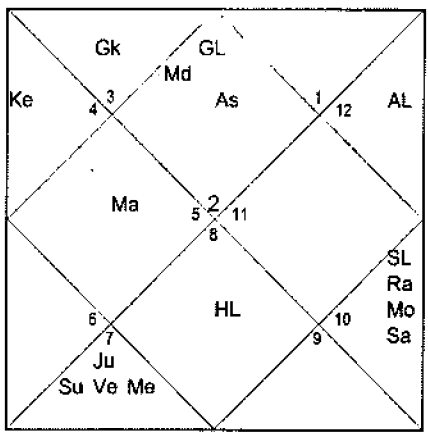
Did Adolf Hitler suffer from śūnya? Definitely not, people like him cause śūnya suffering for others, they themselves do not know what it means to lose someone or something and feel the emptiness. His Janma nakṣatra Pūrva Āsāḍha belongs to that group of stars which never feel the pinch of śūnya. He died immediately after the war and did not live to see suffering and incarceration.

If Śūnya rāśi are in (a) 2, 4, 8, 10 then the effects will be felt in childhood (0-25), (b) in 5, 6, 11, 12 the effects will be felt in middle age (25-50) and (c) in 1, 3, 7, 9 then the effects will be felt in old age (50+)

ŚŪNYA WITH SATRUPADA

Chart 68: Destroyed fortune





As:	16 Ta 09	Su:	26 Li 31 (AmK)	Mo:	5 Cp 50 (DK)	Ma:	21 Le 40 (MK)
Me:	10 Li 00 (GK)	Ju:	14 Li 05 (PK)	Ve:	24 Li 54 (BK)	Sa:	28 Cp 47 (AK)
Ra:	11 Cp 55 (PiK)	Ke:	11 Cn 55	HL:	7 Sc 56	GL:	25 Ta 52

In this chart of male native, the Moon is in Uttara Āsāḍha nakṣatra making the Moon favourite signs Cancer and Taurus śūnya rāśi. These signs are in the 1st and 3rd house indicating that the effects of śūnya are to be felt during the old age 50+ years of life. Ketu placed in Cancer shows headless destruction of his work and life by some people who are very angry. Satrupada in Cancer with A6 forebodes terrible enmity, court cases and litigations.

In April 1985 (50+ age) some senior bureaucrats (Moon significator) became his deadly enemies and worked havoc in his life by turning his flourishing business into a hotbed of litigation. His business collapsed and he spent the remaining part of his life embroiled in tedious long drawn, never ending litigations winning one and all of them, but by the time he won a case, that particular business which was taken over by government, had already collapsed and was looted dry by corrupt bureaucrats (Ketu indicates thieves, especially when aspected by Saturn). Twenty four years down the line, he is still fighting another case involving acquisition of his property by inflating tax demand with false claims amounting to multiple crores of rupees, which was not even the total value of all his businesses put together! These things can happen in third world countries as their democracies have not yet matured what to speak of military juntas and communists.

ŚŪNYA NAKṢATRA FROM KĀRAKA LAGNA

Kāraka lagna is the sign occupied by the chara ātmakāraka planet in the rāśi chart and the śūnya nakṣatra from this sign indicate the voids and emptiness, the suffering and torment that the soul must experience to be reminded of his spiritual reality. It is only in sorrow that we are reminded of truth, god and dharma.

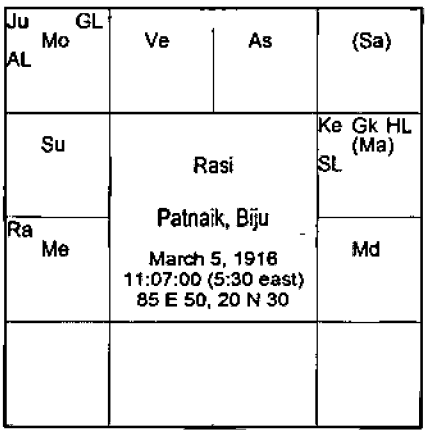
Determine the sign occupied by the ātmakāraka and from the table of pancāṅga śūnya, mark the sign and read the names of nakṣatra in the same row.

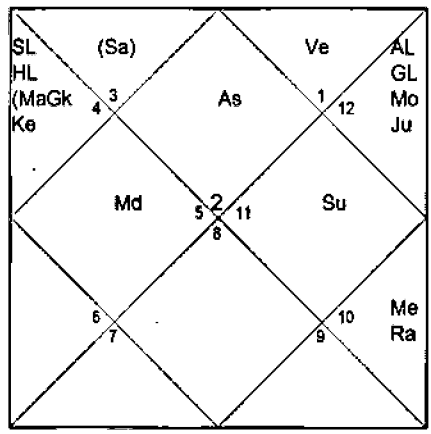
The lord (vimśottari) of the nakṣatra is the chief trouble maker and the houses owned by it shall suffer in addition to the natural significations it governs. In simple words, it does not leave any stone unturned to remind the native of his spiritual real self.

Different planets as vimśottari nakṣatra lords

- Sun –father, elders, dharma and financial hardship
- Moon – health and longevity, mental peace is completely disturbed
- Mars – siblings, lands and property, battles, court cases
- Mercury – relatives, clan can perish, friends die, business collapses, trade, wealth destroyed, father-in-law, uncles
- Jupiter – temples, religion, guru, children, study, wealth, truth, elders
- Venus – spouse, clothes, vehicles, sister-in-law, aunts, mother-in-law
- Saturn – servants, pets, depressions, many sources
- Rāhu – mental afflictions, black magic, widow, terrible troubles
- Ketu – built-up property, spiritual directions, others like Mars

Chart 69: Property problem - Biju Patnaik





As:	20 Ta 19	Su:	21 Aq 39 (AmK)	Mo:	5 Pi 25 (GK)	Ma (R):	19 Cn 21 (BK)
Me:	24 Cp 46 (AK)	Ju:	12 Pi 17 (PK)	Ve:	1 Ar 51 (DK)	Sa (R):	16 Ge 53 (MK)
Ra:	13 Cp 40 (PiK)	Ke:	13 Cn 40	HL:	21 Cn 01	GL:	5 Pi 23



In the chart of Orissa's greatest political leader Biju (Bijayananda) Patnaik, the chara ātmakāraka Mercury is in Capricorn with Rāhu (just as in the previous example where the chara ātmakāraka Saturn is in Capricorn with Rāhu). The śūnya nakṣatra for Capricorn are Mūlā (Ketu: Nirṛti) and Śrāvaṇa (Moon: Govinda). Ketu is the lord of the 7th house of

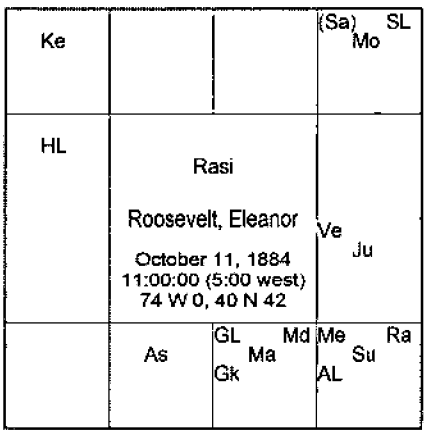
Business and is placed in Cancer. Biju Patnaik sold his businesses Kalinga Tubes, Textiles and Airlines, to enter politics whereas the native of the previous chart had his businesses shut down. Business is seen in the 7th house and its lord Ketu is delivering the dictates of Nirṛti, the goddess of the SW direction who causes order of the universe to be destroyed and brings in her spouse Mṛtyu (death personified). Whereas Biju Patnaik was wise to sell (Moon, dispositor of Ketu joins Jupiter, the planet of wisdom), the native of previous chart was foolish (Moon, dispositor of Ketu joins Saturn and Rāhu).

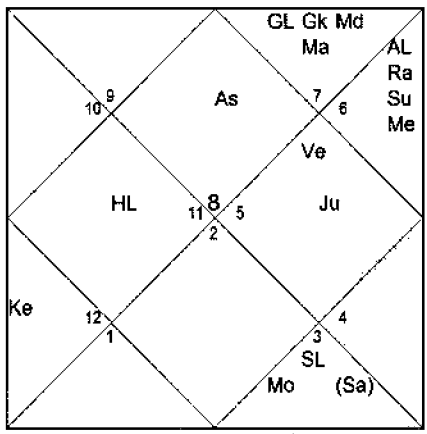
Ketu rules built-up property like home and buildings. The tax department (chara ātmakāraka in ninth house of government, in sign of Saturn shows tax or income department for government) slapped huge taxes and sold off the residential home of Biju Patnaik claiming tax recovery. Biju Patnaik had a very good friend (Jupiter in 11th house in Pisces) who fought the legal battle for him. The court cases continued with the Supreme Court sending the file back to the Orissa High Court for re-examination as they always overlooked some basic facts. Even some initial rulings of the Supreme Court[1] did not prevent the inordinate delay. In due course of time, Biju Patnaik died in New Delhi on April 17, 1997 of cardio-respiratory failure. Finally a few years after his death, the Supreme Court finally exonerated him of all the allegations, expunged the home sale deed. Jupiter lord of ārudha lagna did help him recover the image, but as 8th lord, it happened only after death.

VOID RELATIONSHIPS

What should we expect in the charts of women who have got over the adultery of their spouses and gone ahead with life? The Moon signifying the nature of mind and its capacity should be in a nakṣatra which does not have any śūnya rāśi. Consider the charts of (1) Eleanor Roosevelt and (2) Hillary Clinton, ex-first ladies whose spouses had to confess.

Chart 70: Eleanor Roosevelt





As:	24 Sc 23	Su:	26 Vi 30 (BK)	Mo:	27 Ge 19 (AmK)	Ma:	7 Li 35 (AK)
Me:	10 Vi 35 (PiK)	Ju:	6 Le 38 (GK)	Ve:	11 Le 34 (MK)	Sa (R):	1 Ge 58 (DK)
Ra:	21 Vi 18 (PK)	Ke:	21 Pi 18	HL:	24 Aq 34	GL:	6 Li 58



Eleanor Roosevelt was born in Punarvasu nakṣatra which does not have any śūnya rāśi. After her husband Franklin Roosevelt confessed due to his belief in the punishment of god and

1 Justice Sabyasachi Mukherji; in the Supreme Court of India, Civil Appeal Nos. 17931798 of 1974, decided on: 09.05.1986; Appellants: Commissioner of Income-tax, Calcutta Vs. Respondent: Biju Patnaik

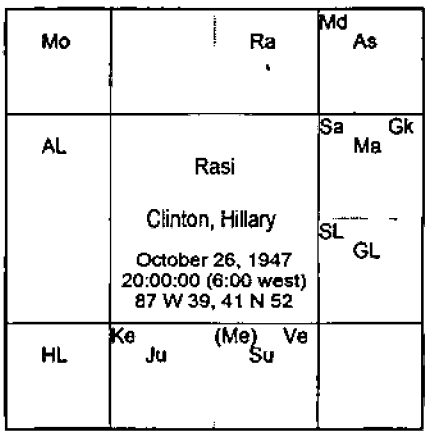
his polio, she forgave and went ahead with life. The chara ātmakāraka Mars is in the 12th house.

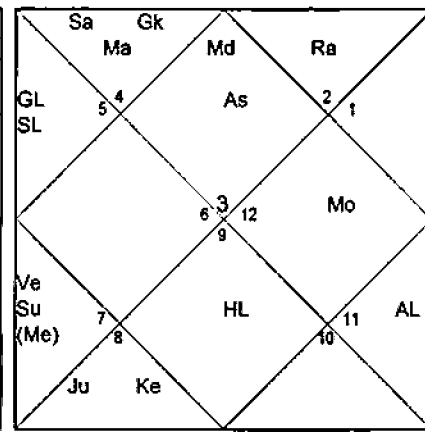
When the chara ātmakāraka is in the ninth or twelfth house, the spouse can be 'kidnapped' by the Moon but will be returned later. If instead, the chara ātmakāraka is in the seventh house, if the spouse leaves, he/she will not return.

The śūnya nakṣatra for Libra kāraka lagna are Krittikā (Sun: Agni) and Maghā (Ketu: Pitṛs). The Saṅghaṭika tārā (special nakṣatra for marriage) from Lagna is Mṛgāśiras which is a dvi-puṣkara nakṣatra showing that spouse will repeat the mistake and Mṛgāśirā has retrograde Saturn in it showing that he will be punished by Saturn.

Śani makes people lame in its worst punishment and Franklin Roosevelt lost the use of his lower limbs and was confined to a wheel chair. Sun indicates great burning as the lord of Krittikā and is eclipsed by Rāhu but resurrected by Mercury. Her friends, relatives and social work kept her busy and she was able to get over the troubles and support Franklin in his bid of the US presidency.

Chart 71: Hillary Clinton







As:	6 Ge 42	Su:	9 Li 41 (PK)	Mo:	6 Pi 04 (DK)	Ma:	21 Cn 09 (PiK)
Me (R):	28 Li 12 (BK)	Ju:	7 Sc 30 (GK)	Ve:	23 Li 44 (MK)	Sa:	28 Cn 13 (AmK)
Ra:	1 Ta 11 (AK)	Ke:	1 Sc 11	HL:	1 Sg 37	GL:	20 Le 22

Hillary Clinton was born in Uttara bhadrapada nakṣatra which does not have any śūnya rāśi. Therefore even during the period when her spouse was having affairs and relationships in his political life, she did not feel the void and emptiness. When she finally got the confirmation, she was able to get over it and go ahead with her life instead of creating a void that could have completely changed her personal life and brought her into domestic changes instead of a political career.

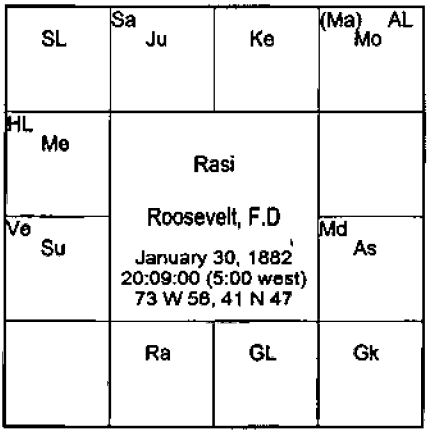
The chara ātmakāraka is Rāhu indicating that the native can be cheated many times in life but she will not cheat others. The chara ātmakāraka Rāhu is in Taurus and is also placed in the twelfth house, just like in the previous chart. Taurus is the kāraka lagna and the śūnya nakṣatra from it are Puṣyā (Saturn: Bṛhaspati) and Uttara Āsāḍha (Sun: Viśvadeva). Saturn

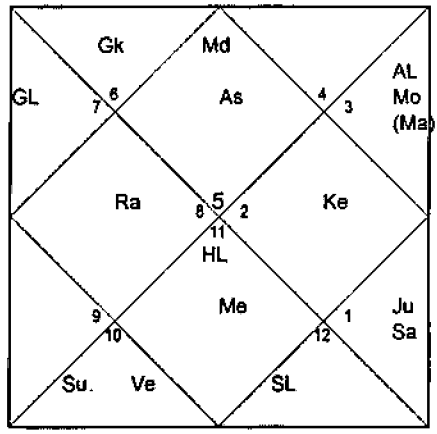
as the lord of Puṣyā nakṣatra is also the 8th lord showing separation from spouse or a coldness in relationship. Sun is the lord of 3rd house but Uttara Āsāḍha is the Saṅghaṭika nakṣatra (special nakṣatra) indicating marriage and in-laws from Lagna nakṣatra. Uttara Āsāḍha is a tri-puṣkara nakṣatra indicating that spouse had at least three relationships. The debility of the Sun destroys self-esteem. But we must give her credit for the way she handled her family and got over the whole episode.

CHARA ĀTMAKĀRAKA IN ARIES: BHARANĪ NAKṢATRA

The test of Sāvitrī vrata (chastity fasting) is on them who have the chara ātmakāraka in Bharanī nakṣatra. Chara ātmakāraka in Aries tends to cause the Mars affliction in relationships (as it rules first and eighth houses) and shows the ones who can stray from marriage promises.

Chart 72: Franklin Roosevelt







As:	24 Le 49	Su:	18 Cp 54 (AmK)	Mo:	13 Ge 46 (PK)	Ma (R):	4 Ge 47 (DK)
Me:	4 Aq 57 (GK)	Ju:	24 Ar 43 (AK)	Ve:	13 Cp 50 (PiK)	Sa:	13 Ar 53 (MK)
Ra:	13 Sc 28 (BK)	Ke:	13 Ta 28	HL:	17 Aq 40	GL:	1 Li 38

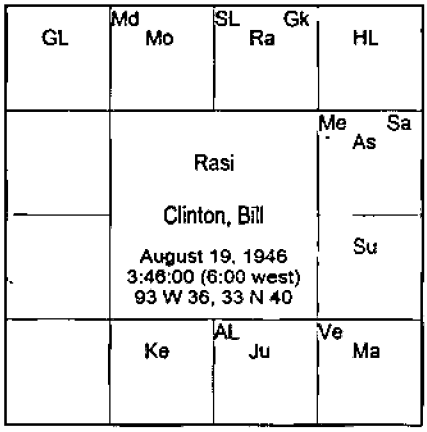
In the chart of Franklin Roosevelt, the chara ātmakāraka Jupiter is in the ninth house afflicted by debilitated Saturn. The danger of losing spouse or self to another relationship (Venus) is indicated. The śūnya nakṣatra from kāraka lagna in Aries are Chitrā (Mars: Tvaṣṭa) and Svātī (Rāhu: Vāyu). In 1913 with the advent of Venus antardaśā in Saturn daśā, Eleanor Roosevelt hired Lucy Mercer, to be her social secretary when she was in the early stage of pregnancy and overwhelmed with the demands of Washington society. Attractive and personable, Lucy proved herself efficiency and became an ancillary member of the family. Lucy Mercer and Franklin became intimate, and the affair was discovered in September 1918 (Moon antardaśā), when Eleanor, unpacking for her husband, who had just returned from England, discovered a bundle of incriminating letters. Rāhu is the lord of the 7th house of marriage where he will feel the void and relationships and is placed in the 4th house (an indication of foreign travel or going away from home).

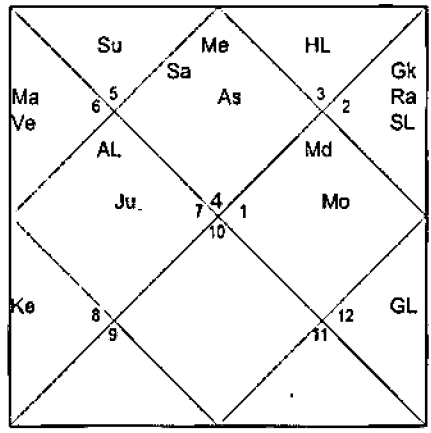
While Mars is a yogakāraka in the 11th house sitting in the second from upapada in Taurus (UL in Taurus always gives multiple affairs), it threatens to destroy marriage. However the Moon also in the second from Taurus will fight hard to protect its mūlatrikoṇa sign and

save the marriage. Eleanor offered Franklin a divorce, but Sara Delano, Franklin's formidable mother (Moon), stepped in and said that if he left his wife she would cut him off without a cent and divorce would mean the end of his political career.

Franklin agreed to stay in the marriage under two (Moon) conditions set down by Eleanor: (1) he had to break off with Lucy Mercer immediately and for good, and (2) he could never again share his wife's bed. Franklin observed the second part (Moon) of the agreement but not the first. Like others of his time, he learnt the 11th commandment: Thou shall not get caught (again)! The point is he had to do something about that void and then how much can one fight the strong impulses at the soul level with chara ātmakāraka in Aries? Surrender to god is the only means to save oneself.

Chart 73: Bill Clinton





As:	8 Cn 33	Su:	2 Le 42 (GK)	Mo:	24 Ar 13 (AK)	Ma:	13 Vi 07 (MK)
Me:	14 Cn 20 (BK)	Ju:	0 Li 05 (DK)	Ve:	17 Vi 47 (AmK)	Sa:	9 Cn 01 (PiK)
Ra:	24 Ta 10 (PK)	Ke:	24 Sc 10	HL:	5 Ge 43	GL:	11 Pi 36



In the chart of President Bill Clinton, the chara ātmakāraka Moon is also placed in Aries setting the table for transgressing marital vows. The śūnya nakṣatra for Aries kāraka lagna are Chitrā (Mars: Tvaṣṭa) and Svātī (Rāhu: Vāyu). Mars conjoins Venus in debility and is also the lord of fifth (subordinates) and tenth (work) houses showing that he will like to have the relationships with women at work, who are likely subordinates.

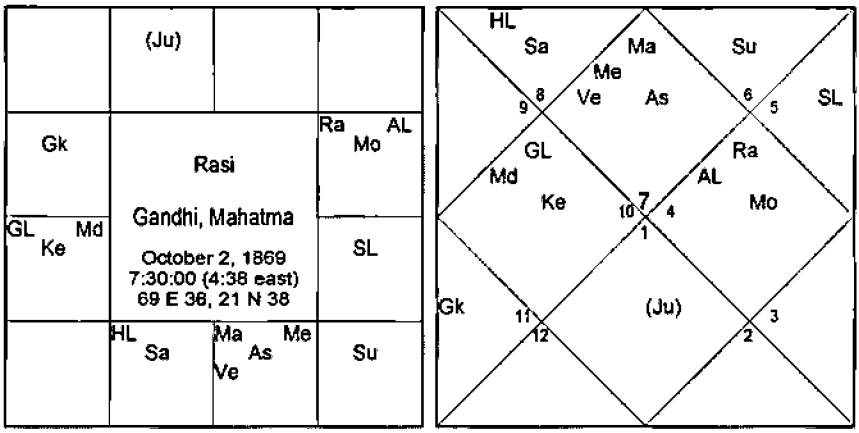
Compare this to the eleventh house Mars in the chart of Roosevelt where that house is the pregnancy time of spouse (fifth from seventh house) and it is fourth lord showing someone who is like an assistant at home. Rāhu shows the void in the eleventh house of friends and spousal pregnancy period in the chart of Clinton indicating the time this could have started in his life. Jupiter placed in Chitrā nakṣatra is not going to like all this and will expose him for the better, but will not damage him. It is Ketu who is doing the damage being in the second from āruḍha lagna.

He forgot the eleventh commandment [*thou shall not get caught*] and got caught with the lady love going to the press and a terrible exposure that rocked the senate and impeachment proceedings started till Venus came to his rescue and saved him.

CHARA ĀTMAKĀRAKA IN ARIES: KRITTIKĀ NAKṢATRA

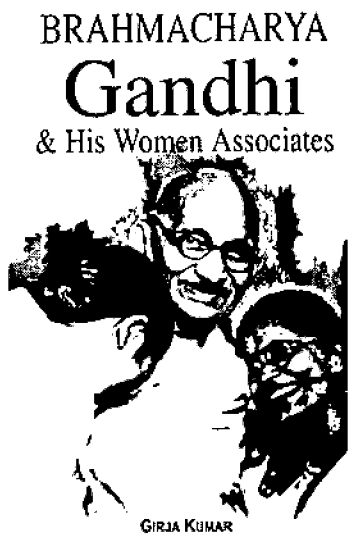
Even ṛṣi-patni, the spouses of sages, are not spared by this nakṣatra.

Chart 74: Mahatma Gandhi



As:	8 Li 43	Su:	16 Vi 55 (GK)	Mo:	28 Cn 07 (AmK)	Ma:	26 Li 23 (BK)
Me:	11 Li 45 (DK)	Ju (R):	28 Ar 08 (AK)	Ve:	24 Li 25 (MK)	Sa:	20 Sc 20 (PiK)
Ra:	12 Cn 09 (PK)	Ke:	12 Cp 09	HL:	6 Sc 06	GL:	19 Cp 60

Even the great Mahatma Gandhi was not spared the toxin of chara ātmakāraka Jupiter being in Aries (kāraka Lagna). The śūnya nakṣatra for Aries kāraka lagna are Chitrā (Mars: Tvaṣṭa) and Svātī (Rāhu: Vāyu). Mars has preferred the company of Venus (right age women) and Mercury (children, teenagers) in lagna (intelligence, truth). His experiments with celibacy, started when he complained of nightly 'shivering fits' and requested various young women, sleep next to him to warm him. He had earlier experimented with food and found that a simple diet of uncooked unspiced food of fruits and nuts was naturally good for brahmacārya while milk was the worst. Moon joins Rāhu the lord of Svātī śūnya nakṣatra in his chart in Capricorn. A distant cousin teenager Manu Gandhi, bathed and shaved him, warmed him at night besides monitoring his physical condition during his fasts and giving enemas. Madeline Slade alias Mira behn, an aristocratic Briton was also very close and participated in the experiments but Gandhi would banish her time and again, to prevent any emotional love from developing. There were some instances where it was obvious that the young girls were feeling emotionally burnt. For example, the young Abha Gandhi slept nude with him against her wish and her husband offered himself but Gandhiji would not relent. A stronger Sushila Nayar, who later became his physician and secretary, was unaffected. The younger ones were definitely confused as they did not realise the import of the experiment and in the words of Elizabeth Abbott,[2] "they tallied scores and quarrelled among themselves". The turmoil in the mind of Prema Kantak finally resulted in her leaving the ashram and starting one of her own, has also been vividly described. The point is that Gandhiji was clear about his experiment and was quite oblivious of the emotional and psychological impact it was having on those young minds who were actually used as guinea pigs. When he was told about it and on realising the same, the

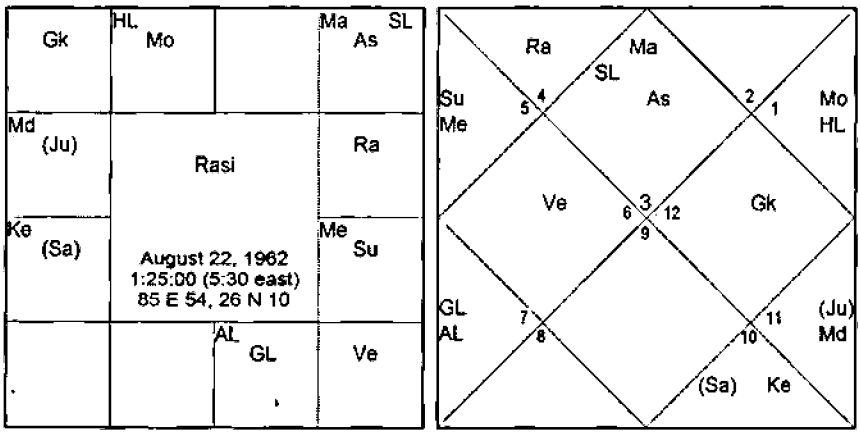


2 A History of Celibacy" by Elizabeth Abbott

experiments came to an end showing his sincerity in this matter.

The doubts that Gandhiji may have slipped once in a while are not true as the planets Mars and Venus are in Viśākhā nakṣatra which symbolizes a chaste woman turning down a sage and showing that the more mature women were clearly unaffected. However Mercury is in Svātī nakṣatra and these young ones were quite confused. The Moon in Cancer [Nehru born in Cancer lagna with Moon], in charge of the āruḍha (image of Gandhiji) brought this to an end when the āruḍha was getting tarnished.

Chart 75: Customs Inspector

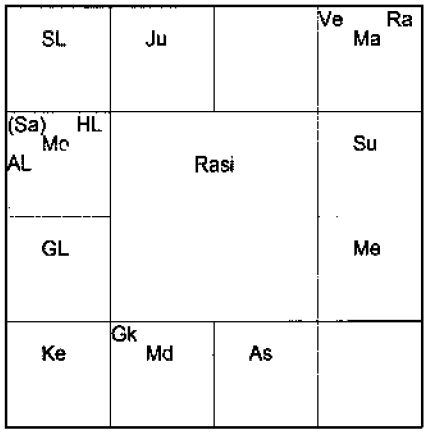


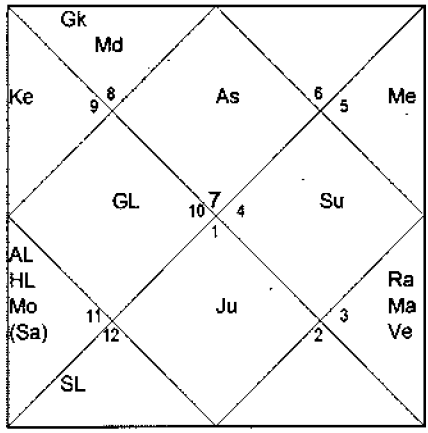
As:	12 Ge 39	Su:	4 Le 56 (DK)	Mo:	27 Ar 08 (AK)	Ma:	6 Ge 15 (GK)
Me:	25 Le 15 (AmK)	Ju (R):	15 Aq 39 (MK)	Ve:	20 Vi 36 (BK)	Sa (R):	13 Cp 13 (PK)
Ra:	14 Cn 21 (PiK)	Ke:	14 Cp 21	HL:	6 Ar 01	GL:	8 Li 50

In this chart the chara ātmakāraka Moon is also placed in Aries setting the table for sexual exploits. The śūnya nakṣatra for Aries kāraka lagna are Chitrā (Mars: Tvaṣṭa) and Svātī (Rāhu: Vāyu). The sixth lord Mars is in lagna in Gemini and aspects the seventh house of marriage indicating that the native will lose his lady love to another man and then go after all women with a vengeance, provided the soul feels that is the right thing to do. With the chara ātmakāraka in Aries, and that too Krittikā nakṣatra, that would surely be the only thing to do.

Venus is in debility in Virgo aspected by Mars, the lord of 11th house (friends and colleagues) and 6th house (service). During Rāhu daśā Venus antardaśā he performed a black magic ritual called vaśikaraṇa to seduce a married lady in his office. Venus is mantreśa and will show the use of magic spells when placed in debility, and aspect of Mars shows sexual lust as the reason for its use. Rāhu is the co-lord of the ninth house and aspects it. The lady started getting attracted to him. In the meantime he continued to meet many women through his work and clients and would develop very strange relationships. Unable to seduce her, he employed the services of a powerful tantric in Sun antardaśā of Rāhu daśā. Moon aspect the mantrapada A5 in Leo and it worked. The lady visited his residence and they started a physical relationship. That night when the lady reached home, her husband who was perfectly healthy, suddenly complained of chest pains, collapsed and died of a heart attack. That is the power of the Krittikā nakṣatra which can summon the Brahmarākṣasa.

Chart 76: Tantric magicians





As:	21 Li 27	Su:	10 Cn 57 (MK)	Mo:	11 Aq 37 (BK)	Ma:	4 Ge 20 (GK)
Me:	6 Le 27 (PK)	Ju:	29 Ar 01 (AK)	Ve:	1 Ge 15 (DK)	Sa (R):	10 Aq 19 (PiK)
Ra:	6 Ge 58 (AmK)	Ke:	6 Sg 58	HL:	19 Aq 15	GL:	17 Cp 07

In this chart [data withheld], the chara ātmakāraka Jupiter is in Krittikā nakṣatra and she too would be interested in some experiments with truth. The śūnya nakṣatra for Aries kāraka lagna are Chitrā (Mars: Tvaṣṭa) and Svātī (Rāhu: Vāyu). Both Mars and Rāhu are in the ninth house which shows temples and places of worship and can give some serious perversion in this area as Rāhu can be very diabolical, even if exalted. Venus the lagna lord has conjoined this combination and formed a terrific combination where the śūnya is going to operate. She will visit many tantric magicians professing various powers to change things. At least one of them advised her that she was the spouse of a politician in the last birth and needs to complete her marital vows to him – consummate that marriage of a previous incarnation! She obliged and then the śūnya was activated during Saturn daśā Mars antardaśā. In two months her father died as the terrible combination activating śūnya nakṣatra is in the ninth house. Then her spouse of present birth, walked out of the house in complete disgust at the neglect and madness. This was followed by the death of her mother due to an incorrect injection being administered.

Instead of learning, she became even more desperate and visited even more powerful tantric magicians who promised paradise but delivered peanuts. Finally in Saturn daśā Rāhu antardaśā, one of her most powerful political mentors was shot causing a scandal and she was divorced. Nothing changed as śūnya has the power to encompass everything till everything is reduced to dust.

~ Chapter XIII ~

Graha Janma Nakṣatra

The planets have been assigned birth nakṣatra and birth tithi which is used for various purposes.

Table 39: Graha Janma-Dagdha nakṣatra

Planet↓	Tithi		Nakṣatra				Nodes
Day↓	Janma		Janma		Dagdha		Rāhu is the co-owner of Saturday and Ketu co-owns Tuesday Although the nodes cannot be combust themselves as they eclipse the luminaries, eclipse effects are felt.
Sun	7	Saptamī	2	Bharaṇī	2	Bharaṇī	
Moon	14	Caturdasī	14	Chitrā	14	Chitrā	
Mars	10	Daśamī	21	U. Āsāḍha	21	U. Āsāḍha	
Mercury	12	Dvādasī	23	Dhaniṣṭha	23	Dhaniṣṭha	
Jupiter	11	Ekādaśī	12	U. Phālguṇī	12	U. Phālguṇī	
Venus	9	Navamī	18	Jyeṣṭha	18	Jyeṣṭha	
Saturn	8	Aṣṭamī	27	Revatī	27	Revatī	
Rāhu*	15P	Pūrṇimā	2	Bharaṇī			
Ketu*	15A	Amāvasyā	9	Aśleṣā			

In the above table, the Janma nakṣatra indicates the birth constellation of the planets and shows the points of their greatest discomfort because the graha themselves represent karmic energies that have incarnated like all other beings and that have to fulfil their destiny. The graha is visualised like an intermediary deity having the power to possess and eclipse a person. Varāhamihīra describes the effects of combustion of Jupiter as spiritual cleansing when Jupiter emerges shining with renewed spiritual vigour. Therefore, the Janma nakṣatra of the planets shows their empowerment for spiritual progress and considerable suffering in life as well on account of the said graha which does not leave once the claws of the eclipse have dug deep into the being. It is noteworthy that the Janma nakṣatra and dagdha (combustion) nakṣatra for the planets are one and the same. However, the same does not apply to the Janma tithi and the Janma and dagdha tithi of planets are different. The reason fr this seeming discrepancy is that the Janma Tithi is the water element (jala tattva) of the pancāñga which is inimical to the vāra (day symbolised by the planets) while the Janma nakṣatra is the air element (vāyu tattva) which is friendly to the fire element of the vāra (day planet). *The peculiar use of planets in tithi/nakṣatra elaborated hereunder is our original research, and discredit for any shortcomings in the same rests on this author. I credit the tradition and my jyotiṣa guru Pt. Kasinath for sowing the seeds that caused these ideas to manifest.*

GRAHA JANMA TITHI

Fasting on certain tithi removes the negative effects of the planets in all matters of relation-

ships and the mind is freed from troubles on account of weaknesses associated with the planet in the birth chart. These weaknesses are defined by the eighth planet in the order of weekdays. Remedy lies in fasting on the tithi and reciting the names/mantra of the deity associated with the tithi. If the tithi also coincides with the vāra (vedic weekday) then the effects will be very negative. Fine illustrations are the classic examples of (1) Śrī Rama who was born on navamī tithi with Venus as bādhaka lord in 9th house and in the 12th from āruḍha lagna. Shortly after marriage he was banished from Ayodhya for 14 years to live away from family, relatives and his clan and (2) Śrī Kṛṣṇa born on Aṣṭamī who was attacked by all sorts of demons sent by Kamsa.

Table 40: Graha Janma Tithi

Planet↓	Tithi		Negative Effects	
Day↓	Janma		Negative	Results
Sun	7	Saptamī	Rāhu	criminal and hunted by government
Moon	14	Caturdasī	Ketu	thefts, penury and many shocks
Mars	10	Daśamī	Sun	poverty and debts
Mercury	12	Dvādasī	Moon	health troubles, longevity
Jupiter	11	Ekādaśī	Mars	addictions, alcoholism, all vices
Venus	9	Navamī	Mercury	estrangement from relatives and family
Saturn	8	Aṣṭamī	Jupiter	troubles from demons, black magic
Rāhu	15P	Pūrṇimā	Venus	lust and troubles from women
Ketu	15A	Amāvasyā '	Saturn	downfall, abject poverty, claustrophobia

Steps to check the Graha-Janma Tithi dośa

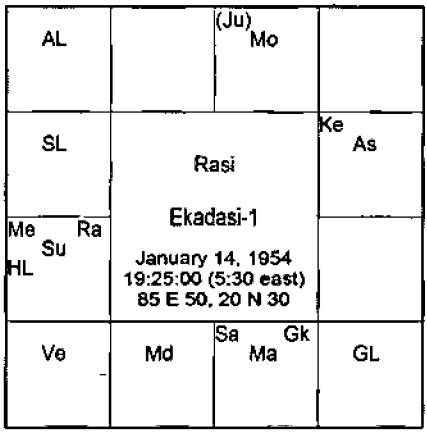
1. Determine the tithi and the grahaṇa planet
2. Check the dignity of the grahaṇa planet in chart
3. Determine the negative planet and the dignity of the lord of the house signified by the negative planet
4. Look for other evils that will augment the negative indications.
5. The Graha-Janma tithi dośa works throughout life irrespective of daśā.

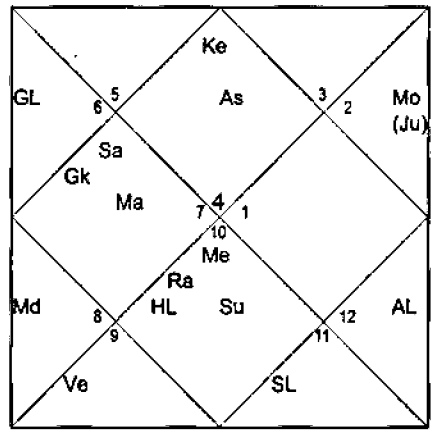
This graha Janma-tithi dośa is applicable to birth charts of individuals (and other entities) but is not applicable in Muhurta jyotiṣa for sowing, buying, launching etc.

GURU VĀRA - EKĀDAŚĪ DOŚA

Chart 77: Ekādaśī #1 - Jupiter weak

In this chart, the Janma tithi is ekādaśī and the vāra (weekday) is Thursday which is ruled by Jupiter. This completes the ekādaśī dośa and the wrath of the devatā (Kṛṣṇa) is sure to come on him. As such, ekādaśī is the grahaṇa (eclipse) of Jupiter meaning that the native will fall into all the vices of Kali Yuga as the protective shield of Jupiter, the wisdom and discrimination, will be lacking. This is sure to happen if the day is also Thursday and Jupiter is weak in the chart. This native fell into vices a few years before the death of his illustrious father. In spite of every effort, he cannot get over the vices which include chronic alcoholism, drug abuse and every evil under the sun. He was advised to fast on ekādaśī and to recite the Mahāmantra of Kṛṣṇa to get over the evils of Kali Yuga, but did not bother and





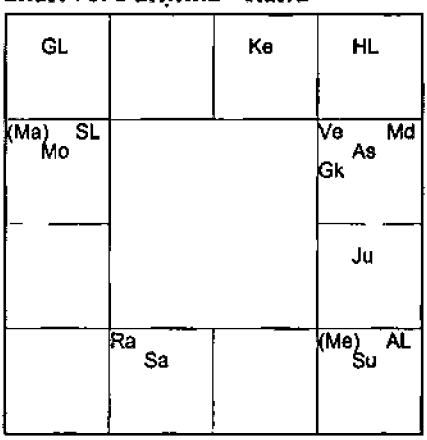
As:	27 Cn 60	Su:	0 Cp 40 (GK)	Mo:	4 Ta 08 (PK)	Ma:	21 Li 45 (MK)
Me:	0 Cp 33 (DK)	Ju (R):	24 Ta 23 (BK)	Ve:	26 Sg 59 (AmK)	Sa:	15 Li 10 (PiK)
Ra:	0 Cp 49 (AK)	Ke:	0 Cn 49	HL:	27 Cp 58	GL:	9 Vi 45

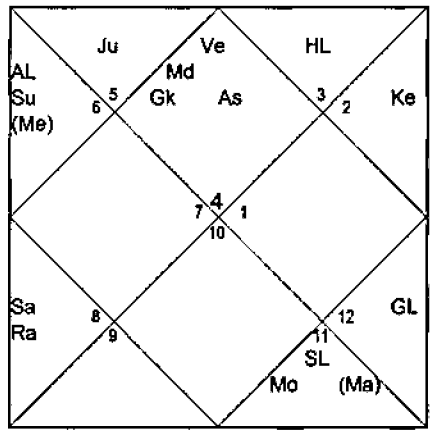
continues in his terrible habits. Jupiter is retrograde in bādhaka house aspected by Mars and Rāhu; five malefic planets in kendra including Mars. Observe that the only planet breaking the Sarpa yoga of the malefic planets in Mercury, indicator of Kṛṣṇa, the deity who can save him from all this. The Sun is in saṅkrānti (ingress into sign) doṣa and is also eclipsed by Rāhu.

One day, after a midnight alcohol bout, he returned home and was eating chicken fry in the prayer room of his pious sister. When asked to desist from doing the same, he started making cheap rude remarks about god and offered the bones to the idol of Śrī Jagannath. In a weeks' time disaster struck him and his only son drowned in an accident in water and died. Yet he did not change and continues in his miserable situation.

PŪRṆIMĀ DOṢA

Chart 78: Pūrṇimā - Rāhu





As:	13 Cn 00	Su:	3 Vi 25 (DK)	Mo:	27 Aq 59 (AK)	Ma (R):	22 Aq 36 (AmK)
Me (R):	16 Vi 51 (PK)	Ju:	22 Le 05 (BK)	Ve:	18 Cn 32 (PiK)	Sa:	4 Sc 56 (GK)
Ra:	8 Sc 56 (MK)	Ke:	8 Ta 56	HL:	22 Ge 40	GL:	7 Pi 52

In this chart [data withheld], the birth is on pūrṇimā, the full Moon which is also the lagna lord and is conjoined Mars in the 8th house of widowhood in an air sign Aquarius which is ruled by the Graha Janma Tithi - Rāhu. Rāhu the dispositor and 8th lord is in āyus debility (affects longevity) in the fifth house conjoined 7th and 8th lord Saturn in exchange with Mars. There is no doubt that the grahaṇa planet for pūrṇimā (Rāhu) is very evil in this chart. The negative planet is Venus which is the

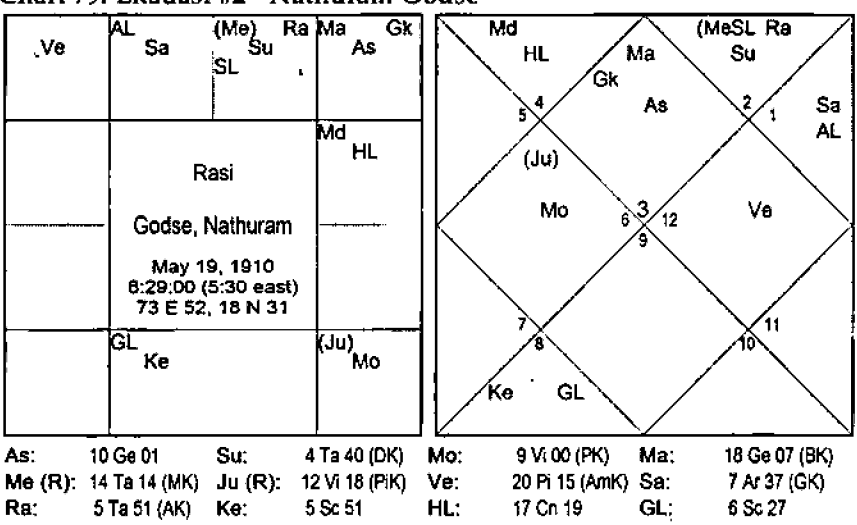
significator of 7th house. Lord of 7th house is in 5th with debilitated (longevity) Rāhu. The tithi doṣa is very strong even if she is not born on Saturday.

She was married thrice to helicopter pilots and all three of them died in exactly the same manner – helicopter accident while in a save and rescue mission. How often can we say that an event is caused by a daśā or antardaśā? Yet this time it was solely due to the grahaṇa of Rāhu due to birth in pūrṇimā as the event repeated thrice. The number of times it can repeat is given by the nakṣatra of the Moon which in this case is a tri-puṣkara nakṣatra Pūrva Bhadrapada. Had the lady been born on a Saturday, the events of thrice widowhood would have destroyed her as the Janma graha tithi doṣa causing eclipse would have been complete. But since she was born on Wednesday, she bounced back each time.

People born on pūrṇimā can are great spiritual teachers provided Jupiter is very strong in the chart and Rāhu is also not disturbing the path. The lord ship of Rāhu will show the area of disturbance in life and all that has to be renounced in order to forge ahead in spiritual light.

GURU VĀRA – EKĀDAŚĪ DOŚA

Chart 79: Ekādaśī #2 - Nathuram Godse





As:	10 Ge 01	Su:	4 Ta 40 (DK)	Mo:	9 Vi 00 (PK)	Ma:	18 Ge 07 (BK)
Me (R):	14 Ta 14 (MK)	Ju (R):	12 Vi 18 (PiK)	Ve:	20 Pi 15 (AmK)	Sa:	7 Ar 37 (GK)
Ra:	5 Ta 51 (AK)	Ke:	5 Sc 51	HL:	17 Cn 19	GL:	6 Sc 27

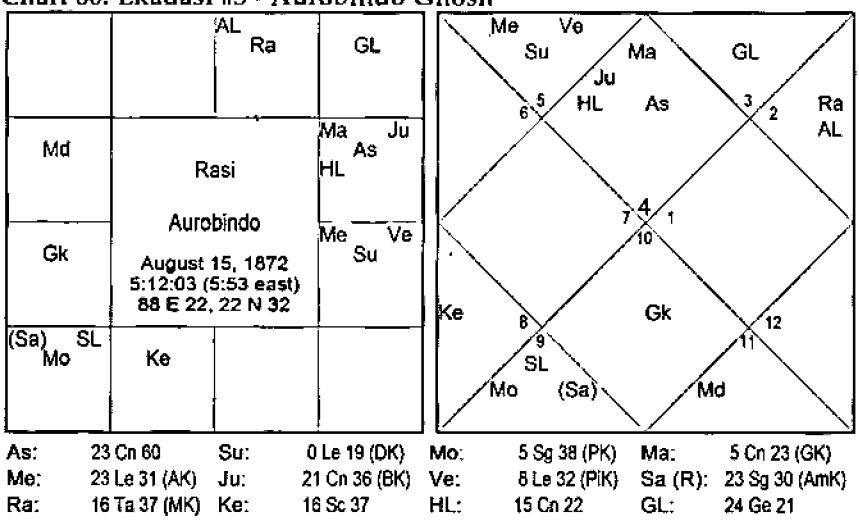
The eclipse of Jupiter can manifest in various ways depending on the lordships and associations of the negative and eclipsed planet. In the chart of Nathuram Vinayak Godse, we find Gemini Lagna on śukla ekādaśī coinciding with a Thursday. This is a straight combination of the ekādaśī doṣa and indicates one who can fall victim to vices and lack discrimination and be misguided or angered by someone he considers a guru (guide). The Gajakesari yoga in the fourth house gave him spiritual powers of divine communication when he was young and the devi would come into his body and answer questions. Planchet, possession, spirit calling and being a medium is not encouraged in the classical works as they weaken the mind and make it susceptible to be used by external agencies. He was also dressed as a girl while growing up and after marriage, three of his sons died in infancy. These events do indicate the weakness of Jupiter, the double-male planet after 16 years (natural age of first

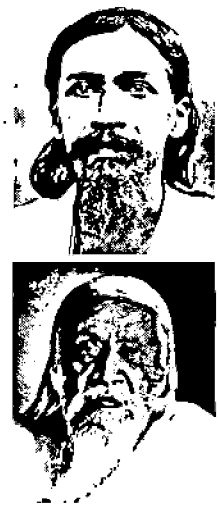
maturity of Jupiter) which was the age when he suddenly stopped talking to his mother divine. We have observed in several cases that the graha-tithi ekādaśī dośa generally starts at this age and grows worse with age. He did not believe in the caste system and even in his village helped harijan people nor did he hate muslims enough after the Indian partition of 1947. The arguments he gave justifying murder of Gandhi as the solution to India's problems are signs of a misguided soul whose discrimination and wisdom have failed. It may be hard to point at any one guru, but some seniors, colleagues and even Gandhi himself who was a sort of guide and hero for every young Indian at that point of time. But the fact remains that the weakness of Jupiter sitting on his heart causes the feelings and thoughts to be misguided. The negative Mars sitting on his head invokes a cold anger that is hard to contain.

This birth on Thursday (guru vāra) ekādaśī dośa was the root cause of the episode resulting in the assassination of the apostle of peaceful politics. And Naturam believed that politics can never be peaceful, which was his biggest failing, the failing of all ekādaśī dośa people.

MAṄGALA VĀRA – EKĀDAŚĪ

Chart 80: Ekādaśī #3 - Aurobindo Ghosh





As:	23 Cn 60	Su:	0 Le 19 (DK)	Mo:	5 Sg 38 (PK)	Ma:	5 Cn 23 (GK)
Me:	23 Le 31 (AK)	Ju:	21 Cn 36 (BK)	Ve:	8 Le 32 (PiK)	Sa (R):	23 Sg 30 (AmK)
Ra:	16 Ta 37 (MK)	Ke:	16 Sc 37	HL:	15 Cn 22	GL:	24 Ge 21

Śrī Aurobindo was also born on ekādaśī tithi but on a Tuesday (instead of Thursday). Exactly as is expected of ekādaśī people, they would be drawn to a struggle or such movements which would be seemingly peaceful but, due to strong Mars effects, would get more militant, more agitated and Aurobindo was drawn into the Indian Freedom struggle and gradually became more militant. The strength of Jupiter is crucial in these charts and Mars must be tempered by a strong Jupiter and Saturn. In the chart of Śrī Aurobindo Jupiter is exalted in Cancer conjoining and causing debility cancellation for Mars implying that at least once in life Mars would cause a severe fall and debility and Jupiter would be the way out.

In August 1905 (Moon daśā Jupiter antardaśā), Aurobindo set down some of his innermost thoughts in a letter to his wife. He wrote:

"Possibly by this time you have realised that the person with whom your lot is cast is a very peculiar gentleman...You know how people regard uncommon opinion, extraordinary attempts, and high aspirations. They call that madness...I am a victim of three insanities, if I may call them so.

My first insanity consists in my firm belief that the qualifications, higher education, learning and wealth that God has given me, all belong to Him. We have a right to spend only as much as is required for the upkeep of the family and is absolutely needed. What remains ought to be rendered back to God. If I spend all that I have on myself, for my pleasures, for luxury, then I am a veritable thief ...

The second madness that has taken hold of me is the determination, happen what may, to see God, face to face, whatever the means. I have determined to tread the path that leads to God, however difficult it might be. The Hindu knows that path lies in one's own body, in one's own mind. Siddhi or fulfilment is bound to come to everyone who follows the path.....

My third madness is with regard to Mother India. I look upon India as my Mother, I am devoted to her, I worship her. If somebody mounts on the chest of his mother and to drink her blood, what does her son do? Does he sit down for meals and settle down with a calm and a quiet mind to enjoy life with his wife and children? Or does he run to the succour of his suffering mother?"

It is evident that during the daśā of the Moon and concerned planets the effects of the ekādaśī birth would show and here we see exalted thoughts but arguments that are leading him towards militancy and violence in the freedom struggle. Although Gandhi had made his appearance in the Indian political scenario, his satyagraha (Gandhi peace alternative) was not yet available. Aurobindo chose the violent struggle and was really the writer for the militant nationalists when in 1906 following the partition of Bengal, Aurobindo left Baroda for Calcutta and for two years had intense political activity writing inflammatory articles in the weekly Bande Mataram.

Aurobindo was arrested in the Alipore conspiracy case in May 1908 together with thirty others, including his brother Barinda and was charged with conspiracy to murder a British judge who had acquired notoriety for the manner in which he dealt with Indians who were brought before him. The bomb intended for the judge, killed instead, his wife and child. Sri Aurobindo remained on remand for more than a year during which he had a great spiritual revelation and the experience of Śrī Kṛṣṇa, the devatā of ekādaśī tithi. The first public address that Śrī Aurobindo made after coming out of jail is the famous Uttarpara speech which is at Annexure-2 and clearly brings out the experience of Śrī Kṛṣṇa.

Thereafter Jupiter gave its results of exaltation and Mars remained debilitated for the rest of his life as he went to Pondicherry and established the Aurobindo ashram. India did get independence on his 75th birthday on the 15th of August, 1947. Kṛṣṇa kept his promise to Aurobindo.

GRAHA JANMA NAKṢATRA

Unlike the tithi dośa, the graha Janma nakṣatra are points of mental combustion for spiritual insight. They also function at the level of the tattva (elements) and are not limited by daśā and time, but daśā can be an important turning point.

Table 41: Graha Janma nakṣatra

Planet↓	Nakṣatra		Negative Effects	
Day↓	Janma/ Dagdha		Negative	Results
Sun	2	Bharaṇī	Rāhu	criminal and hunted by government
Moon	14	Chitrā	Ketu	thefts, penury and many shocks
Mars	21	U. Āsāḍha	Sun	poverty and debts
Mercury	23	Dhaniṣṭha	Moon	health troubles, longevity
Jupiter	12	U. Phālguṇī	Mars	addictions, alcoholism, all vices
Venus	18	Jyeṣṭha	Mercury	estrangement from relatives and family
Saturn	27	Revatī	Jupiter	troubles from demons, black magic
Rāhu	2	Bharaṇī	Venus	lust and troubles from women
Ketu	9	Aśleṣā	Saturn	downfall, abject poverty, claustrophobia

Rāhu and Ketu cannot be combusted as they eclipse the luminaries, yet their Janma nakṣatra acts like points of combustion for the nodes. Secondly, another source gives Hastā as the Janma nakṣatra of Sūrya instead of Bharaṇī, to differentiate it from Rāhu. We have found the table used traditionally and have also used it is.

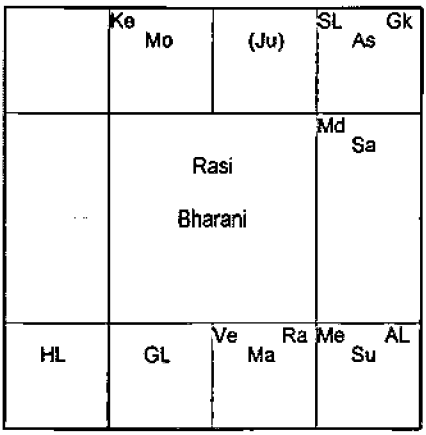
- Jupiter and Mars suffer combustion in the nakṣatra of Sun which is a tri-puṣkara nakṣatra showing intense suffering before spiritual realisation.
- Saturn, Venus and Ketu, the planets that form the tapasvi yoga leading to strong penance for spiritual growth suffer combustion in the three nakṣatra of Mercury which is at the gaṇḍānta.
- Mercury and Moon (children of the non-violent Atri) have their combustions in the nakṣatra of Mars (except Mṛgāśirā, which has Chandra devatā).
- Sun and Rāhu forming the death principle of the eclipse have their combustion in the nakṣatra of Venus at Bharaṇī which belongs to Yama devatā.

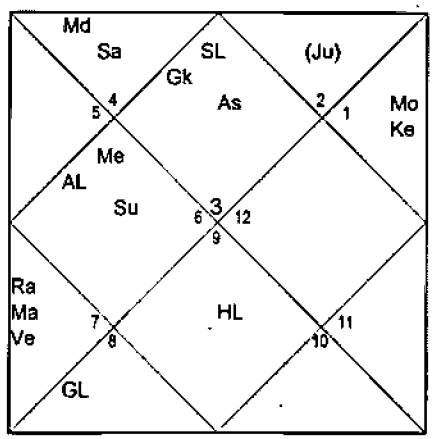
These combinations show the four different ways in which the souls approach the spiritual path. The first path of Jupiter and Mars is through knowledge; second path of the Saturn, Venus and Ketu is through penance, repentance, suffering and renunciation; third path of Moon and Mercury are activated at the time of bodily suffering; fourth part is the signs of death, downfall and shock like the sights Gautam Buddha saw which led him to renunciation.

BHARAṆĪ – SUN OR RĀHU

Chart 81: Bharaṇī - Sun or Rahu dominates

In this chart, the Janma nakṣatra is Bharaṇī indicating that either Sun (Sūrya - Rama) or Rāhu (Rāvaṇa) shall always grasp the native (grahaṇa) and show the life directions. Strong kāla sarpa yoga is present with all the planets on one side of the nodal axis, and Rāhu in the lead. Venus and Moon the planets ruling the jala tattva break the kāla sarpa by conjoining the nodes. Life can be either led by (1) Rāhu and the kāla sarpa yoga indicating bad habits and addictions with a carefree, irresponsible attitude bordering on criminal behaviour as





As:	2 Ge 14	Su:	23 Vi 22 (AmK)	Mo:	13 Ar 47 (PiK)	Ma:	7 Li 19 (PK)
Me:	5 Vi 48 (DK)	Ju (R):	6 Ta 59 (GK)	Ve:	23 Li 30 (AK)	Sa:	21 Cn 15 (BK)
Ra:	10 Li 44 (MK)	Ke:	10 Ar 44	HL:	19 Sg 58	GL:	0 Sc 48

well as associations with drug manufacturers with unhindered sexual activity or (2) the exact opposite directed by Sun and the Bhadra Mahāpuruṣa yoga with education, learning, spirituality dominating and clean life.

A hippie life-style dominated till the beginning of Sun daśā in 1996 when he travelled to India and met a palmist who told him about the Sūrya daśā starting that year and also advised him to use a ruby. Everything started changing after that and he gave up old habits and got down to serious study of the vedic texts as if Śrī Rama had suddenly appeared in his life. The Sun can also indicate Śiva (pratyādi devatā of Sun) bhakti and he became an ardent follower of Lord Śiva. Given the nature of Bharanī nakṣatra (Yama, god of after-life) he would associate with places that are pilgrimages for immersing the ashes of the dead or cremation grounds like Varanasi, the most holy land of Kaśi Viśvanātha. During the same Sun daśā he met his jyotiṣa guru and in due course of time, became a jyotiṣa guru himself and one of the best as he is born with saṅkha yoga involving the mantra bhāva, mantreśa and ātmakāraka Venus and 6th lord Mars, which are also partially fulfilling the Matsya yoga. This yoga is expected to function during the Mars daśā when he will start a vedic center in a very big way like making a new beginning in California.

California is in the south-west corner of USA, a direction ruled by Rāhu which will prove to be very auspicious for him as Rāhu only activates the saṅkha yoga in a positive manner so long as he has the Sun on his head, else the negatives of kāla sarpa will show as he was born on Saturday making the Rāhu energy strong. In the positive it sets him free from all mental bondages related to lands and cultures including boundaries of caste or religion or even the nation-state, which can completely block spiritual evolution.

What should one do when both sides of the coin have such strong forces? The best remedy is to activate the Bhadra Mahāpuruṣa yoga (Viṣṇu) and wear the Rama tilaka (Sun conjoins); regularly worship Śrī Śiva and blow the conch at the time of prayer (saṅkha yoga activation). The most important check to determine the stronger influence between Sun and Rāhu is to check the marital status. If married, then Venus is positive and Rāhu cannot be the stronger than the Sun, though it will show its influence during its periods. The spiritual transformation brought about by the Sun daśā was phenomenal and in Moon daśā Mercury

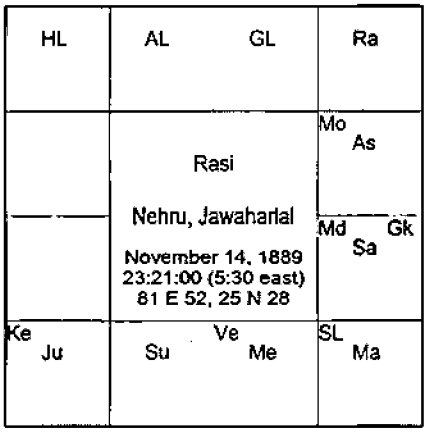
antardaśā he received the gāyatri mantra dīkṣa and married in Varanasi.

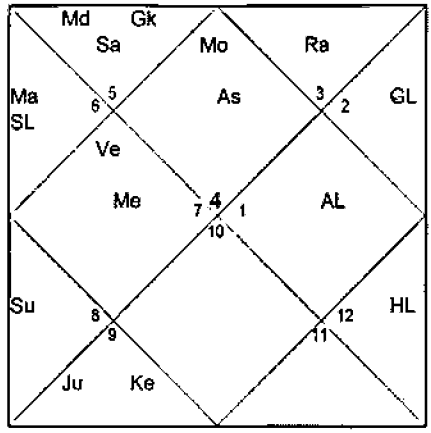




AŚLEṢĀ – KETU

Chart 82: Aśleṣā – Ketu: Nehru





As:	26 Cn 20	Su:	0 Sc 17 (DK)	Mo:	18 Cn 00 (AK)	Ma:	9 Vi 60 (PK)
Me:	17 Li 10 (BK)	Ju:	15 Sg 11 (MK)	Ve:	7 Li 23 (GK)	Sa:	10 Le 48 (PiK)
Ra:	12 Ge 44 (AmK)	Ke:	12 Sg 44	HL:	28 Pi 28	GL:	11 Ta 48

In the chart of Jawaharlal Nehru, the Janma nakṣatra is Aśleṣā which is the birth star of Ketu, the mokṣa kāraka. In spiritual world this can mean freedom from the cycles of rebirth while in the material world this means freedom from economic and political bondages including every kind of slavery. The position of Ketu is very important as it determines the life directions and can be a very strong compulsion. Kāla sarpa or kāla aṁṛta yoga automatically gives the natives a strong impulse to seek freedom. Kāla aṁṛta yoga is present in this chart as Ketu is in the lead with all the other planets flanking the half of the nodal axis. Ketu again stands out as the single vital planet of the chart and is in exaltation. This dignity indicates an exalted position for Jawaharlal Nehru especially since other powerful yoga like three natural benefic planets in kendra with Mālavya mahāpuruṣa yoga; Jupiter breaks the kāla aṁṛta yoga indicating that father and guru (here Gandhi) would be a constant blessing throughout his life; all planets are in graha mālikā yoga (garland) starting from lagna indicating immortal fame.



Saturn can become very negative (refer table above) in the chart and houses ruled by it can get damaged. Saturn is ill placed in the second house conjoined Gulika and is the lord of the seventh and eighth houses ruling marriage and relationships. His marriage to Kamla Nehru lasted 20 years from 8 Feb 1916, until her death in Switzerland due to tuberculosis in 1936. Barely six years into their marriage, Kamla gave birth to a baby boy in November 1924 but he was premature and died in two days. She was dev-

Top-Bottom: Jawaharlal and Kamla Nehru marriage; Nehru family when Indira Priyadarshini was 1 yr; Nehru with the Mountbattens'

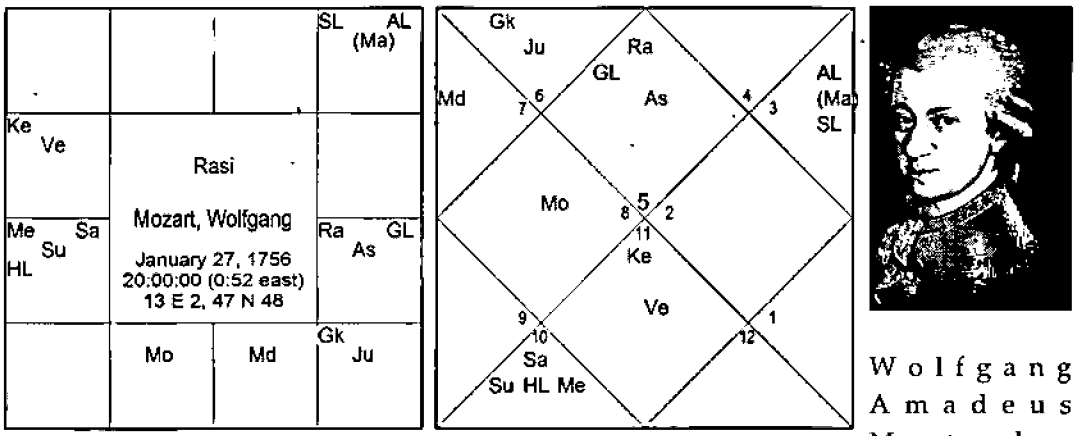
astated and fell ill with cough and high fever which was diagnosed as tuberculosis (incurable those days) at the European ward of Lucknow Hospital. Thereafter her life was spent between health resorts in Europe and other parts of India. In retrospect, Jawaharlal's marital bliss was barely for six years indicating the great suffering a negative Saturn can inflict. Nehru never remarried and dedicated himself to political life and the freedom struggle. In later life, there is some evidence of a relationship with Lady Edwina Mountbatten.

Rāhu daśā Saturn antardaśā was a very difficult phase of his life with the setback of 1962 Indo-China conflict. His humility and love for the common Indian based on spiritual teachings of Swami Vivekananda, has not been matched by any Prime Minister since then.

"Feel, my children, feel; feel for the poor, the ignorant, the downtrodden; feel till the heart stops and the brain reels and you think you will go mad - then pour the soul out at the feet of the Lord, and then will come power, help, and indomitable energy." Swami Vivekananda, Complete Works, IV. 367

JYEṢṬHA – VENUS

Chart 83: Jyeṣṭha – Venus: Mozart



As:	22 Le 15	Su:	16 Cp 56 (MK)	Mo:	27 Sc 21 (AmK)	Ma (R):	9 Ge 53 (PK)
Me:	17 Cp 42 (BK)	Ju:	28 Vi 04 (AK)	Ve:	8 Aq 53 (GK)	Sa:	11 Cp 33 (PiK)
Ra:	22 Le 24 (DK)	Ke:	22 Aq 24	HL:	26 Cp 22	GL:	11 Le 17

Wolfgang Amadeus Mozart, was born on January 27, 1756 at about 8 pm LMT, Salzburg, Austria (13 E 02′ 47 N 48′) on Kṛṣṇa ekādaśī tithi, Jyeṣṭha nakṣatra on a Saturday.

Janma nakṣatra is Jyeṣṭha nakṣatra, which is the Venus Janma nakṣatra. Venus is strong in the seventh house but is afflicted by conjunction with Ketu and placement in Aquarius, a dark sign. Chara ātmakāraka Jupiter is vargottama in the sign Pisces and Mercury, the lord of Kāraka lagna as well as kārakāṁśa was the first daśā at birth allowing the magic of this beautiful soul to manifest immediately. He was a child prodigy and a genius with a photographic memory, and could play an entire piece of music after hearing it only once. The learning ability of Mercury was pronounced due to its placement in the sixth house. At three years he started to play the keyboard and composed at five years by which time Ketu daśā had started and he toured Europe with his father and sister playing for Louis XV at

Versailles and George III in London. In 1764 during Ketu daśā Jupiter antardaśā, he wrote his first three symphonies and also met Johann Christian Bach.

Then Venus daśā started in 1766 and when the family went to Vienna, where hopes of having an opera by Mozart performed were frustrated.by intrigues. As the Janma nakṣatra graha, Venus was threatening to eclipse and the Mozart family spent years travelling to Salzburg and other European cities to play at operas. For a decade he struggled and in 1777 he went to Paris with his mother, but success eluded one so very talented. His mother died in Paris in Venus daśā Jupiter antardaśā and he returned to work at Salzburg (1779-80 Saturn antardaśā) where a better position had been arranged for him at court. Mozart was summoned to Vienna on the occasion of the accession of a new emperor but had to spend time between cooks and valets. His resentment towards his employer, exacerbated by the Prince-Archbishop's refusal to let him perform at events the emperor was attending, led to conflict, and in May 1781 he resigned. On 4 Aug 1782 he married Constanze Weber and suddenly his luck changed. Venus is the significator of marriage and is in the seventh house. The decision to marry amounted to making Venus positive and the eclipse of Venus ended. His opera 'The Abduction from the Seraglio' was a grand success, and he began a series of piano concertos both as conductor and soloist. By the time Venus daśā ended in 1786, he had written fifteen in just four years!

The advent of Sun daśā in 1786 was another turning point when he wrote the first of his three comic (Mercury conjoins Sun) operas Le nozze di Figaro. This was followed by Don Giovanni (Prague, 1787) and more artificial sexual comedy Cosi fan tutte (1790). Mozart treats the interplay of social and sexual tensions with keen insight into human character in these operas showing the strong positive influence of Venus in his work. Mozart lived in Vienna for the rest of his life and died on 5 Dec 1791, 12.58 am in the closing of the Sun daśā Venus antardaśā.

The spiritual transformation of Mozart was gradual during Venus daśā. However, the paradox of Amadeus meaning 'one loved by God', which was his musical genius on the one hand, and his vulgar nature caused by Venus eclipsing his mind due to birth in Jyeṣṭha nakṣatra (grahaṇa of Janma nakṣatra graha) on the other hand, co-existed. He was the greatest European music composer who ever lived and Beethoven, Haydn, Stravinsky and others have acknowledged this fact. His final works include the Clarinet Concerto and some pieces for masonic lodges as he had been a freemason since 1784 and masonic teachings no doubt affected his thinking, and his compositions, in his last years. At his death he left unfinished the Requiem, his first large-scale work for the church since the c Minor Mass of 1783, which was also unfinished. On the day of his death he asked for the Requiem to be brought to him and as he carefully looked at the whole score with moist eyes, said "Did I not say that I was writing this Requiem for myself?" It was a last glance at his immortal art. Only spiritual strength can remove fear of death, and Mozart had accepted death with the same beauty we find in his divine music – an inner calmness when accepting truth of life.

"As death, when we come to consider it closely, is the true goal of our existence, I have formed during the last few years such close relations with this best and truest friend of mankind, that

his image is not only no longer terrifying to me, but is indeed very soothing and consoling! And I thank my God for graciously granting me the opportunity of learning that death is the key which unlocks the door to our true happiness."... Wolfgang Amadeus Mozart.

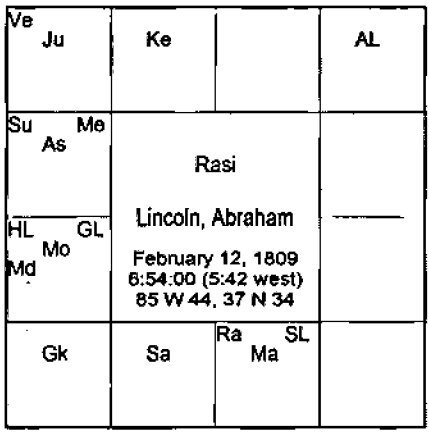
Compare this to the words of the spiritual giant to Swami Vivekananda, who said once while rubbing two stones against each other:

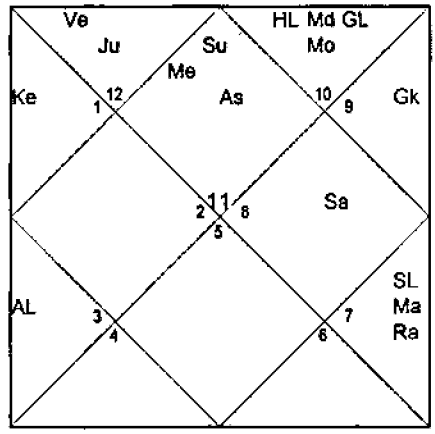
"I fear death no more, I am as strong as this."

UTTARA ĀSĀḌHA – MARS

Chart 84: Uttara Āsāḍha – Mars: Lincoln

The greatest American President Abraham Lincoln was born on a stormy morning of Sunday, on the





As:	0 Aq 52	Su:	2 Aq 16 (GK)	Mo:	5 Cp 48 (PiK)	Ma:	4 Li 18 (PK)
Me:	19 Aq 07 (AK)	Ju:	0 Pi 54 (DK)	Ve:	16 Pi 16 (AmK)	Sa:	11 Sc 57 (MK)
Ra:	15 Li 45 (BK)	Ke:	15 Ar 45	HL:	28 Cp 45	GL:	24 Cp 59



day marking the Mahā Śiva Rātri[1] at a rough-hewn cabin on Nolin Creek near Hodgenville, Kentucky in Uttara Āsāḍha nakṣatra tritīya pada. This is the janma nakṣatra of the god of war, Mars and battles and strife would be his destiny but he would have to be Rudra in war and Śiva, the emancipator for the people of the world. Mars is also placed in bādhaka sthāna indicating that he would have little choice in this matter. Rāhu, the co-lord of lagna conjoins Mars and brings it under control while Saturn the lagna lord forms siddhi yoga in the tenth house making him extremely competent. Kāla amṛta yoga exists with the planets on one side of the nodal axis with Ketu in the lead (instead of Rāhu) showing the strong influence of Ketu the mokṣa kāraka i.e. emancipator as the lead planet in the chart.

The chara ātmakāraka Mercury and natural ātmakāraka Sun conjoin the lagna showing a man of very strong principles and conscientious character.

Mars gave him many battles in life including his profession as a lawyer and all this was like training for the real battle – the emancipation of the people of the world by abolishing slavery, starting with America. The task is tough due to two malefic planets including the lord of intrigues Rāhu, in the bādhaka house. In fact, nothing comes easy for people with kāla

1 The night of 12 February 1809 was Maghā Kṛṣṇa caturdasī tithi. The Mahā Śiva rātri is to be observed on the night when the kṛṣṇa caturdasī of the lunar month Maghā prevails at midnight (niśīta kāla) at any place.

sarpa or kāla aṁṛta yoga. However, Mercury breaks the yoga by being in lagna and as the ātmakāraka, it shows sheer determination and hope would keep him going.



Moon related strongly to the twelfth house (from Lagna or Lagneśa) also shows people who always miss the boat, leave the opportunity for another, give up their bread to feed a brother and have success and fame towards the end of their lives. These are also destiny's children and include people like John F. Kennedy, Ādi Saṅkarā, and Vivekananda etc. Second attempt is normally better than the first.

The Janma nakṣatra graha is Mars and the negative planet is the Sun which is placed in debility in navāṁśa conjoining exalted Saturn. The Sun placed in Jāti nakṣatra shows his broad views, like that of the Sun in matters of caste and he was determined to abolish slavery. This trait is seen in all people having Sun in lagna like Swami Vivekananda who hated the rigid caste system of medieval India as much as he loved the Vedanta (Vedic ways). The debility of the Sun in navāṁśa is a blessing in disguise as it is the lord of 3rd house from āruḍha lagna. In addition both Mercury and Sun the significators of the soul (temporal and natural) are in debilitated navāṁśa showing great challenges in life. The exaltation of Venus and its conjunction with Jupiter causes nīcabhaṅga[2] rājayoga. He contested for Illinois State legislature on 6 Aug 1832 (Venus daśā Rāhu antardaśā using Dvisaptati Sāma daśā) and lost while his second attempt in Sun antardaśā (1934) brought him success. He won the next two re-elections in 1936 and 1938 in Mars and Jupiter antardaśā and exalted Venus in the house of wealth conjoining Jupiter got him good income from two sources – law practise and legislative work. He was again re-elected in Saturn daśā Saturn antardaśā in 1940 as Saturn gives siddhi yoga from lagna and is in the sixth house from āruḍha lagna in a sign of Mars.

Rāhu daśā (1848 - 57) would have ended his political career but for the Kansas-Nebraska Act, 1854 which created the territories of Kansas and Nebraska, opened new lands, repealed the Missouri Compromise of 1820, and allowed settlers to decide whether or not to have slavery within those territories. This was like a nīcabhaṅga rājayoga for Lincoln (Venus antardaśā again causing nīcabhaṅga) and he was the single strong private citizen voice against Senator Stephen Douglas. The Lincoln-Douglas debates of 1854 were the landmark events for the year culminating with the Lincoln's 'Peoria Speech' made in Peoria, Illinois, on October 16 when the Sun was in debility in rāśi and navāṁśa in Libra and the Moon was

2 Cancellation of debility and sudden rise to prominence, success etc

in Leo (so much for Chandrāṣṭama!) in Samudāyika nakṣatra Maghā which shows the ability to collect and give the gist of his work in a hard hitting blow. In addition, the war planets Mars and Ketu were transiting Scorpio over his natal Saturn, with Mars almost to the degree. Douglas spoke first and then after two hours Lincoln spoke (second) giving the moral, legal and economic arguments against slavery which could not be refuted.

The Sun daśā started in 1857 and thereafter he became the President on 6 Nov 1860 in Mercury antardaśā. Secession of the southern states[3] occurred simultaneously and civil war was thrust on him even as he was elected. It was a clear North (Mercury) – South (Mars) divide with Lincoln winning entirely on the strength of his support in the North as he was not even on the ballot in nine[4] states in the South. Within a month of his assuming the Presidency (March 8, 1861), the Union troops at Fort Sumter were fired upon and forced to surrender in April 1861. Irrespective of daśā, the Janma nakṣatra graha Mars, the god of war, was showing its colours by being in bādhaka house with Rāhu. When Lincoln asked for troops, Virginia, North Carolina, Tennessee, and Arkansas seceded. On 22 Aug 1862 he made the famous Emancipation Proclamation in conjunction with the Second Confiscation Act of July 1862 in the end of Jupiter antardaśā in Mercury pratyantara. In Venus antardaśā (Sep 1862 – Oct 1863) the tide of battle changed and the Union started winning. Throughout the war, Lincoln was deeply involved in studying the military campaigns, spent hours at the War Department telegraph office, read dispatches from his generals and visited battle sites frequently indicating the psyche of Uttara Āsāḍha nakṣatra which symbolises the battles of Kali Yuga[5]. During Jubal Anderson Early's raid on Washington, D.C. in 1864, Lincoln had to be told to duck to avoid being shot while observing the battle showing he was fearless like Rudra and complete fearlessness in the face of death is a sign of spiritual greatness.

He was re-elected to the Presidency in 1864 and the war ended on 6 April 1865 in Sun daśā Rāhu antardaśā Moon pratyantara, Lincoln talked of voting rights for blacks on 11 April and was assassinated on 14 April. The third house from āruḍha lagna (death circumstances) is aspected by Mars (violent), Rāhu (bad death), Moon (sure to happen) and is owned by the Sun (bullet, fire arm). Even in death Mars fulfilled its eclipsing power.

DHANIṢṬHA – MERCURY

Chart 85: Dhaniṣṭha – Mercury: Nixon

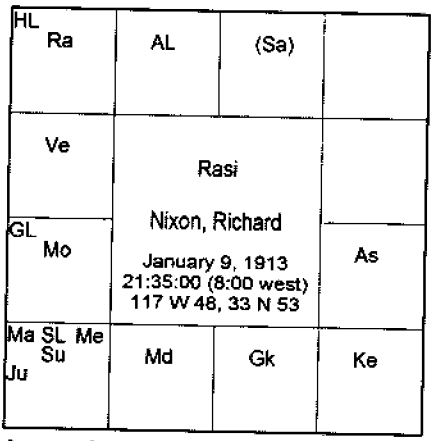
In the chart of Richard Nixon, US President, the Moon is in Dhaniṣṭha nakṣatra which is the

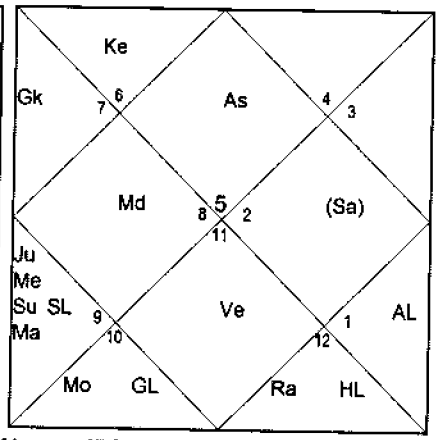
3 South Carolina took the lead, followed by six other cotton-growing states in southern USA.

4 Mars rules the number nine (9) and was able to muster nine states to remove his name from the ballot. Mars as the Janma nakṣatra graha behaves in this unlawful highhanded manner to provoke anger and retaliation, triggering battles.

5 The four pada of Uttara Āsāḍha symbolize the battles of
(1) first pada: dharma battle; vargottama in Sagittarius,
(2) second pada: Artha (wealth) battle; vargottama in Capricorn,
(3) third pada: kāma battle for control of weaker creatures like animals, weaker sex (control over women) or weaker races (slavery); Capricorn rāśi Aquarius navāṁśa – note the lagna, Sun and Moon in the chart of Abraham Lincoln confirm birth on Mahā Śiva rātri with Moon in 3rd pada of Uttara Āsāḍha nakṣatra
(4) fourth pada: mokṣa (spiritual) battle; this pada is the seat of the overlapping Abhijit nakṣatra; Capricorn rāśi Pisces navāṁśa – Pisces is the natural mokṣa sign.

Janma nakṣatra of Mercury. This planet needs to be examined carefully and its disposition will indicate the nature and fortunes of the person. Mercury is in Sagittarius and conjoined





As:	24 Le 46	Su:	26 Sg 46 (AmK)	Mo:	27 Cp 29 (AK)	Ma:	7 Sg 07 (GK)
Me:	7 Sg 23 (PK)	Ju:	9 Sg 02 (PiK)	Ve:	10 Aq 51 (MK)	Sa (R):	4 Ta 50 (DK)
Ra:	14 Pi 36 (BK)	Ke:	14 Vi 36	HL:	12 Pi 42	GL:	7 Cp 32



dispositor Jupiter, just like Nehru who had Ketu exalted in Sagittarius with Jupiter. However, Mercury is not very comfortable here as it is in the company of inimical Mars and Sun as well. It is closely conjunct Mars and is involved in planetary battle.

Degree battle: When two or more planets occupy the same longitude (degree) of a sign, they are engaged in battle. Normally the one with the higher longitude emerges the winner initially, but if the one with the lower longitude has adequate support, it wins due to soul strength and chara kāraka replacement. In such cases the native may have initial success followed by reversals or vice-versa depending on which of the fighting planet the natives fortunes is tied to.

In this case, Mars 7°09′ and Mercury 7°23′ are in battle with Mercury emerging as the victor. However, Mercury takes on the nature of the planet it conjoins and due to charakāraka replacement, Mars defeats and replaces Mercury. Mars becomes the chara putra-kāraka and Mercury becomes the chara GK. Since Mercury represents his fortunes (Dhaniṣṭha birth), he wins the election and becomes the President of the US on 20 Jan 1969. The advent of Jupiter antardaśā in Saturn daśā made the magic happen and he scraped through with a 1% margin. However the advent of Mercury daśā in October 1970 changed everything and the eclipse of the graha Janma nakṣatra – Mercury began. The Watergate scandal which finally pushed Nixon out of office to make him the only US President to resign, started on 17 June 1972 with the DNC Office break-in [Mer-Mer-Rah]. Even as the Watergate investigations were underway, Nixon got re-elected in 1973 in Ketu antardaśā. In Venus antardaśā, the issue of the tapes went to Supreme Court and on July 24, 1974 the unanimous ruling against executive privilege to withhold tapes forced Nixon to handover the tapes to Jaworski [complied on 30 July]. Nixon resigned on Aug 9, 1974 in the same antardaśā. When the Graha Janma nakṣatra itself is negative, there is no need to look into the negative planet Moon.

As the Janma nakṣatra graha, Mercury had the responsibility for his spiritual growth and

development, and like every path to god is like climbing a thorny rose plant, Richard Nixon choose the path of the Quakers. The Religious Society of Friends, also known as Quakers, is 17c movement originating in England.

1. 'Friends' are signified by Mercury and this planet shows the direction of Kuvera, the god of wealth and one who enslaves men. Therefore any spiritual path emanating from this Friend significator Mercury should have relationships between people as its major theme and equality as the foundation for such friendships. Quakers have been a significant part of the movements to abolish slavery, acknowledge the equal rights of women, and end warfare. They have also promoted education and the humane treatment of prisoners and the mentally ill, through the founding or reforming of various institutions.
2. Mercury the vacillating planet can never swear or make solemn promises and Mitra āditya the devatā of Gemini ensures that Mercury gets over this. Quakers do not like to 'swear' and instead 'affirm' only. A provision for this was made in the US constitution. Even in an agreement during a meeting for worship for business, they would say "I hope so" instead of "Yes". There is no black and white, everything is just shades of gray 'hoping' to remove its blackness and reach the white.
3. By the grace of Viṣṇu (ādi-devatā of Mercury), Mercury learns to see goodness in all of god's creation by looking inside them as the exteriors are always different. In this inward looking philosophy of Jupiter (Mercury's teacher and adopted father) which helps to find common ground for bring them together (ākāśa tattva) as differences in exteriors cause separation. Quakers often express this belief in many ways, including the attitude of trying to see "that of God in everyone" or finding and relating to "the Inner light", "the inward Christ", or "the spirit of Christ within."

The contradiction between (1) the capitalist Mercury following the directions of Kuvera, the god of wealth and (2) the socialist Mercury taking the saturnine equality communist philosophy of the peasant to heart caused two streams of Quakers to evolve. Both the two contradictory extremes that Mercury is subjected to by Kuvera and Śani are really not the best spiritual paths but the material extremes of the path of Viṣṇu which only required him to see god inside everyone. The two Quaker types of modernists and fundamentalists are not to be equated to these paths. For example Nixon was a fundamentalist Quaker but definitely a follower of Kuvera and envisaged himself as the wielder of Kuvera's noose to ensnarl evil people.


Communist Spy Alger Hiss testifying in Perjury case

Nixon belonged to the first and was a Republican while people like Alger Hiss, a communist spy belonged to the second. Whittaker Chambers had become a devout Friend (Quaker, first type) after abandoning Communism and

exposed Hiss. Nixon made it his business to go after them especially as Republican member of House Un-American Activities Committee (HUAC), John F. Kennedy was the Democrat member. After demolishing Hiss, he would have gone after Noel Field a former State Department official, an acknowledged communist spy and a Quaker. Field escaped Nixon's clutches by fleeing to Eastern Europe, only to fall victim there to the more paranoid and much bloodier Stalinist purges where he was accused of being a double agent and spent six years in an underground Hungarian prison.

Watergate was a natural extension of this attitude of Nixon who was looking for the spy in everyone's heart instead of god and ended up using all the tools of Kuvera, the guardian of wealth. Nixon had become obsessed with the Hiss case as if it held the key to the spiritual path he was seeking so intensely. Even as late as 9 May 1988, Michael Korda writes about this in The New Yorker. Korda visited the former president's Saddle River retreat in 1989, along with two diplomats from mainland China. During a house tour Nixon pulled cloth-bound copies of Chambers's Witness from his desk, autographed them, and pressed them on his Chinese guests stating "one of the most important books of the twentieth century..." Nixon proceeded to give his impassively bemused guests from the communist Peoples Republic a precis of his triumphant unmasking of a communist spy four decades earlier.

It is evident that Nixon got stuck and for this we would blame the Moon in Capricorn side of Dhaniṣṭha nakṣatra which being earthy, fails to seek openly. The Aquarius side of Dhaniṣṭha is more of the thinker evolver. The Watergate fall shows how hard Mercury tried to teach the Quaker path of gods world of friends – but did Nixon really learn? No he did not, because Mercury is defeated by Mars through the chara kāraka replacement.

REMEDIES

GRAHA JANMA NAKṢATRA

Nakṣatra devatā are listed in a separate chapter. However, in this case, the worship of the graha with the Vedic mantras is the best panacea against suffering. The worship of the Janma Nakṣatra graha using the Vedic mantras has been consistently advised in the tradition. In one case of a person born in Revatī nakṣatra of Saturn, he was advised to recite the mantra for Saturn every morning before sunrise and has been doing so consistently for many years now. His life has been smooth and whenever troubles like inordinate delays, prolonged period of suffering and failure in all works start to happen, he starts doing 19 rounds of the rosary (19 x 108) and goes back to 108 repetitions after 40 days or when the troubles vanish. The number of repetitions is normally number of years in vimśottari daśā X 108.

TITHI DEVATĀ

तिथीशा वह्निकौ गौरी गणेशोऽहिर्गुहो रविः।
रुद्रो दुर्गान्तको विश्वेहरिः कामः शिवः शशी॥ अमायाः पितरः स्मृताः॥

tithīśā vahnikau gaurī gaṇeśo'hirguho raviḥ।
rudro durgāntako viśveharih kāmaḥ śivaḥ śaśī॥ amāyāḥ pitaraḥ smṛtāḥ॥

The devatā of the tithi (for remedial measures and worship) are given in the following table including the the specific tithi devatā are advised in the tradition.

Tithi		Iśa	Tradition	Comments
1	Pratipada	Agni	Agni	
2	Dvitīya	Maṅgala	Bhū devi	*Kau* m. Mars as Kuja; festivals like Bhaidūj for brothers
3	Tritīya	Gaurī	Gaurī	Gaurī vrata
4	Caturthī	Gaṇeśa	Gaṇeśa	Gaṇeśa caturthī
5	Pañcamī	Śeṣa	Nāga	Nāga pañcamī; Śeṣa - highest nāga and Śrī Balabhadra
6	Ṣaṣthi	Ṣaṅmukha	Kārtikeya	Different names of same deity
7	Saptamī	Ravi	Sūrya	Different names of same deity
8	Aṣṭamī	Rudra	Rudra	
9	Navamī	Durgā	Durgā	
10	Daśamī	Antaka	Yama	
11	Ekādaśī	Viśva	Kṛṣṇa	Viśvakarma ?
12	Dvādasī	Hari	Viṣṇu	
13	Trayodasī	Kāma	Anaṅga	Removal of flaws
14	Caturdasī	Śiva	Śiva	
15P	Pūrṇimā	Chandra	Satya deva	Truth is the highest glory
15A	Amāvasyā	Pitṛs	Kālikā	Kālikā is the devatā

Notes:

1. These deities should not be confused with the list of Tithi pati (Tithi Lords) provided by Varāhamihīra for drawing similarities between Tithi and Nakṣatra.
2. *Kau* refers to the sheath covering [the embryo] and the Earth Mother who bears the child. Any devī associated with birth can be included including Lakṣmī as Jagatprasūtī etc. The Daśā Mahāvidyā are considered the mothers of the nine planets and lagna, and they too are included.
3. Anaṅga refers to the deity whose body is destroyed and can be
   a. Kuvera the god of wealth whose body was deformed. Deformed or monstrous is another meaning for the word kubera (Kuvera is a modern Sanskrit adaptation of the original Kubera). Dhana trayodasī is a festival for wealth. Kubera even melts gold and other metals and transforms it into useful shapes.
   b. Kāma deva the god of love whose body was destroyed by the fire from the third eye (Jupiter significator) of Lord Śiva
   c. Any other planet or being whose body is destroyed like (i) Śani (Saturn) who became lame on account of a curse from step-mother Chāyā or (ii) Rāhu who lost his body due to cheating at the time of churning of the oceans and Viṣṇu chopped his head with the Sudarśana chakra. Śani trayodasī is a day of repentance and prayer, especially to parents and elders like Guru.
4. Yama is Antaka but the best prayers are those addressed to Dharma raja or Dharmeśa, the dharma devatā.
5. Viśvadeva or Viśvakarma relates to ekādaśī as the eleventh (ekādaśī) shows the fruits of one's karma and gains from such actions. However karma at the higher or spiritual level refer to every act borne from existence and desire and the Yuga avatāra alone can remove us from the blemish of attachment to karma which causes reincarnation. Hence Śrī Kṛṣṇa is advised in the tradition for ekādaśī.
6. Worshipping Chandra on Pūrṇimā is a part of the Satya Nārāyaṇa vrata where the reflection of the Moon on a plate of molten ghee is used as the image for worship. The

main mantras are taught by Śrī Kṛṣṇa in Bhaviśya Purāṅa.

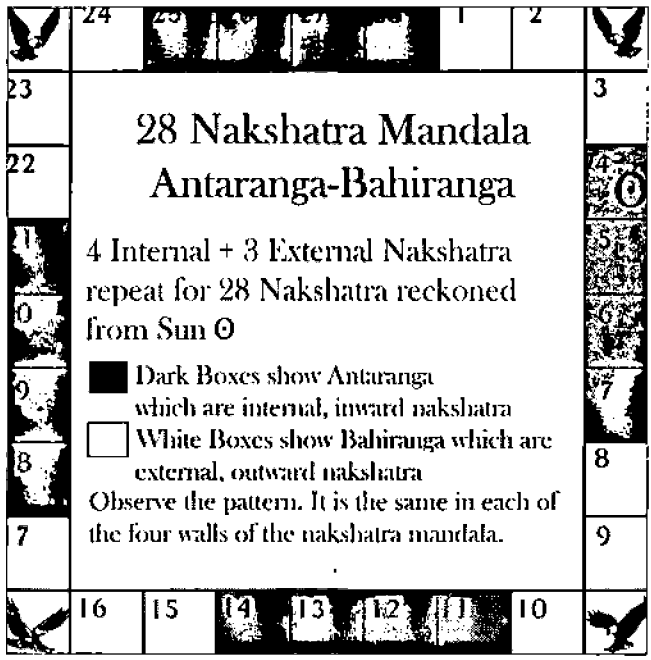
7. Whereas Pitṛs are the forefathers and sraddha is advised for them, worshipping Kālikā (Mother Kali) on amāvasyā removes every pitṛs doṣa whether to forefathers or to the seers, who are also pitṛs.



~ Chapter XIV ~

Antaraṅga - Bahiraṅga Nakṣatra

अन्तर्ङ्गबहिरङ्ग नक्षेत्राणि
antarṅgabahiraṅga nakṣetrāṇi
सूर्यभादुडुगणं पुनः पुनर्गण्यतामिति चतुष्टयं त्रयम्।
अन्तरङ्गबहिरङ्गसंज्ञकं तत्र कर्म विदधीत तादृशम्॥
sūryabhāduḍugaṇaṁ punaḥ punargaṇyatāmiti catuṣṭayaṁ trayam।
antaraṅgabahiraṅgasañjñakaṁ tatra karma vidadhīta tādṛśam॥



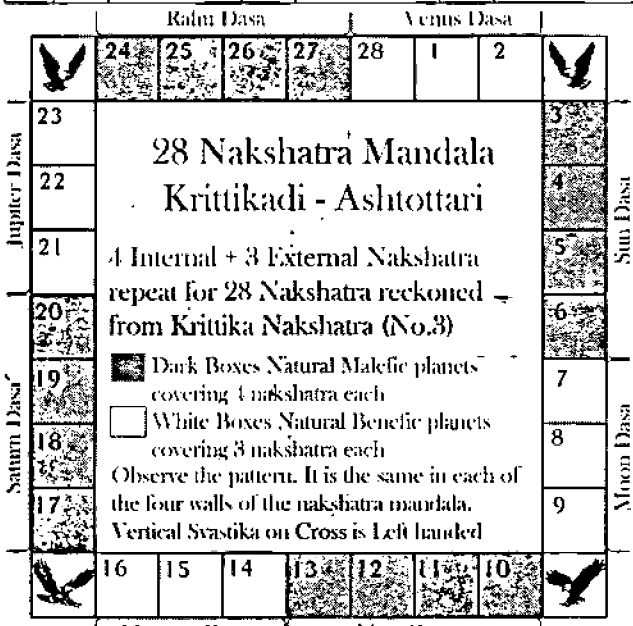
Translation: Reckoned from the nakṣatra occupied by the Sun, four consecutive nakṣatra are antaraṅga (internal, inward) and the next three nakṣatra are bahiraṅga (external, outward), with the pattern repeating [four times for twenty eight nakṣatra]. All knowledge about the internal (antaraṅga) and external (bahiraṅga) are to be deciphered from this and all actions and work should be planned accordingly.

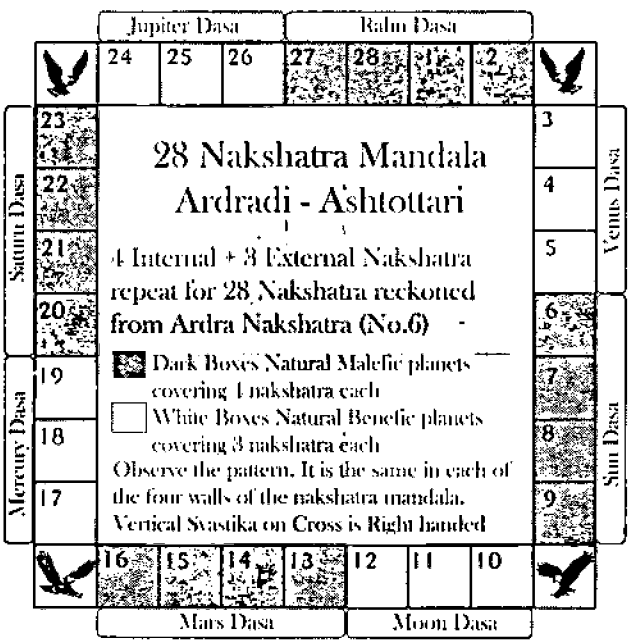
The concept is based on the sapta loka (seven worlds) composed of four spiritual worlds which are antaraṅga and manifest inside or internal, and three material worlds which are bahiraṅga and external or manifest outside. The Sun god Sūrya is the representative of the Creator Brahma and is said to continue the act of creation on his behalf. All life comes into existence due to his rays. Although the 28 nakṣatra chakra is primarily representing the four spiritual worlds in each of its walls composed of 7 nakṣatra, this method allows the mapping of both spiritual and material worlds into the 28 nakṣatra maṇḍala.

Krittikā the nakṣatra of exaltation of the Moon is taken as the standard nakṣatra for the creation zodiac whereas Aśleṣā is the first nakṣatra of the natural zodiac.

Table 42: Krittikādi nakṣatra

	East		South		West		North		Loka	
	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	Name	Graha
Antaraṅga	3	Kṛttikā	10	Maghā	17	Anurādhā	24	Dhaniṣṭha	Satya	Jupiter
	4	Rohiṇī	11	P. Phālguṇī	18	Jyeṣṭha	25	Śatabhiṣaj	Tapar	Saturn
	5	Mṛgāśiras	12	U. Phālguṇī	19	Mūla	26	P. bhadra	Janar	Moon
	6	Ārdrā	13	Hastā	20	Pūrva Āsāḍha	27	U. bhadra	Mahar	Mercury
Bahiraṅga	7	Punarvasu	14	Chitrā	21	Uttara Āsāḍha	28	Revatī	Svarga	Venus
	8	Puṣyā	15	Svātī	22	Abhijit	1	Aśvinī	Bhuva	Sun
	9	Aśleṣā	16	Viśākhā	23	Śrāvaṇa	2	Bharaṇī	Bhū	Mars


Rahu Dasa
Venus Dasa
Jupiter Dasa
Sun Dasa
Saturn Dasa
Moon Dasa
Mercury Dasa
Mars Dasa
28 Nakshatra Mandala
Krittikadi - Ashtottari
4 Internal + 3 External Nakshatra repeat for 28 Nakshatra reckoned from Krittika Nakshatra (No.3)
Dark Boxes Natural Malefic planets covering 4 nakshatra each
White Boxes Natural Benefic planets covering 3 nakshatra each
Observe the pattern. It is the same in each of the four walls of the nakshatra mandala.
Vertical Svastika on Cross is Left handed


Jupiter Dasa
Rahu Dasa
Saturn Dasa
Venus Dasa
Mercury Dasa
Sun Dasa
Mars Dasa
Moon Dasa
28 Nakshatra Mandala
Ardradi - Ashtottari
4 Internal + 3 External Nakshatra repeat for 28 Nakshatra reckoned from Ardra Nakshatra (No.6)
Dark Boxes Natural Malefic planets covering 4 nakshatra each
White Boxes Natural Benefic planets covering 3 nakshatra each
Observe the pattern. It is the same in each of the four walls of the nakshatra mandala.
Vertical Svastika on Cross is Right handed

In this manner we have four antaraṅga and four bahiraṅga nakṣatra groups of four and three nakṣatra each respectively.

AṢṬOTTARI DAŚĀ BASIS

This concept is used in Aṣṭottari daśā where the antaraṅga nakṣatra groups are allocated to the four natural malefic planets Sun, Mars, Saturn and Rāhu while the bahiraṅga nakṣatra are allocated to the four natural benefic planets Moon, Mercury, Jupiter and Venus in that order. However, depending on the position of the saptarṣi nakṣatra, the choice between the two starting nakṣatra – Krittikā or Ardrā, has to be made. Accordingly the two schemes are called Krittikādi and Ardrādi aṣṭottari daśā. We shall leave this for another book that will deal with the nakṣatra derivation of the udu daśā. Suffice is to say that the udu daśā are very scientifically and logically defined and worked out.

The adjoining diagrams show the Krittikādi and Ardrādi aṣṭottari daśā schemes in the 28 nakṣatra maṇḍala. A vertical cross is formed by the middle nakṣatra in the four walls carrying the same gray colour as that of

the antaraṅga nakṣatra. The Krittikādi chakra (reckoned from Krittikā as starting nakṣatra) forms a swastika which is apasavya (anti-zodiacal) and relates to the apasavya chakra used in the kālachakra[1] and Krittikādi aṣṭottari daśā. Similarly the Ardrādi chakra (reckoned from Ardrā as starting nakṣatra) forms a swastika which is savya (zodiacal) and relates to the kālachakra and Ardrādi aṣṭottari daśā[2].

Table 43: Ardrādi nakṣatra

	East		South		West		North		Loka	
	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	Name	Graha
Antaraṅga	6	Ārdrā	13	Hastā	20	P. Āsāḍha	27	U. bhadra	Satya	Jupiter
	7	Punarvasu	14	Chitrā	21	U. Āsāḍha	28	Revatī	Tapar	Saturn
	8	Puṣyā	15	Svātī	22	Abhijit	1	Aśvinī	Janar	Moon
	9	Aśleṣā	16	Viśākhā	23	Śrāvaṇa	2	Bharaṇī	Mahar	Mercury
Bahiraṅga	10	Maghā	17	Anurādhā	24	Dhaniṣṭha	3	Kṛttikā	Svarga	Venus
	11	P. Phālguṇī	18	Jyeṣṭha	25	Śatabhiṣaj	4	Rohiṇī	Bhuva	Sun
	12	U. Phālguṇī	19	Mūla	26	P. bhadra	5	Mṛgāśiras	Bhū	Mars

SŪRYĀDI NAKṢATRA GRAHA [RESEARCH]

The allocation of planets to nakṣatra groups based on the aṣṭottari scheme is our original research, and discredit for any shortcomings in the same rests on this author and not the tradition of my jyotiṣa guru Śrī Kasinath.

There is the hint of a third kind which is determined using the natal Sun nakṣatra to draw the antaraṅga and bahiraṅga nakṣatra groups, allocating them the planetary rulership as per the standard aṣṭottari daśā order[3] and then using the transit Moon position to determine the planet ruling the group.

Table 44: Aṣṭottari rulers of antaraṅga - bahiraṅga groups

	East	South	West	North
Antaraṅga	Sun	Mars	Saturn	Rāhu
Bahirṅga	Moon	Mercury	Jupiter	Venus

The natural malefic planets own the antaraṅga nakṣatra indicating that whatever we keep to ourselves or claim as ours or we think we own is actually the result of a malefic planet as in the broader spiritual scope, ownership and possession results in attachments. Any object we own is actually taking a tiny part of our prāṇa which manifests in the form of attention, time and energy we spend on it and this time, attention or energy we could have spent in

1 Kālachakra refers to both the kālachakra as well as the kālachakra daśā

2 Calculate aṣṭottari daśā -

- Draw the Ardrādi or Krittikādi antaraṅga-bahiraṅga chakra
- Determine the group the Moon is stationed in and the planetary ruler of this group. This planet shall furnish the first daśā. [Planet]
- Determine the span of the group from the starting longitude of the first nakṣatra of the group to the ending longitude of the last nakṣatra of the group [Span]
- Determine longitude of the Moon from the starting longitude of the first nakṣatra of the group [Moon span]
- Proportionately determine the balance of daśā using the above information just as you would do for any other daśā like Vimśottari etc.

3 Sun, Moon, Mars, Mercury, Saturn, Jupiter, Rāhu and Venus is the standard aṣṭottari daśā order reckoned from the antaraṅga group of the Sun and alternating antaraṅga and bahirṅga groups.

achieving our higher spiritual goals. Conversely, the outgoing, giving away bahirańga nakṣatra are owned by natural benefic planets.

Periods [Mahā daśā] of planets and their order in aṣṭottari scheme: Sun (6), Moon (15), Mars (8), Mercury (17), Saturn (10), Jupiter (19), Rāhu (12), Venus (21) = 108 years total period[4].

MUHURTA USE

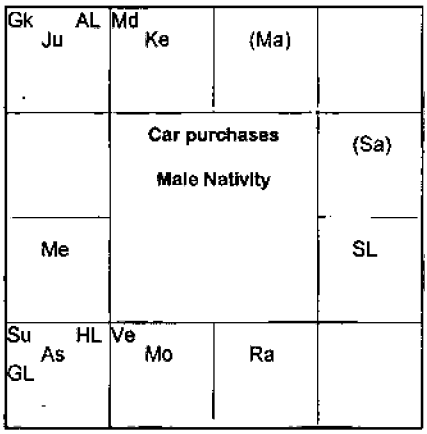
Antarańga nakṣatra is good for entering a house while bahirńga is good for going out. Entering new jobs (first day in office) in bahirńga nakṣatra will ensure quick ouster and job change or change of place of work.

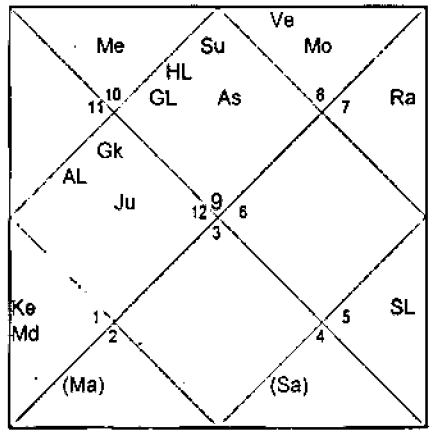
SALE-PURCHASE: Antarańga nakṣatra are used for purchase while bahirańga nakṣatra are preferred for selling. However, if the motive is solely for trading then purchasing in bahirańga nakṣatra will ensure that the item is sold quickly and does not stay.

MARRIAGE: Some opine that marriage should be done in antarańga nakṣatra for male charts as the bride would come into their family and should be in bahirńga nakṣatra in female chart as the girl is required to leave her family permanently to settle with another. However, whether for marriage or engagement, antarańga is better than bahirańga nakṣatra as we would not like to see the partners going out from each other's life.

ILLUSTRATIONS

Chart 86: Car purchases





As:	16 Sg 17	Su:	14 Sg 11 (BK)	Mo:	11 Sc 55 (MK)	Ma (R):	24 Ta 23 (AK)
Me:	1 Cp 07 (DK)	Ju:	21 Pi 53 (AmK)	Ve:	3 Sc 32 (GK)	Sa (R):	7 Cn 40 (PiK)
Ra:	25 Li 51 (PK)	Ke:	25 Ar 51	HL:	18 Sg 37	GL:	25 Sg 17

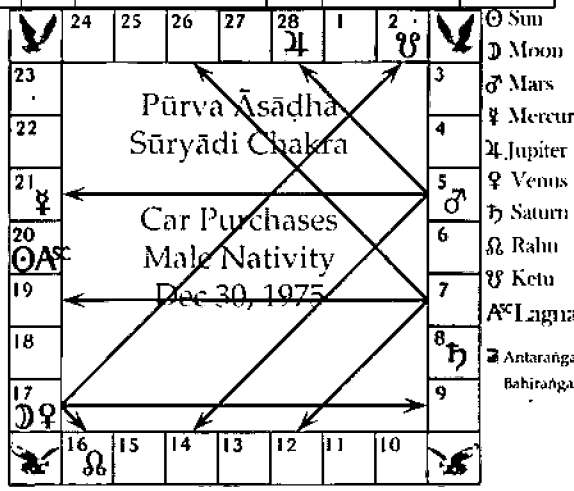
Male born December 30, 1975, 6:48 am; Guntur, India; 80 E 27', 16 N 18'; The Sun is in Pūrva Āsāḍha nakṣatra from which the antarańga and bahirańga nakṣatra groups are drawn.

4 Just Aṣṭottari math: Did you know?

- Rāhu + Venus + Sun + Moon = Mars + Mercury + Saturn + Jupiter = 54 years [54 Rosary beads recommended] and 54 x 2 = 108 years
- Sun + Moon = 6 + 15 = Venus = 21 years [Venus is the Guru of this daśā]
- Sun + Rāhu = 6 + 12 = Mars + Saturn = 8 + 10 = 18 years [The eclipse cycle better known as 'saros cycle'], and 18 x 2 = 36 years [Āyus Khāṇḍa]; 36 x 3 = 108
- Mercury + Jupiter = 17 + 19 = Moon + Venus = 15 +21 = 36 years [Āyus Khāṇḍa]

Table 45: Pūrva Āsāḍha Sūryādi nakṣatra

	East		South		West		North		Loka
	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	Name
Antaraṅga	3	Pūrva Āsāḍha	27	Uttara bhadra	6	Ārdrā	13	Hastā	Satya
	4	Uttara Āsāḍha	28	Revatī	7	Punarvasu	14	Chitrā	Tapar
	5	Abhijit	1	Aśvinī	8	Puṣyā	15	Svātī	Janar
	6	Śrāvaṇa	2	Bharaṇī	9	Aśleṣā	16	Viśākhā	Mahar
Bahiraṅga	7	Dhaniṣṭha	3	Kṛttikā	10	Maghā	17	Anurādhā	Svarga
	8	Śatabhiṣaj	4	Rohiṇī	11	Pūrva Phālguṇī	18	Jyeṣṭha	Bhuva
	9	Pūrva bhadra	5	Mṛgāśiras	12	Uttara Phālguṇī	19	Mūla	Bhū



FIRST CAR: The native purchased a car on 10 October 2003 when the Moon was in Anurādhā nakṣatra. This is a bahiraṅga nakṣatra in the fourth group which is ruled by Venus. Purchase of vehicle in bahiraṅga nakṣatra indicates the native will not be able to use it for a long time and may have to sell it, lose it or give it to another. The options can be examined from the graha ruling the nakṣatra group – Venus. Venus is the 6th lord (service) and 11th lord (gains, income). It is placed in the 12th house (foreign travel and residence) with 8th lord Moon forming viparīta rājayoga. The car purchase can prove to be a *nimitta*[5] for foreign travel and residence related to service. In three months time he was required to travel abroad for a long term assignment and gifted the car to his mother (Moon is mātṛkāraka). In addition, Anurādhā nakṣatra has natal Moon and Venus in aspect with the nodes – Rāhu in Viśākhā and Ketu in Bharaṇī both supporting the foreign travel and work in electronics or computer field.

SECOND CAR: The native purchased a second car on 17 March 2005 when the Moon was in Mṛgāśiras nakṣatra. Mṛgāśiras is a bahiraṅga nakṣatra belonging to Mercury group. The colour of the car was green which is indicated by Mercury and the ṣoḍaśāṁśa D16 chart. Bahiraṅga nakṣatra indicates that the car is not going to stay with the native for a long time (expected life duration of object) and he may lose, sell or give it away. Mercury is the bādhakeśa placed in the second house (māraka) aspected by Saturn (graha dṛṣṭi) and Mars (rāśi dṛṣṭi) indicating danger of accident and other troubles. Barely three months later, on 25 June 2005 when the Moon was in Dhaniṣṭha nakṣatra, he met with a terrible accident and the car was smashed. His fascination for green cars continued and later that year he also got married showing that Mercury also gave the good results of 7th house lordship over marriage. However, pregnancies did not sustain. In addition, Mṛgāśirā nakṣatra is conjoined a retrograde Mars which is in aspect with Mercury and lagneśa Jupiter. This confirms the

5 Nimitta means an omen, sign or a trigger that starts a chain for another major event

strong influence of Mercury which causes friction with Mars. Jupiter is the saving grace. Mṛgāśirā is a graha *pīḍita* (pained) nakṣatra.

BIG CAR: He bought a big SUV on 10 August 2007 when the Moon was in Punarvasu nakṣatra. Punarvasu is an antaraṅga nakṣatra belonging to the Saturn group. The colour of the car was blue which is the colour indicated by Saturn. Saturn is placed in the fifth house from Jupiter (significator for children) and fourth house. Seven days later his wife gave him the good news of pregnancy. The ṣoḍaśāṁśa (D16 chart) and saptāṁśa (D7 chart) confirm the indications of Saturn. In this particular case the purchase of vehicles may have been a trigger for other things in the immediate future as the fifth lord (future) Mars is in a sign of Venus, the significator for vehicles. Punarvasu is in aspect with Uttara Phalguṇī, Mūlā and Uttara Bhadrapada nakṣatra besides being the Ādhāna nakṣatra which relates to the seed of birth. Neither Punarvasu nor any of the other nakṣatra are afflicted.

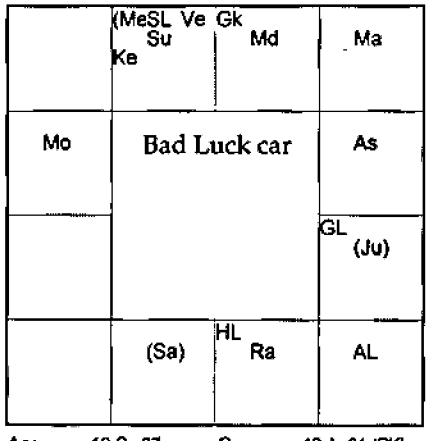
In this example, we not only see the validity of the antaraṅga and bahiraṅga groups but also the use of planetary rulers of these groups based on 'Sūryādi nakṣatra' scheme in all the three occasions.

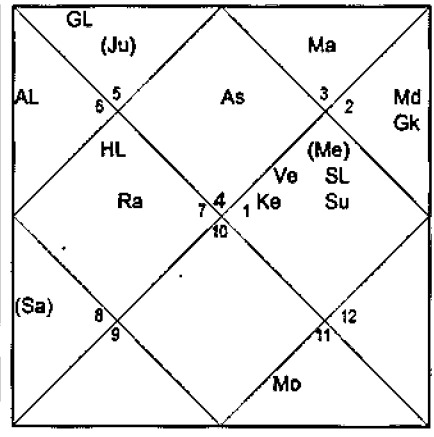
Chart 87: Bad Luck Car

Table 46: Aśvinī Sūryādi nakṣatra

	East		South		West		North		Loka
	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	Name
Antaraṅga	1	Aśvinī	8	Puṣyā	15	Svātī	22	Abhijit	Satya
	2	Bharaṇī	9	Aśleṣā	16	Viśākhā	23	Śrāvaṇa	Tapar
	3	Kṛttikā	10	Maghā	17	Anurādhā	24	Dhaniṣṭha	Janar
	4	Rohiṇī	11	Pūrva Phālguṇī	18	Jyeṣṭha	25	Śatabhiṣaj	Mahar
Bahiraṅga	5	Mṛgāśiras	12	Uttara Phālguṇī	19	Mūla	26	Pūrva bhadra	Svarga
	6	Ārdrā	13	Hastā	20	Pūrva Āsāḍha	27	Uttara bhadra	Bhuva
	7	Punarvasu	14	Chitrā	21	Uttara Āsāḍha	28	Revatī	Bhū

Male nativity: Sun is in Aśvinī naksatra at birth and the antaraṅga - bahiraṅga Sūryādi nakṣatra is drawn based on this. The native had been doing business of export garments and was consistently having sudden losses, drying up of orders and the business was not able to stabilise. In the rāśi chart



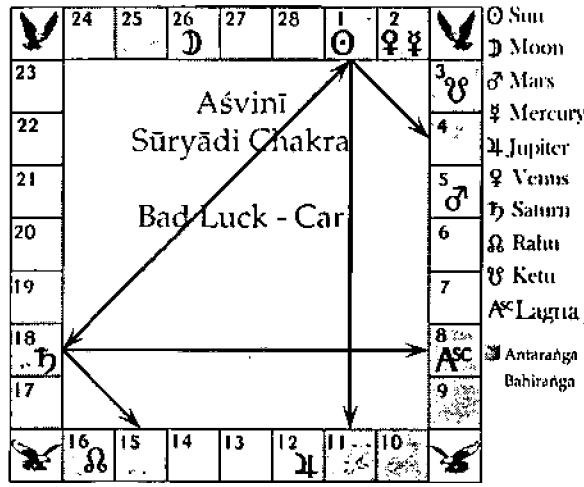


As:	16 Cn 37	Su:	12 Ar 31 (PK)	Mo:	29 Aq 56 (AK)	Ma:	1 Ge 30 (DK)
Me (R):	26 Ar 08 (BK)	Ju (R):	29 Le 21 (AmK)	Ve:	15 Ar 35 (PiK)	Sa (R):	20 Sc 10 (MK)
Ra:	27 Li 21 (GK)	Ke:	27 Ar 21	HL:	27 Li 43	GL:	20 Le 54

the āruḍha lagna AL and dārāpada A7 are in Virgo which is a good combination for business. Virgo is vacant and its lord Mercury is in the tenth house in close conjunction (almost to the degree) with Ketu, but they are in separate nakṣatra – Mercury is in Bharanī and Ketu is in Krittikā. The effect of Ketu in tenth influencing Mercury brings in export earnings as the major business strength. Venus conjoins Mercury in Bharanī showing a positive support from sister (Venus is significator). The Sun although exalted, is in Aśvinī nakṣatra. Although these four planets look together in the same sign, they are actually quite apart in different nakṣatra showing differing mindset. The final indication of fortune is the navāṁśa (Scorpio lagna) and the tenth house has Venus in Leo while the Sun is in bādhaka sign Cancer indicating that Venus a natural benefic planet is very favourable for business whereas the Sun can bring blocks and obstacles which are not visible or understood properly resulting in the business having troubles and collapsing. Venus is also a significator for vehicles and this is where we begin to check the nimitta related to vehicles.

The native stated that in the 1980's his father was into the garment manufacturing business which collapsed and went bankrupt. Creditors and banks were on their throats. In 1992 another garment (Venus significator) manufacturing business was initiated as a partnership with his sister (Venus) and did very well for a few years. Exports started in 2 years in 1994 – note that Ketu is in the second nakṣatra from Venus which translates to 2 years at the rate of 1 nakṣatra a year. They had many orders and were able to pay off all the debt father had accumulated. In February 1998 he suddenly lost vision in the right eye and had to go in for corrective surgery. Venus is the significator for eyes in general and Sun indicates right eye indicating that Venus was going weak and the Sun was becoming very negative. The next year in April 1999 he had a terrible accident and car was totalled (Venus negative). Two months later in June 1999 his sister resigned (Venus leaves) and father became a partner/director (Sun moves in). The same year in November 1999 he met with another terrible accident and the car was totalled (Venus is refusing to return to normalcy and is very negative).

And then on 9 March 2000, when the Moon was in Aśvinī nakṣatra, he bought a new car. Aśvinī is an antaraṅga nakṣatra belonging to the Sun group. While antaraṅga nakṣatra are good for purchasing things we intend to keep for their life periods, we need to be careful as the antaraṅga nakṣatra are governed by natural malefic planets. The Sun is a māraka and is also the lord of the 12th house (losses) from āruḍha lagna and dārāpada in Virgo. In the navāṁśa it is causing financial blocks and shocks being in bādhaka rāśi.



For three years from April 2000 to 2003, the business of exports collapsed and again in April 2003 it revived. Note that

Ketu in Krittikā is in the 3rd nakṣatra from the Sun in Aśvinī and at the rate of 1 nakṣatra per year it took three years to get over this bad luck that started with the purchase of car in Aśvinī nakṣatra. Notice the aspects on Aśvinī nakṣatra which is already a graha *pīḍita* nakṣatra having the Sun in it. In addition it has the aspect of Saturn from Jyeṣṭhā. **This aspect between Sun and Saturn is considered among the worst and whenever these two planets mutually aspect by nakṣatra dṛṣṭi, then they indicate great suffering in matters connected with father, financial hardships and loss of reputation or social status.** If the nakṣatra devatā are also mutually inimical, as is this case where the Aśvinī Kumara are in loggerheads with Indra who refuses to accept their status, the same manifests in life which can become a constant struggle to establish oneself. In such cases, the worship of the nakṣatra devatā of the Sūrya nakṣatra brings financial stability while the worship of Saturn nakṣatra devatā removes many challenges and hardships. The aspect of Saturn on lagna makes this worse.

While we may not be able to see this trend of Venus leaving and Sun entering in the regular Vimśottari or other udu daśā, the Sūryādi aṣṭottari daśā does show the period.

Chart 88: Engagement breaks

Female born 21 June 1977 with Sun in Mṛgāśirā nakṣatra; Male born 3 Dec 1974 with Sun in Jyeṣṭha nakṣatra; Engagement occurred on 13 Nov 2004 when the Moon was in Anurādhā nakṣatra coinciding with Saturday.

Table 47: Mṛgāśirā Sūryādi nakṣatra

	East		South		West		North		Loka
	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	Name
Antaraṅga	5	Mṛgāśiras	12	Uttara Phālguṇī	19	Mūla	26	Pūrva bhadra	Satya
	6	Ārdrā	13	Hastā	20	Pūrva Āsāḍha	27	Uttara bhadra	Tapar
	7	Punarvasu	14	Chitrā	21	Uttara Āsāḍha	28	Revatī	Janar
	8	Puṣyā	15	Svātī	22	Abhijit	1	Aśvinī	Mahar
Bahiraṅga	9	Aśleṣā	16	Viśākhā	23	Śrāvaṇa	2	Bharaṇī	Svarga
	10	Maghā	17	Anurādhā	24	Dhaniṣṭha	3	Kṛttikā	Bhuva
	11	Pūrva Phālguṇī	18	Jyeṣṭha	25	Śatabhiṣaj	4	Rohiṇī	Bhū

Table 48: Jyeṣṭha Sūryādi nakṣatra

	East		South		West		North		Loka
	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	Name
Antaraṅga	18	Jyeṣṭha	25	Śatabhiṣaj	4	Rohiṇī	11	Pūrva Phālguṇī	Satya
	19	Mūla	26	Pūrva bhadra	5	Mṛgāśiras	12	Uttara Phālguṇī	Tapar
	20	Pūrva Āsāḍha	27	Uttara bhadra	6	Ārdrā	13	Hastā	Janar
	21	Uttara Āsāḍha	28	Revatī	7	Punarvasu	14	Chitrā	Mahar
Bahiraṅga	22	Abhijit	1	Aśvinī	8	Puṣyā	15	Svātī	Svarga
	23	Śrāvaṇa	2	Bharaṇī	9	Aśleṣā	16	Viśākhā	Bhuva
	24	Dhaniṣṭha	3	Kṛttikā	10	Maghā	17	Anurādhā	Bhū

Both for the male and female Sun nakṣatra, Anurādhā belongs to a bahiraṅga outgoing

nakṣatra group. For the female nativity Anurādhā specifically belongs to the Mercury bahiraṅga group while for the male it belongs to the Venus bahiraṅga group. Sadly, after about three months, the engagement broke with the female calling it off on 16 Feb 2005, when the Moon was in Krittikā nakṣatra on aṣṭamī tithi, Wednesday.

The nature of the planets shows the reasons for calling it off – Mercury the group ruler for the female nativity is a eunuch planet and the lady complained that she had no feelings for him and this arranged marriage was not going to work. Venus the group ruler for male nativity shows 'going out for love or frolic' and the man did not make too many noises as he was already looking for a loving mate. There was some negative fallout as well based on these planet indications. Mercury also signifies work and earnings and the lady lost her job the next day and had to look for another. Her career has not been stable since then.

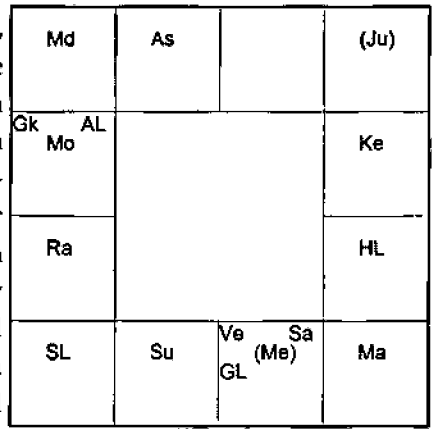
Chart 89: Sorrowful relationship

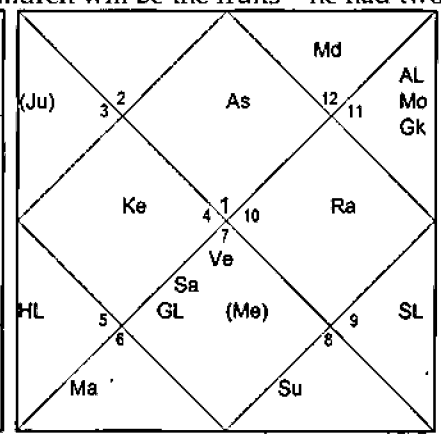
Male nativity: born November 16, 1953; Pūrva Bhadrapada Janma nakṣatra; Sun is in Viśākhā nakṣatra.

Table 49: Viśākhā Sūryādi nakṣatra

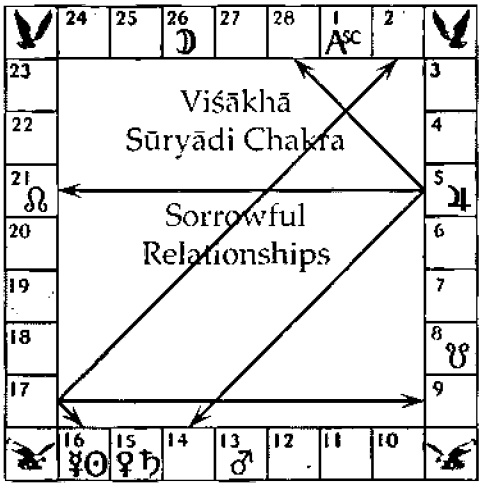
	East		South		West		North		Loka
	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	Name
Antaraṅga	16	Viśākhā	23	Śrāvaṇa	2	Bharaṇī	9	Aśleṣā	Satya
	17	Anurādhā	24	Dhaniṣṭha	3	Kṛttikā	10	Maghā	Tapar
	18	Jyeṣṭha	25	Śatabhiṣaj	4	Rohiṇī	11	Pūrva Phālguṇī	Janar
	19	Mūla	26	Pūrva bhadra	5	Mṛgāśiras	12	Uttara Phālguṇī	Mahar
Bahiraṅga	20	Pūrva Āsāḍha	27	Uttara bhadra	6	Ārdrā	13	Hastā	Svarga
	21	Uttara Āsāḍha	28	Revatī	7	Punarvasu	14	Chitrā	Bhuva
	22	Abhijit	1	Aśvinī	8	Puṣyā	15	Svātī	Bhū

The native was married on 24 Feb 1984 when the Moon was in Anurādhā nakṣatra. This is an antaraṅga nakṣatra belonging to the Sun group showing that the marriage is meant to last. The Sun is the fifth lord of the horoscope and children will be the fruits – he had two sons. However, the Sun is in the 8th house which causes separation and break in marriage. Soon after the second son was born they were separated and for thirteen years they tried to restart the marriage. When





As:	12 Ar 49	Su:	0 Sc 36 (DK)	Mo:	28 Aq 33 (AK)	Ma:	15 Vi 60 (MK)
Me (R):	26 Li 32 (AmK)	Ju (R):	1 Ge 34 (GK)	Ve:	12 Li 41 (PiK)	Sa:	9 Li 45 (PK)
Ra:	3 Cp 57 (BK)	Ke:	3 Cn 57	HL:	13 Le 49	GL:	19 Li 14



everything failed, they finally divorced in 1999 in the 16th year after marriage as Jupiter is in maraṇa kāraka sthāna in the Upapada in Gemini.

Second engagement: In a few years he was in love with a much younger student and they were engaged on 31 Dec 2003 when the Moon was in Aśvinī nakṣatra. Aśvinī belongs to a bahiraṅga outgoing group having Mercury as its group ruler. Mercury is the lord of Upapada and shows his earnest desire to be married and happily settled but by nature it is a very unstable planet and in the natal chart, Mercury is the third lord in 7th house which makes him dote over his lady love. She would go away for a month and then return into his life and he would do everything necessary to make her happy. A retrograde Mercury can be even more tormenting, especially as the 6th lord of celibacy in the 7th house of marriage! Finally after a year, she broke the engagement on 1 May 2005 without a reason when the Moon was in Śrāvaṇa nakṣatra.

OVERVIEW

The antaraṅga-bahiraṅga aṣṭottari scheme is well suited for all mundane and spiritual matters as life is all about relationships with other beings and objects as they come into your life and leave. The truth is that the soul is a lonely wanderer and every relationship, whether with another human being or object is maintained with the aid of one of the natural malefic planets ruling the antaraṅga groups. Natural benefic planets just let go of things and give away of allow people and things to leave as they are in harmony with the nature of the soul. The reasons, in a nutshell for the malefic planets doing their bidding are –

1. Sun - dharma: Relationship has to be kept because of dharma
2. Mars - control: I am a bigger control freak than the other person or object
3. Saturn - lonely: Need to stay together as Saturn hates loneliness, or is too weak and always needs various objects
4. Rāhu - obsession: Rāhu can get obsessed about holding on to something he covets

Natural benefic planets have various great philosophies like –

1. Mercury who feels that the spirit is neither male nor female and the relationship developed is untruth personified. There is no end to this untruth definition.
2. Jupiter the great giver would say, "If you love something dearly, set it free; if it returns it was yours". However in real life, it never returns.
3. Moon feels that the grass is greener on the other side and that there is enough grass for everyone to graze, so why cling to old dry grass! Moon forgets that a bird in hand is better than two in the bush or the neighbour's bird is not yours.
4. Venus knows that there are so many flavours in this world and only fools are content

with one. The Venusian wise men must taste every flavour and always be anxious for new flavours that they have not yet encountered.

Antarańga-bahirańga scheme only shows the way the karma unfolds. If the event (whether good or bad) is not promised in the natal chart, then the karma for its manifestation does not exist and the experience will not happen. It is not a tool for a clear decision, but a very fine indicator.



~ Chapter XV ~

Saṅjñā Chakra

Saṅjñā means all knowing or having perfect knowledge and is the spouse (śaktī) of Sūrya when He acts on behalf of the creator to produce the nakṣatra devatā. The mood of the couple at the time of their coming together to produce offspring defines the attributes and qualities that the offspring (nakṣatra devatā) possess. For example, Sūrya and Saṅjñā mated as horses for producing the Aśvinī Kumara after their initial separation and the Sun having shaved his rays which were given to the various devatā as weapons. Aśvinī becomes the giver of good health as it symbolises this giving of the sun rays for protection of the devatā. The planetary significator for this act is Jupiter as it shows such a profound divine protection and offerings to Śiva, Viṣṇu and others. In this manner the planetary significators are determined and are associated with days as vāra indicate the agni tattva (seven sun rays).

The seven planets from Sun to Saturn rule over the weekdays Sunday to Saturday and simultaneously vibrate with certain nakṣatra. These nakṣatra retain the mental energy that matches the weekdays and works done during their periods gives the mental strength and direction to succeed. Information is also used in praśna regarding actions and works, which is the use of the dāruṇa and other definitions for the nakṣatra. These definitions are in pairs, first showing the attribute

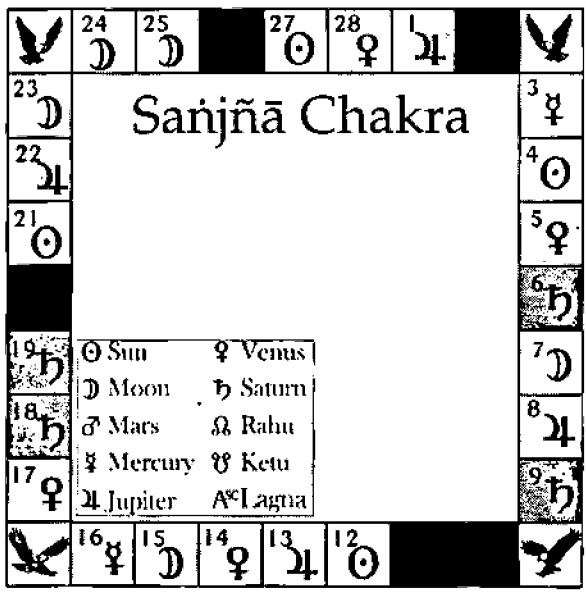


Table 50: Saṅjñā Chakra

Day	Attribute	Use	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra	No	Nakṣatra
Sun	Dhruva	Sthira	12	U. Phālguṇī	21	U. Āṣāḍha	27	U. Bhadra	4	Rohiṇī
Moon	Chala	Chara	7	Punarvasu	15	Svātī	23	Śrāvaṇa	24	Dhaniṣṭha
Mars	Ugra	Krura	11	P. Phālguṇī	20	P. Āṣāḍha	26	P. Bhadra	2	Bharaṇī
Mercury	Miśra	Sādhāraṇa	16	Viśakhā	3	Kṛttikā				
Jupiter	Kṣipra	Laghu	13	Hastā	1	Aśvinī	8	Puṣyā	22	Abhijit
Venus	Mṛdu	Maitra	5	Mṛgāśira	28	Revatī	14	Chitrā	17	Anurādhā
Saturn	Tīkṣṇa	Dāruṇa	19	Mūla	18	Jyeṣṭha	6	Ārdrā	9	Aśleṣā

No	Nakṣatra
25	Śatabhiṣaj
10	Maghā

and the second showing the use.

DHRUVA-STHIRA NAKṢATRA

The Dhruva-Sthira nakṣatra are (No.12) Uttara Phālguṇī, (No.21) Uttara Āsāḍha, (No.27) Uttara bhadrapada and (No.4) Rohiṇī.

DHRUVA

Dhruva means fixed, firm, immovable, constant, lasting, permanent and eternal [MW] and refers to someone or something as solid and an unchangeable reference point like a mountain, a pillar or even a solemn vow. It is an inseparable member of the body like the pole star called Dhruva which is inseparable from the saptarṣi (Great Bear). It has particular reference to the smṛti classical literature; it refers to a fixed and sure retentive memory in this context. In that sense, a Dhruva nakṣatra is one that stays at the location, is certain and settled implying no disputes as it is well known like the syllable OṂ. In music it is the introductory verse like the ālāpa or the first note sā (sa) among the seven notes [sā, re, gā, mā, pā, dhā, nī (sa re ga ma pa Xaa nI)] which sets the tone for all others. Although of sattva guṇa, its fixity can lead to tamas guṇa just as Sun causes the birth of Saturn (Yama) or the shadow is caused by light.

STHIRA

Sthira has a similar meaning like Dhruva. It means firm, hard, solid, compact, strong, fixed, immovable, motionless, still and calm [MW]. S3Br. Firm implies something that is not wavering or changing and is steady. It is durable and lasting giving a sense of permanency and changeless over time. It is a mark of the faithful and trustworthy just as King Dhruva was trusted by Viśvamitra to look after his family during his absence in the Himalayas. It is something firmly resolved like truth and untruth or the laws of dharma which are to be protected by Śiva riding the bull (symbolising dharma). It is something well settled having been previously ascertained and is beyond doubt - sure and certain. It is the attribute of four zodiacal signs (viz. Taurus, Leo, Scorpio and Aquarius) so called because any work done under these signs is supposed to be of a permanent nature and everlasting. It refers to the state of final emancipation which is changeless. It is the cause of virtue and piety.

OVERVIEW

It is well established that unless the manas (mind reflected through the nakṣatra) is stable and fixed, the body (rāśi) will not become fixed. The four fixed signs owe their fixity to the four Dhruva nakṣatra which many or may not form a part of it in space – (1) Rohiṇī – Taurus, pṛthvi tattva (2) Uttara Phālguṇī – Leo, agni tattva (3) Uttara Āsāḍha – Scorpio, jala tattva and (4) Uttara Bhadrapada – Aquarius, vāyu tattva. Memory Aid: Dhruva is the northern (uttara) pole star; Rohiṇī is like Dhruva and the other three are north pointing – uttara also means north. None can fix the ākāśa tattva for it permeates all beings and bodies freely and instead it is the reference for the fixity of others.

Day: Sunday; Planet: Sun the significator of dharma

CHALA-CHARA NAKṢATRA

The Chara-chala nakṣatra are (No.7) Punarvasu , (No.15) Svātī, (No.23) Śrāvaṇa, (No.24) Dhaniṣṭha and (No.25) Śatabhiṣaj.

CHALA

Chala means moving, trembling, shaking and implies things not well connected or loose causing the effects like unsteadiness, fluctuation and shows living beings that are perishable or things like the mind that can be disturbed and confused. It leads to rajas guṇa although it is not rajas in itself; it is sattva guṇa. Agitation and shaking like a water sprout or the incense is the characteristic of rajas guṇa that materialises out of chala.

It is the power of the creator, the Prajāpati in particular who although of sattva guṇa cause the living beings to incarnate by changing shapes and attributes through the process of agitation and shaking called rajas guṇa. It refers to the Moon whose movement is the most visible and Śrī, the goddess of fortune also called chanchalā. In prosody, it is a metre of 4 x 18 syllables where 18 syllables are the basic composition. In music it is the second note re (re) among the seven notes [sā, re, gā, mā, pā, dhā, nī (sa re ga ma pa Xaa nI)] which forces the fixed sā (sa) to change and which starts the sequence of changes.

CHARA

Chara means moving or locomotive and refers to animals instead of plants which are fixed. Mobility implies unsteadiness and these changes are the signs of its life and animation like going somewhere, walking, wandering, living or practising.

OVERVIEW

It is the nature of the manas, which although of sattva guṇa causes constant changes (rajas guṇa) through thoughts that cause action of which creation and innovation are the supreme acts. The four movable signs owe their mobility to the five Chala nakṣatra which cause the pañca tattva which are the building blocks, to change.

Chala nakṣatra	Changes & Controls	Devatā	Rāśi
Punarvasu	Pṛthvi tattva	Aditi	Capricorn
Svātī	Vāyu tattva	Vāyu	Libra
Śrāvaṇa	Ākāśa tattva	Viṣṇu	All movable
Dhaniṣṭha	Agni tattva	Vasu	Aries
Śatabhiṣaj	Jala tattva	Varuṇa	Cancer

Day: Monday; Planet: Moon the significator of Janma (birth)

UGRA-KRURA NAKṢATRA

The ugra-krura nakṣatra are (No.11) Pūrva Phālguṇī, (No.20) Pūrva Āsāḍha, (No.26) Pūrva bhadrapada (No.2) Bharaṇī and (No.10) Maghā

UGRA

Ugra derived from uj or vaj (vajra) refers to the five ugra nakṣatra i.e. ugratārā. Ugra means

powerful and mighty like the storm god Mārut; violent, impetuous, fierce, ferocious and terrible like Skanda the god of war; strong and formidable like the fortress protector Durgā (derived from durg meaning fortress); huge and high from newfound nobility; cruel and savage like Mṛtyu, the god of death; angry, passionate and wrathful like a venomous serpent; hot, sharp, pungent like red chillies. It refers to the Rudra incarnations of Śiva.

Ugra refers to one of mixed birth based on working parents – kṣatriya and śūdra indicating service (śūdra) in the army, police or security (kṣatriya). Ugra is of cruel disposition as his work would require or rude conduct, employed for killing, war, catching snakes and thieves etc.

Some tantras extol the Ugra as a bard) singing out to dreadful, ferocious deities and who perpetrate dreadful deeds. Ugra also refers to a class of fierce demons as well as a particular poison, the root of Aconitum Ferox indicating the nature wrath and anger.

KRŪRA

Krūra means wounded, hurt and sore referring to cruel and ferocious acts and events. It is pitiless and harsh like death itself, formidable like an army and inauspicious (as opposed to saumya (Mercury) and akrūra (Moon)). It is symbolised as a male response and refers to the male signs in astrology.

Varāhamihīra refers to the natural malefic planets are krūra meaning hard. However, it is strong and solid like a strong bow that sends sharp missiles which produces heat, burning pain. It refers to hot temperament and a sharp tongue which is always disagreeable about everything. Among birds it is the hawk or heron and even the stork.

Bloodshed, slaughter, cruelty or any horrible deed, even harshness in speech or a frightful apparition like ghosts and ghouls or even a haunted house is krūra.

OVERVIEW

The five ugra-krura nakṣatra throw the order of the nakṣatra and rāśi out of gear by afflicting the pañca tattva –

- (No.11) Pūrva Phālguṇī afflicts ākāśa tattva and can destroy all relationships
- (No.20) Pūrva Āsāḍha afflicts jala tattva bringing diseases
- (No.26) Pūrva bhadrapada afflicts pṛthvi tattva that destroys the frame or structure
- (No.2) Bharaṇī afflicts vāyu tattva that destroys life and brings fear of death, and
- (No.10) Maghā afflicts agni tattva which destroys order and king

Memory Aid: Pūrva looks at the east and the past, which is the cause of wrath; Prayers made while facing east pacify these tattva and protect.

Day: Tuesday; Planet: Mars

MIŚRA - SĀDHĀRAṆA NAKṢATRA

The miśra-sādhāraṇa nakṣatra are (No.16) Viśākhā and (No.3) Kṛttikā.

MIŚRA

Miśra means mixed and refers to things that are mingled and blended for various purposes. Mixing can be done of various things, of every tattva producing a huge diversity of various types and shapes. Whenever mixing happens, something is destroyed and something else is created or evolves out of the mixture. Mingling words can distort their meanings, while taking together can become meaningless cacophony rather than communication.

Perfection in communication or improvement of a product due to a better mixture is the material development promised by Krittikā whereas material deterioration is indicated by Viśākhā. Conversely, Viśākhā shows spiritual improvement and material deterioration due to mixing with people of higher purity and spiritual knowledge. This is the natural Saṅghaṭika nakṣatra which brings marriage vows which are also considered a spiritual promise of chastity while Krittikā causes even sages to forsake their wives doubting their chastity.

Music mixture produces melodies like the saṅgīta and the finest of śloka are implied by Krittikā while Viśākhā does not have such musical genius of composition, the power to mix sound to produce magic!

Miśra also refers to an elephant and radish, which is offered to Gaṇeśa the elephant headed god who controls pṛthvi tattva signified by Mercury.

SĀDHĀRAṆA

Sādhāraṇa means ordinary, common or applicable to all like something having a common basis or support. It refers to universal principles which have been proven beyond doubt and provide the support for further knowledge. It implies equality, similarity and tends to look for common ground or such characteristics that can help group things because of similarities in characteristics. It is like finding a middle path (Buddha) or a common ground. Just like autumn among seasons that is neither too hot like summer, nor too cold like winter nor too wet like the rains.

Viśākhā is the great balancer that finds the similarities, the common ground to exist together while Krittikā finds the differences that bring out differences.

OVERVIEW

The perfect truth always deludes those beings living in the limits of physical existence and who do not even have a proper concept about the limits and boundaries of this universe. Differentiation is a necessary means to study everything and the delicate balance between acceptances or rejection, both materially and spiritually is indicated by the miśra nakṣatra (No.16) Viśākhā and (No.3) Kṛttikā. The answer is always spelt out in 'black and white' even though in reality, the answer is only temporary truth and is within the gray area of bounded knowledge. What is really adulterated when milk and water are mixed – milk or water? It is always a question of viewpoint and Viśākhā and Krittikā represent the two primary views that will always exist and be different. Both are spiritual but different means

to be with God. They are the two opposite arguments of logic and represent the compromise that must be reached for life to progress.

Day: Wednesday; Planet: Mercury

KṢIPRA - LAGHU NAKṢATRA

The kṣipra – laghu nakṣatra are (No.1) Aśvinī, (No.8) Puṣyā, (No.13) Hastā, and (No.22) Abhijit.

KṢIPRA

Kṣipra means to spring, flying back rapidly showing elasticity like the string of a bow. It shows quickening and speed, like swiftness of the mind and shows actions and reactions which are quick, immediate and a direct response to stimuli. It is the power of the grasp symbolised by the part of the hand between the thumb and forefinger. It brings things together like glue and also makes them flexible, yet holding together.

LAGHU

Laghu means light and is the opposite of guru meaning heavy. It also means light work, easy going as in attitude which makes even the most difficult tasks seem simple and gives an air of confidence and faith. That which causes the stomach to be light and easily digests the food is laghu, thereby causing hunger and a good appetite for food which is a sign of guru. They are nimble, prompt, quick and surprisingly very swift [for their weight]. It refers to the light heartedness and easiness of the mind and feeling relaxed even if the world is falling apart. It causes relief ensuring wellness and good health.

It refers to something which moves unimpeded and causes the bādhaka to become dysfunctional. It moves as if unaware of attendance or a retinue or without them i.e. needs no support and is self sufficient. Seemingly weak, feeble, wretched, humble or of low status that draws sympathy and caring even if they don't deserve it). Clean in habits, pure in thoughts, soft in feelings, gentle in touch, pleasing in countenance, agreeable in appearance, handsome in demeanour and beautiful in looks.

OVERVIEW

The power of god is symbolised by these nakṣatra as –

No.1	Aśvinī	Brahm-Vidyā	Heal, create, re-birth, rejuvenate	Dharma
No.8	Puṣyā	Veda	Supreme knowledge	Artha
No.13	Hastā	Vedāṅga	Ṣaḍripu, enemies removed	Kāma
No.22	Abhijit	Vedanta	Removes all spiritual obstacles	Mokṣa

Aśvinī symbolises blessings coming through thoughts and good actions; Puṣyā shows blessings uttered and heard like Vedic chants; Hastā is the benediction of the palm and Abhijit is the supreme blessing from the sole of the right foot.

Note (1) dharma, artha, kāma and mokṣa are represented by agni, pṛthvi, vāyu and jala tattva respectively (as well as the signs, nakṣatra and this is the basis for interconnec-

tions between nakṣatra)

(2) Abhijit is the natural Vainasika nakṣatra which is the sign of mokṣa after the destruction of every bondage

Day: Thursday; Planet: Jupiter, the significator of blessings

MṚDU - MAITRA NAKṢATRA

The mṛdu – maitra nakṣatra are (No.5) Mṛgāśiras, (No.28) Revatī, (No.14) Chitrā and (No.17) Anurādhā

MṚDU

Mṛdu means soft and delicate showing something very tender, pliant, mild and gentle. It may seem weak and feeble requiring careful handling. It refers to moderation and slowness in motion like a swinging gait of tender women. It also refers to vine with red grapes and things connected with softness, mildness, and gentleness in behaviour, nature or just their being.

MAITRA

Maitra means friendly, amicable and benevolent in nature with other attributes like kind and affectionate disposition. It refers to the highest state of perfection (siddhi) where one is friendly to the entire creation including all creatures. It refers to a mixed class of people who have working parents that are vaiśya (money oriented like business) and śūdra (service sector). The feeling after evacuation of excrement (maitram) said to be presided over by Mitra āditya . All in-laws and other alliances caused through matrimony, the highest of the agreements which are presided over by Mitra āditya.

OVERVIEW

The mṛdu – maitra nakṣatra are (No.5) Mṛgāśiras, (No.14) Chitrā, (No.17) Anurādhā and (No.28) Revatī which cause relationships due to dharma, artha, kāma and mokṣa respectively. Revatī is also the natural Abhiśeka nakṣatra which is related to iṣṭa devatā and mokṣa.

Day: Friday; Planet: Venus

TĪKṢṆA – DĀRUṆA NAKṢATRA

The tīkṣṇa – dāruṇa nakṣatra are (No.6) Ārdrā, (No.9) Aśleṣā, (No.18) Jyeṣṭha and (No.19) Mūla.

TĪKṢṆA

Tīkṣṇa means sharp, hot, pungent, fiery or acid. It refers to anything harsh, rough or rude like a sharp weapon or a keen observer or even a zealous student. Tīkṣṇa shows expressions that are vehement or an attitude that is self-abandoning. It relates to the sharpness of taste in black pepper or black mustard which is signified by Saturn. The white kuśa or darbha

grass offered to Gaṇeśa removes hurt from sharp pains and pungent stomach burns. It shows the self abandoning and renunciation of the ascetic. Sharp words that cut the heart and bring tears in the eyes, iron the metals which produce the hard and sharp weapons or these weapons themselves are all tīkṣṇa. Other examples include black colour sea-salt, various poisons, every kind of battle, every type of pestilence and every manner of death or heat and pungency.

DĀRUṆA

Dāruṇa means hard or harsh and is opposite to mṛdu. Dāruṇa describes roughness as in dry matted hair, sharpness as in a needle, severity as in death penalty, cruelty as in child molestation. All pitiless and dreadful acts that are frightful to even hear about and form intense experiences and violent memories fall under dāruṇa. It defines horror and also refers to a disease of the roots of the hair. In sound it refers to the last (seventh tone) which can be raised to such a harsh pitch that it cracks glass! In the positive, it is an adverb that expresses excellence or superiority in skill that comes from severe penance and hard work required to achieve the skill.

OVERVIEW

The four nakṣatra bring tests followed by blessings or punishment based on the four āyana – dharma, artha, kāma and mokṣa.

1. Mūlā nakṣatra ruled by Nirṛti the wife of Mṛtyu the god of death shows anṛta, the negation of ṛta, implying falsehood, broken promises, a-dharma, lying, cheating and such things which bring premature death.
2. Aśleṣā nakṣatra is ruled by the Sarpa devatā (divine serpents) who guard wealth and treasures and test greed and truthfulness in regard to artha.
3. Ārdrā is ruled by Rudra who tests desire (kāma) and who did not even spare Brahma for coveting his daughter Sarasvatī.
4. Jyeṣṭha is ruled by Indra who tests control over the six senses and other attributes for granting passage through svarga loka (last of the material worlds) into the spiritual worlds.

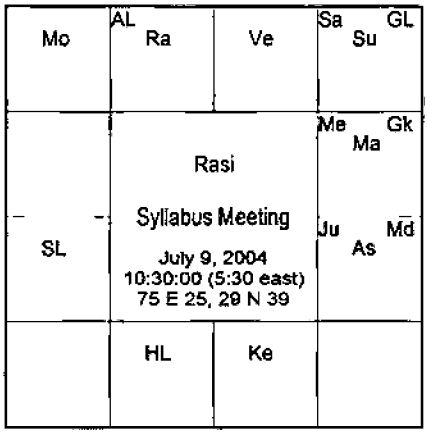
Day: Saturday; Planet: Saturn

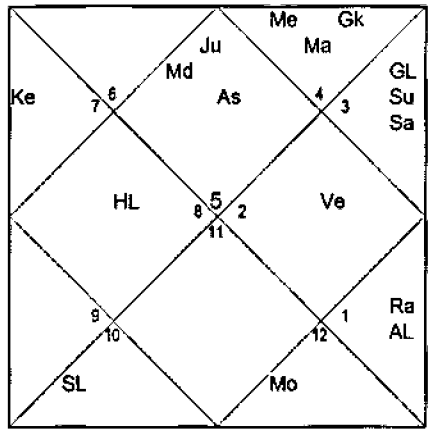
APPLICATION - MUHURTA

Chart 90: Nagpur syllabus meeting 2004

A meeting was called for discussion and finalisation of the vedāṅga jyotiṣa syllabus on July 9, 2004 at 10:30 am. The Moon was in Revatī nakṣatra which is a mṛdu-maitra nakṣatra and is chosen for agreements and pacts or for partnerships. This nakṣatra is strong on Fridays ruled by Venus, and the day was a Friday (Venus). The meeting was successful in fulfilling at least one objective – of bringing people with diverse objectives under one umbrella to agree on a common syllabus as should have been expected by the strength of Venus in tenth house and the day and nakṣatra favouring such agreements.

Yet in the broader framework of things it failed as the Moon is in maraṇa kāraka sthāna in the eighth house and Rāhu, the 7th lord which brings people from outside, especially for-

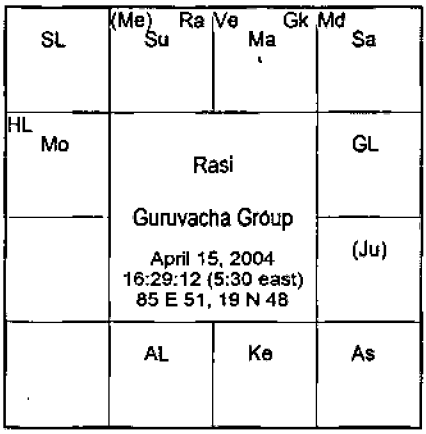


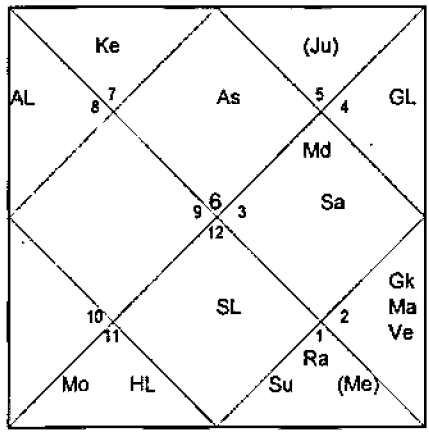


As:	25 Le 30	Su:	23 Ge 25 (AK)	Mo:	22 Pi 10 (BK)	Ma:	15 Cn 45 (GK)
Me:	13 Cn 60 (DK)	Ju:	20 Le 41 (MK)	Ve:	17 Ta 16 (PiK)	Sa:	22 Ge 59 (AmK)
Ra:	13 Ar 43 (PK)	Ke:	13 Li 43	HL:	18 Sc 31	GL:	26 Ge 28

eigners is also in maraṇa kāraka sthāna in the ninth house of dharma. The ninth lord Mars is also in debility indicating a destruction of the ninth house. Therefore the end result will be discordance when it comes to dealing with foreign students and outsiders, even though the syllabus would be an excellent one (Jupiter has digbala).

Chart 91: Guruvacha Group Muhurta





As:	10 Vi 25	Su:	1 Ar 54 (DK)	Mo:	13 Aq 37 (PiK)	Ma:	22 Ta 10 (AK)
Me (R):	4 Ar 34 (GK)	Ju (R):	15 Le 35 (BK)	Ve:	16 Ta 33 (AmK)	Sa:	13 Ge 44 (MK)
Ra:	18 Ar 12 (PK)	Ke:	18 Li 12	HL:	29 Aq 52	GL:	12 Cn 28

Some senior Vedic astrologers formed a 'private internet group' to discuss and share various jyotiṣa matters on April 15, 2004 at 4:29:12 pm in Puri, India (85 E 51', 19 N 48'). The Moon is in Satabhisaj nakṣatra which is a chala-chara nakṣatra belonging to the Moon group which is most suited for travels and like activities as it moves fast and is unstable. Although the day was Thursday, it really does not support the nakṣatra directly although there is a fine Gajakesari yoga that makes Jupiter and the Moon work in fine harmony. Zoran (Sagittarius lagna) was one of the prominent contributors. Three planets are in the eighth house of which Mercury is in a cursed position and retrograde – people like Freedom and Narasimha (Gemini and Virgo lagna) would join and leave in a hurry or just hang out there without any time for contributions. The Sun and Rāhu in the 8th house promises early demise of the group or many troubles.

Nothing seems to be in order in this chart and the nakṣatra energy which is supposed to bring people together to work is chala-chara which means that everyone would be in a

hurry to leave! Moral of the story: If a good Muhurta is not available, then the time for such an activity has not come. Either wait for a good Muhurta or be prepared to face the consequences of a bad Muhurta.

APPLICATION - JĀTAKA

The five nakṣatra preceding the Janma nakṣatra starting from Mānasa tārā to Janma tārā have a strong bearing on the mental faculties. These are

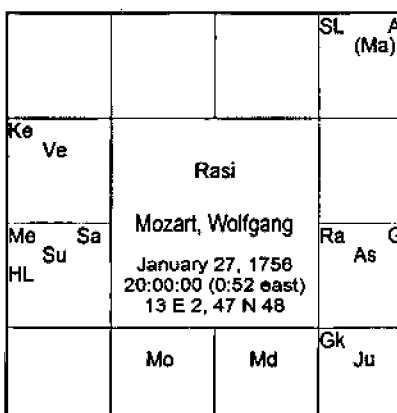
1. 25th nakṣatra (Mānasa tārā): Vāyu tattva
2. 26th nakṣatra: Agni tattva
3. 27th nakṣatra: Ākāśa tattva
4. 28th nakṣatra (Abhiśeka tārā): Jala tattva
5. 1st nakṣatra (Janma tārā): Pṛthvi tattva

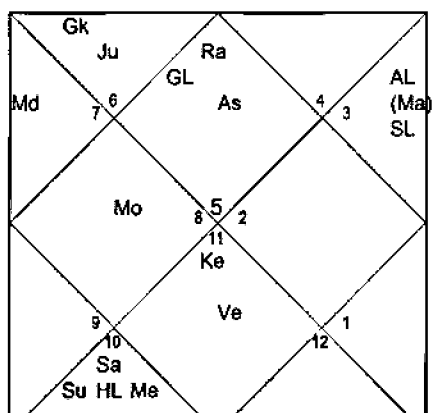
The tattva are mind related (manas tattva) and they influence the mental makeup. Of these the Mānasa tārā is the most important as it shows the agitation or peace in the mind.

MUSIC COMPOSERS

Some of the greatest music composers have the Sun conjunct Mercury (nipuṇa[1] yoga) and and a strong Jupiter throwing an aspect on Krittikā. While this makes them great music composers, how do we ascertain the depth of the ability? This is examined from their conjunction in nakṣatra as well and then a study of the sañjñā chakra will reveal more information. The 27th nakṣatra is very crucial for musicians as this is the ākāśa tattva in the manas nakṣatra group.

Chart 92: Mozart – Greatest Music Composer





As:	22 Le 15	Su:	16 Cp 56 (MK)	Mo:	27 Sc 21 (AmK)	Ma (R):	9 Ge 53 (PK)
Me:	17 Cp 42 (BK)	Ju:	28 Vi 04 (AK)	Ve:	8 Aq 53 (GK)	Sa:	11 Cp 33 (PiK)
Ra:	22 Le 24 (DK)	Ke:	22 Aq 24	HL:	26 Cp 22	GL:	11 Le 17



Amadeus Wolfgang Mozart was born on 27 Jan 1756 at 8 pm LMT in Salzburg, Austria (13 E 02', 47 N 48'). In his short life of 36 years what Mozart composed cannot be matched by any other music composer in the world. His genius and creativity in mixing

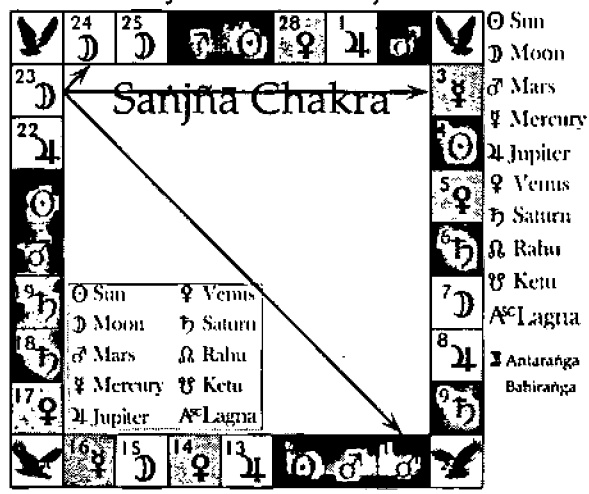
1 Nipuṇa means adroit and skilful with a sharp intellect and acute logical thinking. Such people are very skilled and capable of perfection in some area of work. They tend to be very complete and have absolute command in their subject which stems from great devotion to work.

music using the most impossible, and sometimes even unimagined motions show a divine inspiration and ability.

- Sun is in 5th house Capricorn, Śrāvaṇa nakṣatra 3rd pada;
- Mercury is in 5th house Capricorn, Śrāvaṇa nakṣatra 3rd pada;
- Saturn is in 5th house Capricorn, Śrāvaṇa nakṣatra 1st pada;
- Jupiter AK is in 2nd house Virgo, Chitrā (Mānasa) nakṣatra 2nd pada

Śrāvaṇa is a chala-chara nakṣatra which has the ability to mould and modify the ākāśa tattva. The presence of the Sun in it gives him this special ability to change the sound (Śrāvaṇa means sound and has the ear as a symbol) and is also the natural lord of Krittikā nakṣatra. Mercury the saṅjñā chakra lord of Krittikā nakṣatra is in close proximity to the Sun in the same kāma pada.

Saturn in the same nakṣatra and a link between Sun and Saturn activates Uttara Bhadrapada nakṣatra which is naturally owned by Saturn and by the Sun in saṅjñā chakra. Uttara bhadrapada is a sthira nakṣatra which fixes the musical turning points of notes while Krittikā gives the magical powers of mixing the music. From the saṅjñā chakra viewpoint this is actually activating the nakṣatra of Sun (Uttara bhadrapada) and Mercury (Krittikā) and forming yoga for expertise in the arts, especially one for production and composition of music. Jupiter does not have rāśi dṛṣṭi on this combination indicating that his spiritual masterpieces may not be complete.

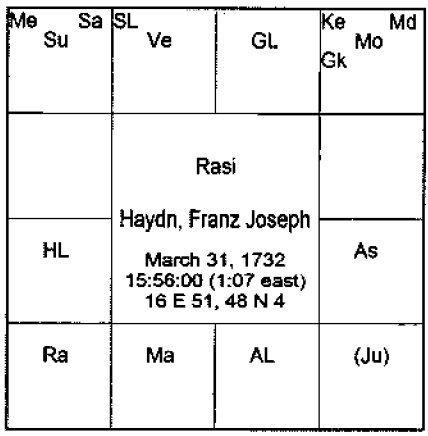


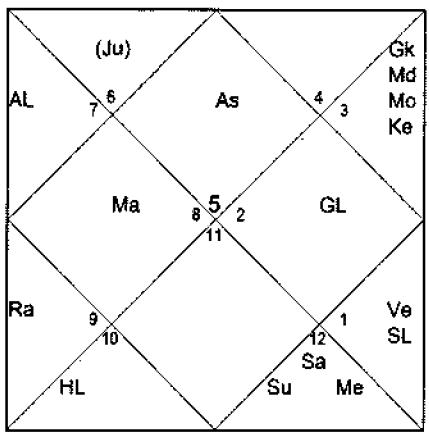
Examine the nakṣatra aspected by Śrāvaṇa: Dhaniṣṭha, Krittikā and Maghā are aspected. Saṃmukha (frontal) aspect of Śrāvaṇa on Krittikā shows that these planets are forever looking at the mixing of music and sound notes thereby producing a musical genius. The Lagna at the approximate time of 8 pm is in Pūrva Phālguṇī nakṣatra, but we think it should be Maghā which is also aspected by this combination from Śrāvaṇa.

Coming to the mind, the Janma nakṣatra is Jyeṣṭha (No.18) which is Janma tārā (No.1 for chart) and the Mānasa nakṣatra (No.25) is Chitrā. The 27th nakṣatra is Viśākhā which belongs to the Miśra-sādhāraṇa Mercury group that is empowered to mix things including music creating new compositions.

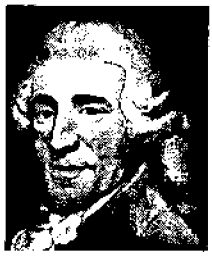
Chart 93: Franz Joseph Haydn

Franz Joseph Haydn was born on 31 March 1732 at 3:56 pm LMT in Rohrau, Austria (16 E 51', 48 N 04'). The Sun, Mercury and Saturn conjoin in the secret isolated eighth house Pisces ensuring that Haydn spent most of his career as a court musician for the wealthy Esterházy family on their remote estate. Isolated from other composers and trends in music





As:	23 Le 53	Su:	21 Pi 00 (BK)	Mo:	1 Ge 28 (DK)	Ma:	14 Sc 52 (PiK)
Me:	11 Pi 20 (GK)	Ju (R):	14 Vi 04 (PK)	Ve:	25 Ar 30 (AmK)	Sa:	17 Pi 14 (MK)
Ra:	3 Sg 33 (AK)	Ke:	3 Ge 33	HL:	25 Cp 57	GL:	3 Ta 58



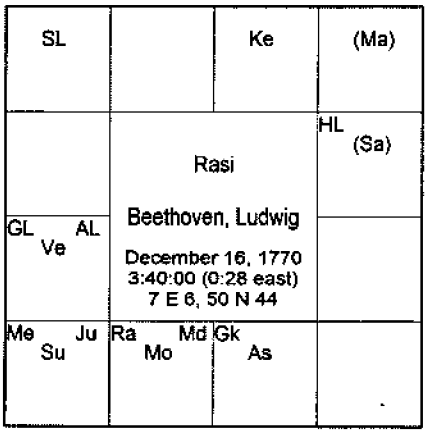
until the later part of his long life, he was, as he put it, "forced to become original".

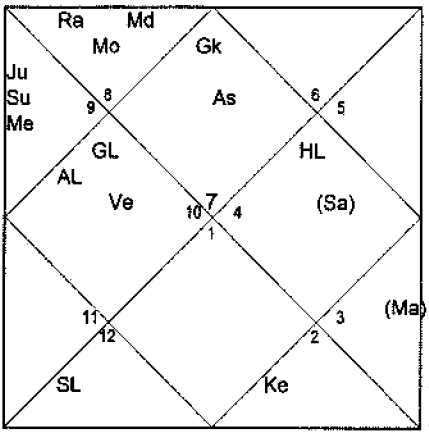
- Sun is in 8th house Pisces, Revatī nakṣatra 2nd pada [artha]
- Mercury is in 8th house Pisces, Uttara Bhadrapada nakṣatra 3rd pada [kāma]
- Saturn is in 8th house Pisces, Revatī nakṣatra 1st pada [dharma]
- Jupiter is in 2nd house Virgo, Hastā nakṣatra 2nd pada [artha]

Just like Mozart, Haydn also has Rāhu in trines to lagna giving him the ability to think outside the box and become innovative and in addition also has Krittikā nakṣatra in the tenth house Taurus. However these planets do not aspect Krittikā nor Viśākhā and although his compositions are masterly, he lacks the gift of ecstatic labour of Mozart.

Looking at the mind, the Janma nakṣatra is Mṛgāśirā (No.5) which is Janma tārā (No.1 for chart) and the Mānasa nakṣatra (No.25 from Janma nakṣatra) is Aśvinī. The 27th nakṣatra is Krittikā which belongs to the miśra-sādhāraṇa Mercury group that is empowered to mix things including music creating new compositions.

Chart 94: Ludwig Van Beethoven





As:	14 Li 37	Su:	3 Sg 39 (PK)	Mo:	22 Sc 21 (BK)	Ma (R):	2 Ge 00 (GK)
Me:	1 Sg 19 (DK)	Ju:	12 Sg 29 (MK)	Ve:	6 Cp 03 (PiK)	Sa (R):	25 Cn 09 (AmK)
Ra:	4 Sc 19 (AK)	Ke:	4 Ta 19	HL:	21 Cn 23	GL:	4 Cp 15



Ludwig Van Beethoven was born on 16 December 1770 at 3:40 am LMT in

Bonn, Germany (7 E 06', 50 N 44') and just like Mozart and Haydn he too was blessed with nipuṇa yoga in a duṣthāna (3, 6, 8 or 12th house). However, Beethoven and Mozart had this yoga in an upacaya (3, 6 or 11) house indicating natural growth for original work through devotion and labour while Haydn had this combination in the 8th house showing isolating circumstances compelling this original creation and development. In both Mozart and Beethoven there is some evidence of manic depression with Mozart saying, "As death, when we come to consider it closely, is the true goal of our existence . . ." and Beethoven echoing, "I joyfully hasten to meet death, for will it not deliver me from endless suffering?" The nipuṇa yoga in a duṣthāna and upacaya does show this side, but the high spirited Mercury always rejuvenates them.

Beethoven belonged to class of Mozart – divine Gandharva incarnations whose sojourn in this planet was a blessing to humanity to understand the magic of sound and music better. Beethoven has this nipuṇa yoga in Mūlā nakṣatra which is a gaṇḍānta nakṣatra having Nirṛti as its devatā. One of his symphonies can cause depression and leads to suicide proving his ability to create sound compositions that can compel the mind to alarming mood levels. While there is ample evidence today to prove the way music and sound effects the human nervous system, researchers have also found tempo, pattern and tone can change brainwaves, heart rate and breathing. And the level to which this can effect would depend on the composer. The entire science of sound is chhandas śāstra.

Jupiter also joins the nipuṇa yoga in mūla nakṣatra just as Mozart had Saturn joining the nipuṇa yoga in Śrāvaṇa nakṣatra.

Looking at the mind, the Moon is in Jyeṣṭha nakṣatra and the 27th nakṣatra (ākāśa-manas) is Viśākhā which is a miśra – sādhāraṇa nakṣatra which gives the ability of composition through mixing things, which was sound and music in this case.

While we have used the charts of the big masters to illustrate, other composers will also have varying degrees of skills and the extent of their devotion and musical magic would depend on the factors like (1) nipuṇa yoga, houses and nakṣatra involved (2) the 27th nakṣatra (manas group - ākāśa).



~ Chapter XVI ~

Pāta Nakṣatra

TRADITIONAL UNDERSTANDING

Every four nakṣatra in the 28 nakṣatra group are assigned to one day (vāra). The first is called Utpāta and is the food of the demons (rākṣasa, cannibals); the second is called Mṛtyu and is the food of the Asura (dark spirits, ghouls and ghosts); the third is called Kāṇa and is the food of the Pitṛs (ancestors, dead relatives); the fourth is considered safe and is the food of living beings.

The pāta nakṣatra are reckoned from Rohiṇī coinciding with Wednesday which is ruled by Mercury. One nakṣatra is assigned to Utpāta, Mṛtyu, Kāṇa and the fourth is placed outside. Thereafter sequentially the next day Thursday is assigned four nakṣatra and so on till all the 28 nakṣatra have been assigned to the seven days and planets.

Table 51: Pāta nakṣatra

Vāra	Utpāta Catastrophe		Mṛtyu Death		Kāṇa One-eyed		Sāma Outside	
Sunday	20	Pūrva Āsādha	21	Uttara Āsādha	22	Abhijit	23	Śrāvaṇa
Monday	24	Dhaniṣṭha	25	Śatabhiṣaj	26	Pūrva Bhadra	27	Uttara Bhadra
Tuesday	28	Revatī	1	Aśvinī	2	Bharaṇī	3	Kṛttikā
Wednesday	4	Rohiṇī	5	Mṛgāśiras	6	Ārdrā	7	Punarvasu
Thursday	8	Puṣyā	9	Aśleṣā	10	Maghā	11	Pūrva Phālguṇī
Friday	12	Uttara Phālguṇī	13	Hastā	14	Chitrā	15	Svātī
Saturday	16	Viśākhā	17	Anurādhā	18	Jyeṣṭha	19	Mūla

RESULTS

Utpāta results in upadrava meaning that which attacks or occurs suddenly, any grievous accident, misfortune, calamity, mischief, national distress (such as famine , plague, oppression, eclipse, national commotion, rebellion, violence, outrage a supervening disease or one brought on whilst a person labours under another. Everything is lost through cheating, litigation and misfortune. The suffering is intense and punishment period can be very long. Loss of reputation, status, family and other things follow. [Significator: Rāhu, 100% loss]

Mṛtyu results in mṛtyu/hāni meaning death, premature death like suffering; loss of people, goods, business, store or anything that belongs to the native. The results are very similar to Utpāta but the scale is marginally lower. [Significator: Mars, 75% loss]

Kāṇa means one-eyed or blind of one eye implying a 50% loss due to something having pierced or perforated the eardrum (symbolic). It shows business setbacks, slowing down, recession or disease. Aṁśa saphala is the result attributed meaning that only partial success

will occur. [Significator: Saturn, 50% loss]

MUHURTA

This pāta nakṣatra are generally used in Muhurta where the days coinciding with the nakṣatra are categorically avoided lest they result in the activation of one of the malefic planets Rāhu, Mars or Saturn which brings catastrophe and many problems. For example, a Sunday coinciding with Pūrva Āsāḍha will cause terrible damage and even the king can fall while Sunday coinciding with Uttara Āsāḍha will bring misfortunes like deaths, pestilence and other problems but the king may survive to see a better day after a long fight against the calamity.

JĀTAKA

Having secured ample hints from the tradition, we have applied the use of these pāta nakṣatra in horoscopy and have been found the results to be simply fantastic.

Table 52: Pāta nakṣatra and signs

Day	Utpāta		Mṛtyu		Kāna		Sign 1	Sign 2	Graha
Sun	20	P. Āsāḍha	21	U. Āsāḍha	22	Abhijit	Sagittarius	Capricorn	Sun
Mon	24	Dhaniṣṭha	25	Śatabhiṣaj	26	P. Bhadra	Aquarius		Moon
Tue	28	Revatī	1	Aśvinī	2	Bharaṇī	Aries	Pisces	Mars
Wed	4	Rohiṇī	5	Mṛgāśiras	6	Ārdrā	Taurus	Gemini	Mercury
Thu	8	Puṣyā	9	Aśleṣā	10	Maghā	Cancer	Leo	Jupiter
Fri	12	U. Phālguṇī	13	Hastā	14	Chitrā	Virgo		Venus
Sat	16	Viśākhā	17	Anurādhā	18	Jyeṣṭha	Scorpio		Saturn

In the table signs have been added to show where these pāta nakṣatra map into. The first sign is the primary pāta rāśi while the second also has some effects. There are two ways to look into the pāta nakṣatra in horoscopy.

Determine the day of birth and ascertain the nakṣatra owned by the pāta nakṣatra group for the day. If planets are placed therein, then during their periods very evil results are to be anticipated. If the planet is also a natural malefic and is inimical to the lord of the day, then the rākṣasa, asura or pitṛs (depending on nakṣatra) will feed and everything will be destroyed and lost. If the planet is also the chara ātmakāraka then the native is destined to suffer this on account of past-life karma.

Determine the day of birth and the houses indicated by pāta sign-1 and pāta sign-2. One of these houses will always be unstable and cause considerable suffering in life. Depending on the navtārā chakra or graha pīḍita nakṣatra, the correct sign has to be ascertained. If the lord of this sign is also the chara ātmakāraka the suffering is brought upon the native due to their own actions. The evil planets influencing the vāra lord (planet ruling the day) shall furnish the daśā when this suffering comes. Event will be triggered by nimitta (ominous happenings) related to the houses ruled by the chara kāraka associated with the house signified by the pāta sign.

The total period of suffering shall be equal to the daśā period of the planet indicating the

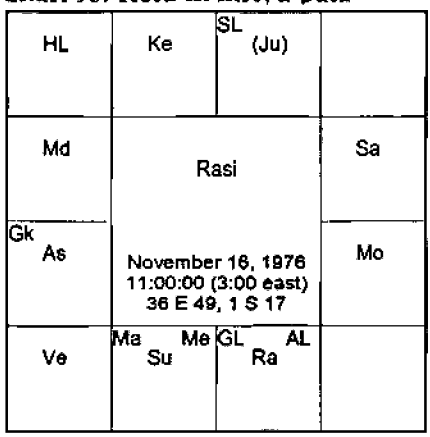
suffering and shall function irrespective of the prevailing daśā. For example, if Mercury is the indicator then the period of suffering shall be 17 years irrespective of what daśā are running, unless remedial measures are taken. However in our experience, remedies will only reduce the suffering as the demons need to feed and only food offerings to Durgā (rākṣasa destroyer), Bṛhaspati (Mṛtyu blocker) or Sūrya (Pitṛs feeder) in the Yajña (sacrificial fire) can restore and protect. Remedies generally do not work as man is a greedy being and even while giving he does so with great hesitation. Such giving becomes fruitless. Summing up, Moon (Durgā) for Utpāta; Jupiter (Bṛhaspati) for Mṛtyu pāta and Sun (Sūrya or Śiva) for Kāṇa pāta are the remedies. Details on remedial measures for pāta nakṣatra can be read from 63rd supplement of Atharva Veda titled 'nakṣatra grahotpāta'.

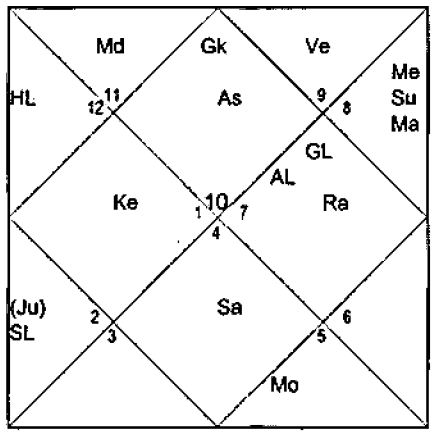
PĀTA NAKṢATRA AND SPIRITUALITY

Utpāta nakṣatra is not negative for the fun of it. It has an underlying theme to bring the native to the spiritual path by making life miserable or causing suffering that is purifying for the soul. It is a great teacher. The bhāva whose lord is in Utpāta nakṣatra can show someone very spiritual in the family. If the planet is in its own sign or has other spiritual strengths like being chara ātmakāraka, or iṣṭa devatā then the directions and spirituality will become stronger after suffering.

ILLUSTRATIONS – #1: PĀTA NAKṢATRA

Chart 95: Ketu in mrtyu pāta





As:	7 Cp 04	Su:	0 Sc 34 (DK)	Mo:	17 Le 57 (BK)	Ma:	3 Sc 09 (PK)
Me:	5 Sc 45 (PiK)	Ju (R):	2 Ta 52 (GK)	Ve:	8 Sg 45 (MK)	Sa:	23 Cn 13 (AK)
Ra:	8 Li 46 (AmK)	Ke:	8 Ar 46	HL:	22 Pi 29	GL:	25 Li 39

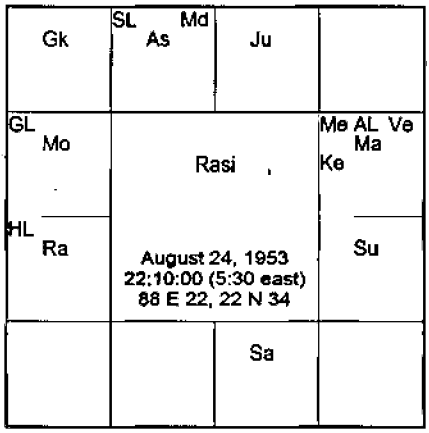
Female nativity: born on November 16, 1976 at about 11 am in Nairobi, Kenya (36 E 49' 1 S 17') on Tuesday and navamī tithi (refer to śūnya nakṣatra for more information on navamī tithi and Venus). Tuesday being the vāra, the pāta nakṣatra are Revatī (Utpāta), Aśvinī (Mṛtyu) and Bharanī (Kāṇa) with Krittikā behaving like a Sama nakṣatra with don't care attitude.

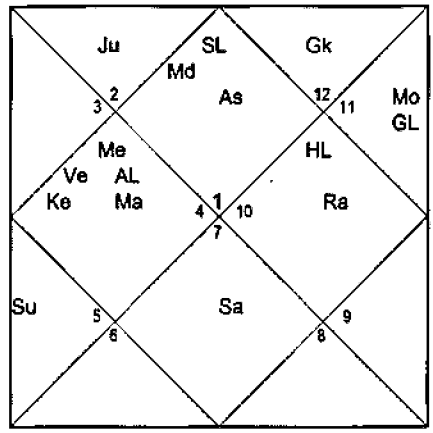
Ketu is placed in Aśvinī nakṣatra indicating the activation of Mṛtyu pāta nakṣatra during its periods. In this chart dvisaptati sama daśā is applicable as the lagneśa Saturn is in the 7th house. Saturn is also the only planet that aspects Ketu indicating the period when the pāta nakṣatra is getting activated. Ketu also indicates a mistake or a series of repeated mistakes. Saturn daśā started in 2000 AD and she started chasing after men in a more physical manner

that resulted in considerable humiliation from some of them including an abortion or two, horrible marks in her abdomen area and mental suffering that was like premature death experience. Ketu is the co-lord of Tuesdays confirming that Mṛtyu pāta was at work during Saturn daśā. The mṛtyu pāta acted through relationships as Saturn the only planet aspecting Ketu was in the seventh house showing one mistake following another.

Dvisaptati sama daśā (applicable if lagna lord is in 7th or 7th lord is in lagna):
Maha Dasas:
Merc: 1973-10-04 - 1982-10-04
Jup: 1982-10-04 - 1991-10-05
Ven: 1991-10-05 - 2000-10-04
Sat: 2000-10-04 - 2009-10-04
Rah: 2009-10-04 - 2018-10-05
Sun: 2018-10-05 - 2027-10-05
Moon: 2027-10-05 - 2036-10-04
Mars: 2036-10-04 - 2045-10-05

Fortunately Venus is in exact trines to Ketu and a diamond did the magic with the right prayers and right time of wearing, it stopped the pāta from functioning and got into a relationship. Many trying times passed as she listened to her astrologer[1] instead of friends who would always advise to break the relationship. In Saturn daśā Mercury antardaśā she was married and in Jupiter antardaśā she had a baby which confirmed that life had returned and death (Mṛtyu) had left.





As:	28 Ar 03	Su:	7 Le 60 (PiK)	Mo:	5 Aq 50 (PK)	Ma:	23 Cn 25 (BK)
Me:	24 Cn 47 (AmK)	Ju:	29 Ta 14 (AK)	Ve:	0 Cn 30 (GK)	Sa:	0 Li 18 (DK)
Ra:	8 Cp 23 (MK)	Ke:	8 Cn 23	HL:	2 Cp 19	GL:	9 Aq 49

Chart 96: Chara Putrakāraka in Utpāta

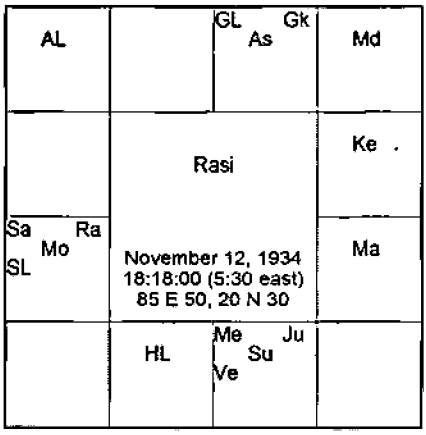
Male nativity: born on August 24, 1953 at 10:10 pm in Calcutta, India (88 E 22', 22 N 34'). The birth was on pūrṇimā tithi in Dhaniṣṭha nakṣatra on Monday (soma vāra). The pāta nakṣatra for birth on Monday are listed as Utpāta in Dhaniṣṭha, Mṛtyu pāta in Satabhisaj, Kāṇa pāta in Pūrva Bhadrapada and Sāma pāta in Uttara Bhadrapada. Of these the first three are really relevant and in this particular case the Utpāta in Janma nakṣatra Dhaniṣṭha is very relevant.

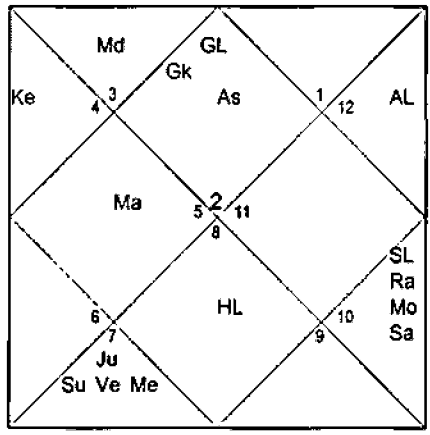
Moon is the cause of Utpāta in life and also indicates mother as it is the lord of 4th house and natural mātṛkāraka. However this is not the source of suffering. His mother is settled in Poland and he married a polish lady as would be indicated by the upapada in Cancer (mother influence). His marriage was like all normal people with working husband, wife gets to study and then qualifies and suddenly one fine day, she vanishes without a trace with their only child – a son.

Moon is chara putrakāraka and this is the real source of suffering that would be caused by

1 bṛhaspati refers to vedic astrologers and is the natural remedy for mṛtyu pāta

the rākṣasa (demons) in the Utpāta nakṣatra. He used every possible means to find her but failed and then after a very long wait, he remarried and is blessed with more children. Yet he thinks about his son and grieves his fate. There is nothing that can be done as the Moon is in maraṇa kāraka sthāna from the āruḍha lagna and upapada and is in Utpāta nakṣatra in bādhaka rāśi from lagna. The negatives to battle against are too many and insurmountable. The Moon in bādhaka rāśi Aquarius is also in debilitated fixed sign navāṁśa – Scorpio in the 12th house indicating that this bādhaka cannot be removed easily.





As:	16 Ta 09	Su:	26 Li 31 (AmK)	Mo:	5 Cp 50 (DK)	Ma:	21 Le 40 (MK)
Me:	10 Li 00 (GK)	Ju:	14 Li 05 (PK)	Ve:	24 Li 54 (BK)	Sa:	28 Cp 47 (AK)
Ra:	11 Cp 55 (PiK)	Ke:	11 Cn 55	HL:	6 Sc 06	GL:	21 Ta 14

Chart 97: Chara Ātmakāraka in Utpāta #1

Male nativity: born on November 12, 1934 at 6:18 pm in Cuttack, India. The birth was on śukla ṣaṣṭhi tithi in Uttara Āsāḍha nakṣatra on Monday (soma vāra). The pāta nakṣatra for birth on Monday are listed as Utpāta in Dhaniṣṭha, Mṛtyu pāta in Satabhisaj, Kāṇa pāta in Pūrva Bhadrapada and Sāma pāta in Uttara Bhadrapada. Of these the first three are really relevant and in this particular case the chara ātmakāraka Saturn in Utpāta nakṣatra Dhaniṣṭha is very relevant.

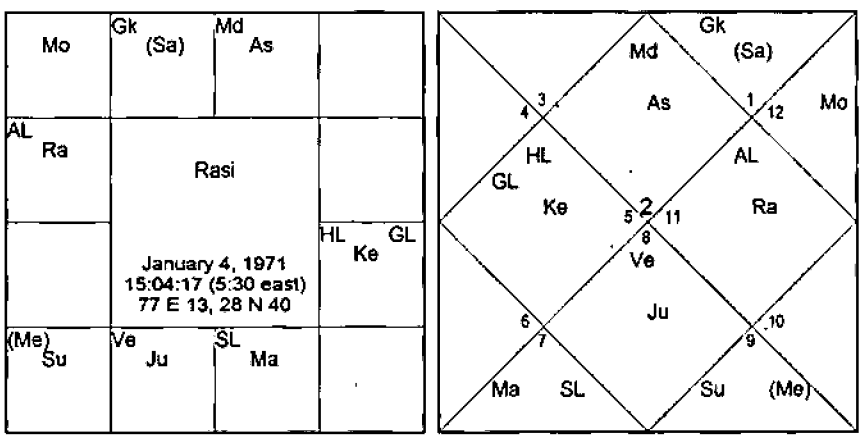
Saturn is also the yogakāraka for the chart as well as the bādhakeśa in bādhaka rāśi which is conjoined Rāhu (malefic to indicate bādhaka activation) and Moon to become subhapati promising long life and success through hard work. With these contradictory indications, the clincher is the presence of Saturn in the Utpāta nakṣatra which confirms the worst evil is to be experienced during the Saturn periods as the rākṣasa will feed and cause everything to become a waste.

During Jupiter daśā he was one of the leading businessmen in Oḍisa (India) and towards the end, for no apparent reason a group of bureaucrats developed hatred towards him in Rāhu antardaśā. Some of them were his good friends who would have regular supplies of alcohol and gifts. Perhaps the curtailing of this was one of the problems. Yet so terrible was their anger that they had him ousted from the main companies and had one of their cronies, an IDBI representative, made the managing director. He was still strong and wealthy and fought them until Saturn daśā came where the judgments were so delayed that by the time he won the cases, the companies were sick. The rākṣasa (demons) of the Utpāta nakṣatra where the chara ātmakāraka Saturn was placed, had fed on the businesses, mismanaged the funds and stripped them to the bones. All his wealth was gone fighting the court cases and

then he went to his elder brother for advice. He performed a pūja of Durgā on aṣṭamī at night. In a short while he got the news that the IDBI representative who had headed the company and stolen all the funds had a terrible accident and had become lame. Thereafter he stopped the Durgā mantra and continued his Śiva mantras quietly accepting that what had happened was destined due to past karma. Pāta nakṣatra activated in the ninth house shows troubles from government or elders who are like father.

His subsequent business attempts during Saturn daśā were utter failures. When so many negatives are involved – chara ātmakāraka in Utpāta nakṣatra, bādhaka rāśi with Rāhu joining bādhakeśa Saturn, Saturn in bādhaka rāśi and Kala sarpa yoga marginally broken only by Moon (Durgā), the only solution was Durgā, and even then while the demons would get killed, the fruits of work and happiness or success would not be forthcoming. The pāta worked in the business as Saturn is the lord of the tenth house and dārāpada A7 (business) is in Aquarius.

The ninth lord being the chara ātmakāraka is in its own sign Capricorn showing that the tattva is the indicator of devatā and not graha, which from the Saturn viewpoint is Śiva (vāyu tattva). Saturn is also the chara ātmakāraka which connects to Śiva (as ātmakāraka maps into the first house). Since Saturn is the lord of the 9th house, it indicates that the father of the native was a strong worshipper of Lord Śiva and all this punishment accrues because at the time of his birth he must have yearned for a very spiritual son when he kept 21 days fast praying Lord Somanath (Śiva jyotirliñga) for his birth.



As:	15 Ta 00	Su:	19 Sg 56 (PiK)	Mo:	22 Pi 26 (BK)	Ma:	24 Li 46 (AmK)
Me (R):	5 Sg 30 (PK)	Ju:	4 Sc 46 (GK)	Ve:	4 Sc 13 (DK)	Sa (R):	22 Ar 24 (MK)
Ra:	2 Aq 20 (AK)	Ke:	2 Le 20	HL:	12 Le 17	GL:	1 Le 20

Chart 98: Chara Ātmakāraka in Utpāta #2

Male nativity: born on January 4, 1971 at 3:04:18 pm in Delhi, India. The birth was on śukla aṣṭamī tithi in Revatī nakṣatra on Monday (soma vāra). The pāta nakṣatra for birth on Monday are listed as Utpāta in Dhaniṣṭha, Mṛtyu pāta in Satabhisaj, Kāṇa pāta in Pūrva Bhadrapada and Sāma pāta in Uttara Bhadrapada. Of these the first three are really relevant and in this particular case the chara ātmakāraka Rāhu in Utpāta nakṣatra Dhaniṣṭha is very relevant.

Rāhu is the co-lord of the tenth house and is placed in the Utpāta nakṣatra Dhaniṣṭha in strength and is also the chara ātmakāraka indicating one who will be cheated in life. Who is going to cheat is normally seen from the sixth house, which has Mars indicating a young-

Dvisaptati sama daśā (applicable if lagna lord is in 7th or 7th lord is in lagna):
Sun: 1967-02-10 - 1976-02-11
Moon: 1976-02-11 - 1985-02-10
Mars: 1985-02-10 - 1994-02-10
Merc: 1994-02-10 - 2003-02-11
Jup: 2003-02-11 - 2012-02-11
Ven: 2012-02-11 - 2021-02-10
Sat: 2021-02-10 - 2030-02-10
Rah: 2030-02-10 - 2039-02-11

er brother – the native has a younger brother. The dārāpada A7 (business, partners) is in Aquarius with this terrible Rāhu which also afflicts the āruḍha lagna indicating that the work and business would take a severe beating when this cheating happens and his status, image would be shattered. Āruḍha lagna is in the tenth house indicating that his father would let him down (9th house showing father is in the twelfth {losses} from āruḍha lagna) as the ninth lord Saturn is also in the 12th house of secret enemies. Mars is also the dispositor of Saturn and younger brother will mould and coerce father to listen.

The native went to Bombay and started TV serial production. In a short while his company was very successful and his younger brother had to be taken as partner due to family pressures. In July 2006 (Jupiter daśā Rāhu antardaśā – note that dvisaptati sama daśā applies to chart) his younger brother acquired the shares from father and ousted him from the company. Until the end of Rāhu antardaśā in August 2007, he tried everything for an amicable solution but failed. After the advent of Sun antardaśā he has started a new company for the same work and also discovered the manner in which he was to be completely defrauded by his younger brother. He plans to file a case and prevent it from happening. This one hit from Utpāta nakṣatra placed chara ātmakāraka Rāhu has placed his life in shambles with the family broken into fragments and brothers feuding. Pāta nakṣatra activated in the tenth house brings work related troubles all the time.

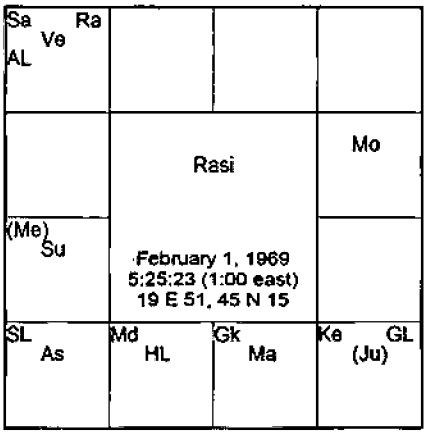
Chart 99: Paramparā Yoga in pāta nakṣatra

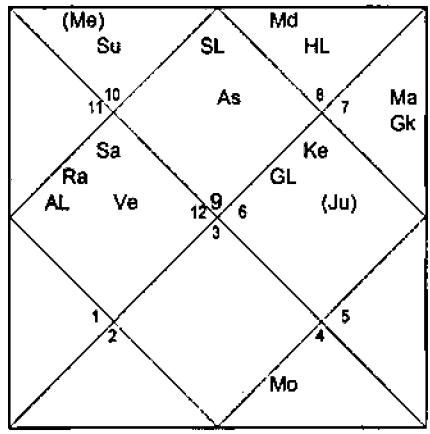
Male nativity: born on February 1, 1969 at 5:25 am in Novi Sad, Serbia (19 E 51', 45 N 15'). The birth was on śukla caturdasī tithi in Puṣyā nakṣatra on Friday (śukra vāra). The pāta nakṣatra for birth on Friday are listed as Utpāta in Uttara Phālguṇī, Mṛtyu pāta in Hastā, Kāṇa pāta in Citrā. Of these the first two are really relevant in this particular case as the chara pitṛkāraka Jupiter in Mṛtyu pāta nakṣatra Hastā and Ketu is in Utpāta nakṣatra Uttara Phālguṇī. Both these planets together in Virgo constitute the paramparā yoga[2] indicating many troubles in the dissemination of the knowledge. The native started learning from his jyotiṣa guru in Rāhu daśā Jupiter antardaśā (Utpanna vimśottari as Moon is in the 8th house) as the Abhiśeka tārā (28th reckoned from Janma nakṣatra) is Punarvasu ruled by Jupiter[3].

Since Jupiter is pitṛkāraka, Mṛtyu pāta can also be activated after any negative incident related to father. After the sudden death of his father, his sister demanded the entire property (Ketu). Mṛtyu pāta worked with Utpāta Ketu. We advised him to let go else the mṛtyu pāta can become very dangerous. In the meantime, his sister went through a divorce following the Croatia-Serbia separation what broke family bonds besides creating the political

2 Paramparā yoga has been defined by Parāśara as obtaining the knowledge of genuine tradition or lineage which is symbolised by mokṣa kāraka Ketu (Gaṇeśa) and parama guru signified by Jupiter (Śrī Veda Vyāsa).

3 There are other combinations like Jupiter being the lord of kārakāmśa (Saturn in Pisces navāmśa) and the 10th house from it showing this knowledge (kārakāmśa) would come due to the grace of Lord Śiva (Jupiter lord). The 11th lord from lagna is conjoined ātmakāraka Saturn in a sign of Jupiter.





As:	17 Sg 41	Su:	18 Cp 44 (MK)	Mo:	3 Cn 30 (DK)	Ma:	24 Li 48 (AmK)
Me (R):	12 Cp 24 (PK)	Ju (R):	12 Vi 25 (PiK)	Ve:	5 Pi 36 (GK)	Sa:	26 Pi 50 (AK)
Ra:	9 Pi 32 (BK)	Ke:	9 Vi 32	HL:	26 Sc 32	GL:	9 Vi 39

Vimśottari Daśā (started from utpanna star - 5th):
Sun: 1969-01-02 - 1975-01-03
Moon: 1975-01-03 - 1985-01-02
Mars: 1985-01-02 - 1992-01-03
Rah: 1992-01-03 - 2010-01-03
Jup: 2010-01-03 - 2026-01-03
Sat: 2026-01-03 - 2045-01-03
Merc: 2045-01-03 - 2062-01-03
Ket: 2062-01-03 - 2069-01-03
Ven: 2069-01-03 - 2089-01-03

divide – her husband was not Serbian. She suffered a terrible accident and had metal strips in her head and spine. He immediately obeyed and gave the entire property to his sister including whatever wealth was left behind by his father. Not bearing any grudge and understanding his karmic destiny, he even went out of the way to help her, live with her and look after her children like his own. Today they share a very sweet bond that could have been destroyed had the Utpāta been allowed to have its way instead of following the path of peace.

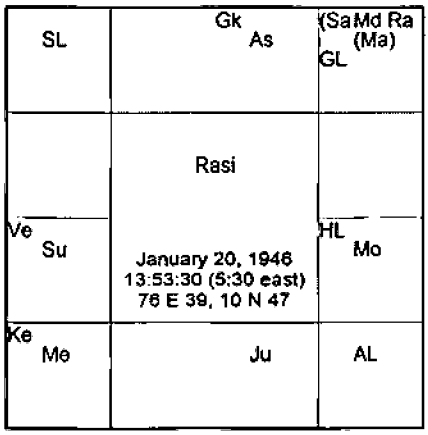
During Venus antardaśā (2003-06) he was humiliated by some of his students who accused him of various things about his personal life, things they had known even before they came to learn jyotiṣa. Venus is the vāra lord and activates the pāta nakṣatra which are afflicting the paraṁparā yoga. Venus is also under a curse with the conjunction of Saturn and Rāhu showing sister/spouse curse from past incarnation. The curse is strong and activates with the pāta nakṣatra during Venus periods. The group was largely composed of lady students with two spouses and one other male who was a god brother to another. It was obvious that Venus was having its negative say in things. He was advised to keep away from controversy, do not teach students who are not grateful and who do not apologize and change their behaviour, and keep his good work going under the auspices of ŚIVA (Slavic Institute of Vedic Astrology) which was started in Sun antardaśā.

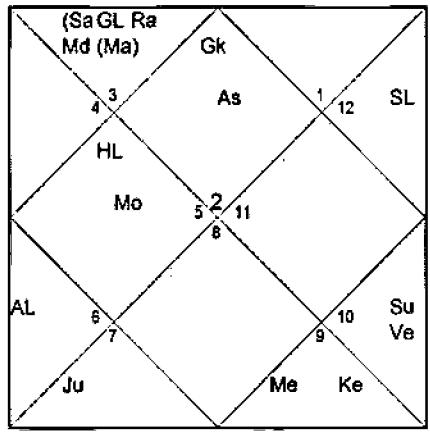
The paraṁparā yoga will make him very spiritual and he will practice meditation and other techniques indicated by Ketu in the Utpāta nakṣatra. He will also be a great follower of Śrī Gaṇeśa due to this and Ketu will then become beneficial and guide him through the knowledge.

ILLUSTRATIONS – #2: PĀTA RĀŚI

Chart 100: 7th house in mṛtyu pāta

Male nativity: born on April 16, 1960 at 9:30 am in Calicut, India (75 E 46' 11 N 15'). The day of birth is Saturday and under the table of pāta nakṣatra we find the Utpāta nakṣatra





As:	4 Ta 42	Su:	6 Cp 36 (PK)	Mo:	11 Le 10 (PiK)	Ma (R):	27 Ge 41 (AK)
Me:	22 Sg 48 (MK)	Ju:	3 Li 31 (DK)	Ve:	3 Cp 40 (GK)	Sa (R):	27 Ge 40 (AmK)
Ra:	5 Ge 21 (BK)	Ke:	5 Sg 21	HL:	7 Le 49	GL:	25 Ge 06

Viśākhā, Mṛtyu nakṣatra Anurādhā and Kāṇa nakṣatra Jyeṣṭha. According to Method-1, determine planets in these nakṣatra. There are no planets in these nakṣatra and we resort to Method-2.

Determine the pāta rāśi Scorpio shall give the results. This sign is the seventh house in the chart and pāta shall be experienced in matters of marriage and relationships. The two lords of Scorpio are placed in the tenth house forming piśāca yoga[4] as well as jāra yoga[5] indicating blood pressure and such diseases developing on account of a trying marriage and relationship will see considerable verbal abuse, especially at nights or once the pāta is activated.

Since pāta rāśi is seventh house, the charakāraka for this is the dārākāraka, which for this chart is Rāhu. Rāhu is the third natural malefic in kendra forming the sarpa yoga with Mars and Ketu which is without a break. All this simply ensures that the marriage and relationships will be destroyed once the pāta rāśi is activated. To know this we examine the position of these nakṣatra in the lagna navtārā chakra.

Table 53: Lagna navtārā chakra

Tara	Meaning	Lord	Nakṣatra		
			1	2	3
Janma	Birth	Moon	Rohi	Hast	Srav
Sampat	Wealth	Mars	Mrig	Chit	Dhan
Vipat	Danger	Rahu	Ardr	Swat	Sata
Kṣema	Wellness	Jupiter	Puna	Visa	PBha
Pratyari	Obstacles	Saturn	Push	Anu	UBha
Sādhana	Success	Mercury	Asre	Jye	Reva
Naidhana	Death	Ketu	Magh	Mool	Aswi
Mitra	Friend	Venus	PPha	PSha	Bhar
Parama	Personal	Sun	UPha	USha	Krit

Viśākhā, Anurādhā and Jyeṣṭha are Kṣema, Pratyari and Sādhana tārā in the lagna navtārā chakra indicating the danger in Anurādhā nakṣatra instead of the other two. Anurādhā is ruled by Saturn in the vimśottari scheme and since the Moon is in the 8th house[6] we use the Utpanna navtārā chakra. The native was married with a child and Saturn daśā was to start

4 Piśāca yoga indicates one who is tormented by dark forces who are very angry as indicated by Mars and Ketu, the fire planets. The mind gets very angry and diseases which afflict the heart and blood (Moon) appear.

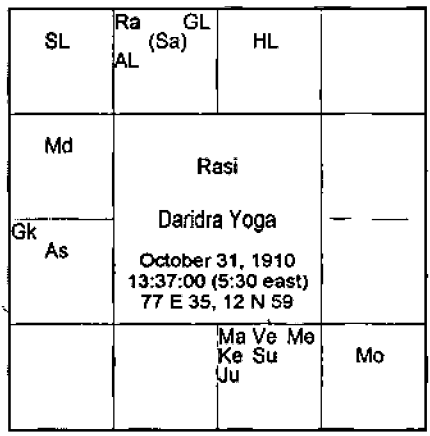
5 Strong sexual desire is indicated by jāra yoga when the seventh lord of sexuality has gone to the tenth house of karma. Men become the paramours of married women and cause destruction in their marriages (and vice-versa).

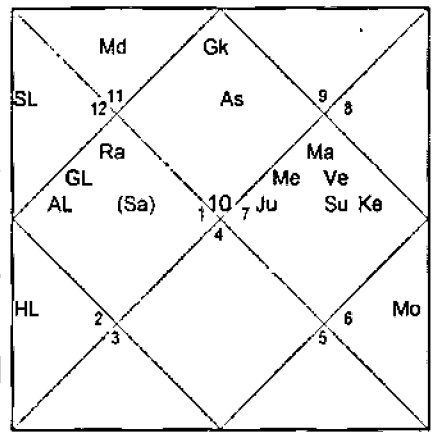
6 Prefer the Utpanna Vimśottari daśā when the Moon is in the 3rd or 8th house.

in 2000 AD. Saturn is the vāra lord which is meant to bring the pāta rāśi influence and in addition owns the pratyari nakṣatra Anurādhā. His marriage broke and he developed a relationship with a married lady who went through a divorce to be with him. After some time into Saturn daśā even that relationship soured. The point is that the pāta nakṣatra specifically indicated is the second – Mṛtyu nakṣatra which can bring diseases and death like suffering. He even had a heart attack and has been on medication ever since.

Normally, the 7th house alone in pāta nakṣatra is not sufficient to break marriage and will need the negative support of the 12th house from where the Upapada is generated. In this case Mars is also the lord of the 12th house.

Chart 101: Daridra Yoga – kāṇa pāta





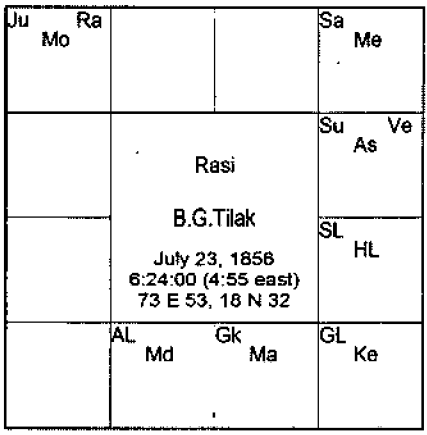
As:	29 Cp 48	Su:	14 Li 26 (AmK)	Mo:	25 Vi 24 (AK)	Ma:	3 Li 14 (GK)
Me:	6 Li 43 (PiK)	Ju:	4 Li 58 (PK)	Ve:	7 Li 53 (MK)	Sa (R):	10 Ar 10 (BK)
Ra:	27 Ar 06 (DK)	Ke:	27 Li 06	HL:	24 Ta 26	GL:	24 Ar 53

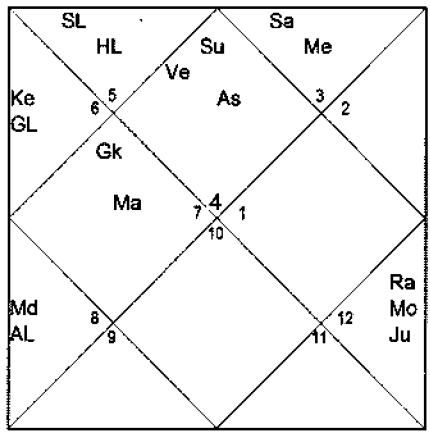
Male nativity: born on October 31, 1910 at 1:37 pm in Bangalore, India. The birth was on kṛṣṇa caturdasī tithi in Chitrā nakṣatra on Monday (soma vāra). The pāta nakṣatra for birth on Monday are listed as Utpāta in Dhaniṣṭha, Mṛtyu pāta in Satabhisaj, Kāṇa pāta in Pūrva Bhadrapada and Sāma pāta in Uttara Bhadrapada. Of these the first three are really relevant and in this particular case the Utpāta nakṣatra is also the Lagna nakṣatra! There are no planets in these nakṣatra and we have to use the pāta rāśi. The pāta rāśi is Aquarius which is the second house indicating many difficulties and troubles due to finances. There are eight planets in lagna kendra and none in Moon kendra. The classic kemadruma yoga is caused by malefic planets in the 8th house from the Moon and these are the two lords of the pāta rāśi – Rāhu and Saturn with the latter in debility (although with cancellation). Thus the two lords of the pāta rāśi promise poverty right from birth as they are placed in the 4th house. Planets in the second and fourth houses give their results right from birth. Since the lagna is in Utpāta nakṣatra the native himself is god fearing but that does not alleviate the confirmed poverty from every angle. The six planet combination in the tenth house is pravrājya yoga but the Sun is too weak to cause renunciation. Therefore he continued in life struggling against all hardships.

In the lagna navtārā chakra, these nakṣatra are the Janma, Sampat and Kṣema tārā indicating that real evil is in third nakṣatra i.e. Kāṇa pāta in Satabhisaj. Kāṇa pāta indicates that the Sun is negative and this brings many troubles and poverty due to Sūrya doṣa.

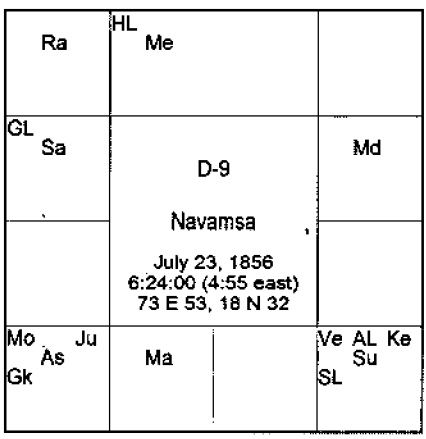
GREAT REVOLUTIONARIES

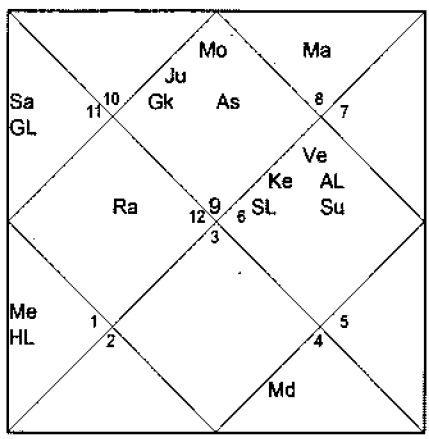
Chart 102: B. G. Tilak: Father of Indian Nationalism











As:	18 Cn 46	Su:	8 Cn 28 (PK)	Mo:	17 Pi 48 (AmK)	Ma:	3 Li 42 (GK)
Me:	21 Ge 05 (AK)	Ju:	17 Pi 17 (BK)	Ve:	9 Cn 07 (PiK)	Sa:	15 Ge 22 (MK)
Ra:	27 Pi 31 (DK)	Ke:	27 Vi 31	HL:	1 Le 28	GL:	5 Vi 60

Lokmanya Bal Gangadhar Tilak is the father of Indian nationalism, the first to conceptualise and state unequivocally, *"Swaraj is my birth right and I shall have it."* Mahatma Gandhi is the father of the nation as he got independence for India but adopted this stance as late as 1942 during the Quit India movement.

Bal Gangadhar Tilak: born on July 23, 1856 at 6:20 am LMT in Ratnagiri, India (73 E 18', 16 N 59'). The birth was on kṛṣṇa ṣaṣṭhi tithi in Revatī nakṣatra on Tuesday (maṅgala vāra). The pāta nakṣatra for birth on Tuesday are listed as Utpāta in Revatī, Mṛtyu pāta in Aśvinī and Kāṇa pāta in Bharanī nakṣatra. Of these the Utpāta nakṣatra is Revatī is in focus as it is the Janma nakṣatra and Moon is also the lord of Lagna. The ninth lord Jupiter is also in Revatī conjoined Rāhu in maraṇa kāraka sthāna in ninth house along with the lagneśa Moon. Such people with lagneśa in the ninth house are very independent in their views and thoughts and cannot accept subordination. With Rāhu in the ninth, they will tend to question social norms as well. However, this combination occurring in the Utpāta nakṣatra would result in his being misunderstood more often instead of being read properly especially by the government (ninth house shows government).

As the editor of two newspapers *'Kesari'* (meaning Lion) and *'Mahratta'* he would write very



strongly criticising the government and others openly. He became a symbol for the radical youth. The Kesari was founded by Tilak in 1880 Venus daśā Venus antardaśā – Venus is almost exactly conjunct the Sun in Puṣyā nakṣatra but is in debilitated navāṁśa in the tenth house from navāṁśa lagna. It is the lord of *deśa* (nation/country) nakṣatra Pūrva Phalguṇī arousing patriotism and instead of joining government service he preferred to pursue independent career and nationalism. Utpāta nakṣatra has Durgā as its protector (provided native is spiritual) and the big cats (Tigers and Lions are her vehicle; Kesari means Lion).

In 1891 Tilak opposed the 'Age of Consent bill' introduced after the death of a child bride from sexual injuries. The act aimed to raise the marriageable age of a child bride from 10 to 12 and all political parties were delighted. Tilak scorned at their stupidity (obviously, anyone would) and wanted the age to be 16 years instead of 12 as this would not alleviate the sexual suffering that the child bride would have to endure. Ever since he was isolated and got labelled as an extremist, even though his argument was that the minimum age in England was already 16, so why should Indian subjects of the Queen not have the same rule? Are their bodies different? He practised what he believed (lagneśa in the 9th house in Pisces with 9th lord). So each of his daughters was educated and married only after 16 years of age. We can see how the Utpāta has worked in labelling him wrongly when all he spoke for was a good thing he learnt from the English themselves!

During the 1896-97 bubonic plague in Maharashtra, Tilak bitterly criticised the Government for the measures taken and for public harassment in two articles titled *"Has the Government lost its head?"* and *"To Rule is not to wreak vengeance"* appearing in Kesari daily where quotes from the Bhagavat Gītā appeared interpreted by him in an inflammatory manner. Following this someone shot and killed the Assistant Collector of Pune, Mr. Rand and Lt. Ayerst on 22 June 1897 at Poona. On 14 September 1897 (Venus daśā Mercury antardaśā) he was sentenced to eighteen months' imprisonment on sedition charges. Mercury is the lord of the Utpāta nakṣatra Revatī and is placed in the 12th house (jails and hospitals) with Saturn (confirms jails). As the 8th lord in the 12th house Saturn will give bhakti for Śrī Kṛṣṇa but can also land him in bondage which will be a time to reflect. He went to jail after quoting the war urgings of Śrī Kṛṣṇa to Arjuna. Mercury is also the chara ātmakāraka. In fact this jail term made him a national hero and on emerging he declared *"Swaraj (Self-Rule) is my birth right and I will have it."* Tilak had transformed during Ketu antardaśā and was very strong with his extreme views about the foreign rule.

MUZZAFURPUR BOMBING: On 30 April 1908 two Bengali youths, Prafulla Chaki and Kudiram Bose, threw a bomb on a carriage with the intention to kill District Judge Douglass Kenford but erroneously killed some English women. Chaki committed suicide and Bose

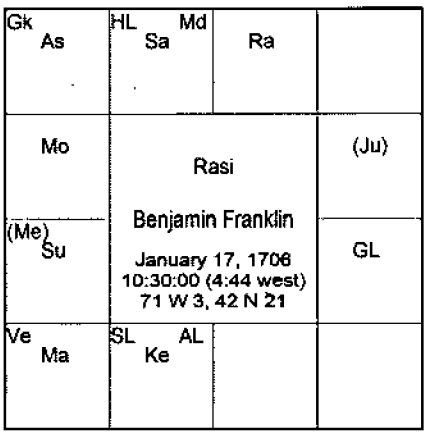
was tried and hanged. Tilak was the lone voice in India that defended the action of the youth and instead asked for self rule for India. This time his statement was after the murder had been committed. So we wonder how this would apply retrospectively! Tilak was under Moon daśā Jupiter antardaśā and the Utpāta nakṣatra was in full swing and a biased judge sent him to kāla pāni[7] (isolation in Mandalay, Burma) for six years (1908 – 14). When the verdict was read, his immortal words now imprinted on the wall of Room. No. 46 at Bombay High Court were

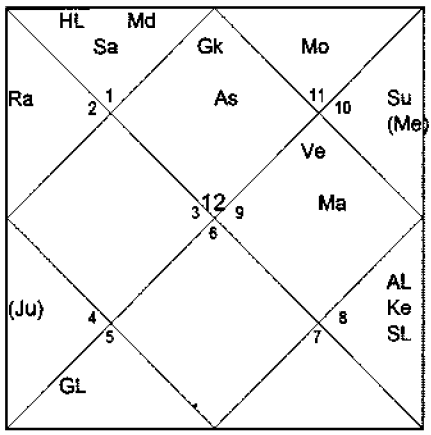
> *"In spite of the verdict of the Jury, I maintain that I am innocent. There are higher powers that rule the destiny of men and nations and it may be the will of providence that the cause which I represent may prosper more by my suffering than my remaining free."*

In isolation in prison the Saturn – Mercury combination worked and even the 52 years age label and diabetic health label could not stop his work for Śrī Kṛṣṇa - the 'Gītā Rahasya'. During this imprisonment his wife died and he got the news seven days after the event.

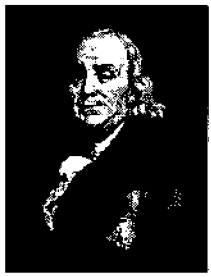
Both lagneśa and ninth lord in Utpāta tārā indicates Śrī B.G.Tilak and his father Śrī Gangadhar Shastri as very spiritual people. His father was a great Sanskrit scholar and his grandfather Śrī Ramchandrapanth was very spiritual and took saṅnyāsa long before his death in Varanasi. Tilak's health deteriorated rapidly towards end July 1920 and he was unconscious for 3 days. He recovered momentarily and spoke deliriously about a hundred years of servitude (1818-1918) and Swaraj. At 00:40 hrs (IST) on 1 Aug 1920, he was declared dead. It is said that the British made an extraordinary request that his brain be handed over so that it may be studied, preserved and exhibited. The request was not complied with. His greatest gift to India was the cultural integration in the form of annual Gaṇeśa Puja which entire communities would celebrate.

Chart 103: Benjamin Franklin: Father of American Nationalism





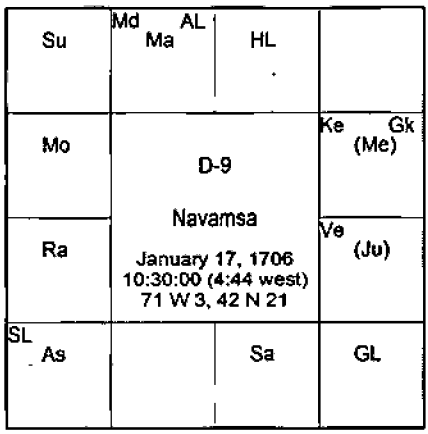
As:	17 Pi 29	Su:	7 Cp 27 (PK)	Mo:	15 Aq 34 (PtK)	Ma:	0 Sg 54 (DK)
Me (R):	22 Cp 34 (BK)	Ju (R):	4 Cn 35 (GK)	Ve:	16 Sg 01 (MK)	Sa:	23 Ar 09 (AmK)
Ra:	0 Ta 41 (AK)	Ke:	0 Sc 41	HL:	6 Ar 23	GL:	19 Le 57

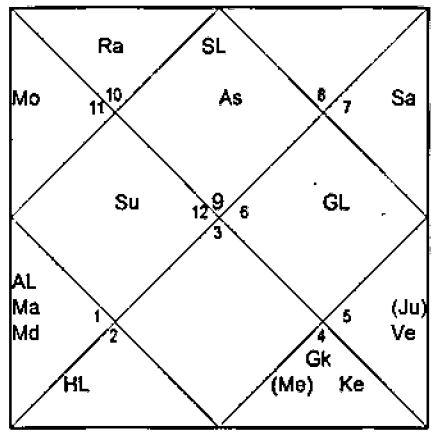


Benjamin Franklin was the father of American nationalism[8] although George Washington is the

7 lit. black water

8 Block, Seymour Stanton; Benjamin Franklin: America's Inventor; available at HistoryNet.com





father of the nation having got independence for America after the revolutionary wars with England which ended in 1781.

Benjamin Franklin: born on January 17, 1706 at 10:30 am LMT in Bostom, MA (71 W 03', 42 N 21'). The birth was on śukla caturthī tithi in Satabhisaj nakṣatra on Thursday (guru vāra). The pāta nakṣatra for birth on Thursday are listed as Utpāta in Puṣyā, Mṛtyu pāta in Aśleṣā and Kāṇa pāta in Maghā nakṣatra. The lagneśa Jupiter is placed in Utpāta nakṣatra Puṣyā in a trine (5th house) and in Leo navāṁśa where the navāṁśa lagna is Sagittarius. Compare this to Bal Gangadhar Tilak where the lagneśa and Jupiter were in Utpāta Revatī nakṣatra in a trine in fiery Sagittarius navāṁśa where the navāṁśa lagna was also Sagittarius. Sagittarius is the natural ninth house (father) of the zodiac and it was their fortune to play this role of father and guide for the nation due to Jupiter's position. Franklin succeeded in his lifetime while Tilak failed to get independence as Rāhu joined Jupiter in the chart of Tilak.

Utpāta (havoc) did show its face early in life as Ben was his father Josiah's 15th child and youngest son out of 17 children from two marriages. Jupiter daśā which was to give the results of Utpāta nakṣatra started in 1712 when he was six years old. His father could not afford more than two years of school and his education ended when he was 10 years old, in Jupiter daśā Saturn antardaśā – one is in Utpāta nakṣatra Puṣyā and the other is its lord. At 12 years he became apprentice to his elder brother James in the newspaper, New England Courant. In 1722 (Jupiter daśā – Venus antara) he wrote under the pseudonym Mrs. Silence Dogood (mark how Venus made him think of a female name). After James discovered this, Ben fled to Philadelphia and in doing so became a fugitive[9] in Jupiter daśā Sun antardaśā.

While working in a printing house in Philadelphia, Franklin was convinced by Pennsylvania Governor Sir William Keith to go to London, ostensibly to acquire press equipment for another newspaper and in 1724 in Jupiter daśā Moon antardaśā, he sailed for London. Moon in the 12th house in Aquarius gives overseas travel and stay, especially since it is the dispositor of the lagneśa Jupiter and is in Satabhisaj nakṣatra. Satabhisaj is the sailors' nakṣatra as it is guided by Varuṇa the god of the waters and oceans as well as overseas trade and travel. Moon in the 12th house from lagna shows secret enemies and in ṣaḍāṣṭaka from Jupiter threatens shocks and troubles. The trip was fruitless like Keith's hollow promise[10]

9 Van Doren, Carl, Benjamin Franklin, (1938), Penguin reprint 1991

10 When Rāhu is the chara ātmakāraka the native maybe cheated often and whether he becomes a saint or returns the cheating to society would depend on lagna and lagneśa who show his intelligence.

and Franklin worked as a compositor in a printer's shop before, he returned to Philadelphia in 1726 in Rāhu (chara ātmakāraka) antardaśā.



Jupiter daśā had not ended and the next shock awaited him when his lady love Deborah Read had married a man named John Rodgers. The Utpāta nakṣatra with lagneśa Jupiter is in the fifth house of love affairs. Avoiding his debts and prosecution Rodgers left Deborah and fled to Barbados. With fate of Rodgers unknown, and bigamy illegal, Deborah was not free to formally remarry. Jupiter daśā ended in 1928 and the Utpāta ceased momentarily to allow him to take Deborah as common law wife on 1 Sep 1730 as well as adopt his illegitimate son William (Saturn daśā and antardaśā).

The fifth house relates to children and Jupiter is the natural significator placed in Utpāta nakṣatra in it which does not auger well, particularly for sons (Jupiter) while daughters would fare well (Venus). The first son William was born illegitimate and was adopted by Franklin and later had many differences with him. The second son Francis was born in October 1732 and died in 1736 from smallpox. His daughter Sarah was born in 1743 and looked after him in his old age.

Writing on Benjamin Franklin or Tilak can be a book in itself. Suffice is to point out the crucial role that the Utpāta nakṣatra plays in determining their fortunes. Another common thread we find in the charts of Tilak and Franklin are that both were great printers and authors besides running successful newspapers.

PART IV : NAKṢATRA PURUṢA

Medical Astrology based on Nakṣatra



~ Chapter XVII ~
Nakṣatra Puruṣa

Nakṣatra Puruṣa is the definition of the human form using the 27 nakṣatra and not 28 nakṣatra as the form is a physical material manifestation. There are various definitions of the nakṣatra puruṣa and even in the use of remedial measures two separate definitions have been given under chapter titled 'Nakṣatra Puruṣa Vrata'. In the well respected book Jātaka Bharnam, Pt. Dhundirāja teaches the 'Ḍimba Chakra' which is used for conception charts, babies and is a general view of all living beings during their conception and even after birth. The Ḍimba chakra expands into the Manuśya chakra for human births which identifies each of the 27 nakṣatra with body parts. The 'Nara chakra' is very useful for medical astrology.

ḌIMBA CHAKRA

Ḍimba chakra has the 27 nakṣatra distributed sequentially without any bifurcation for individual parts or even for the right and left sides which is necessary for using it for the conception egg, embryo and even for the new born baby. This is useful for all animals as well and gives a clear idea of various things including fortunes.

The nakṣatra groups: Head-3, Face-3, Shoulder-2, Arms-2, Hands-2, Chest-5, Navel-1, Genitals-1, Buttocks-2 and Legs-6.

Assignment of nakṣatra: The nakṣatra are assigned sequentially starting with the nakṣatra occupied by the Sun and results for them have been mentioned specifically by Dhundiraja.

Table 54: Ḍimba chakra

Body Part	Nakṣatra	Results
Head	3	Wealthy having all luxuries and comforts like a king
Face	3	Eats excellent food and sweets, sleeps a lot
Shoulder	2	Best in his family, strong shoulders, skilled, humble
Arms	2	Lives in foreign places, travels, hard working, proud, very respectful
Hands	2	Good with gems, jewellery and money; speaks truth and lies; miser
Chest	5	Best in family, handsome, learned, scholarly
Navel	1	Ever forgiving, hates violence and war, artistic, spiritual
Penis	1	Lascivious and lustful, song and music, fame or popularity
Buttocks	2	Travels, eager for everything, slim or thin, liar, shrewd
Legs	6	Production, agriculture, religious, fearless, service

ILLUSTRATIONS

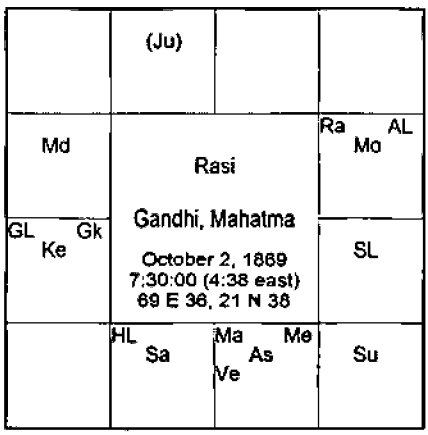
Chart 104: Mahatma Gandhi

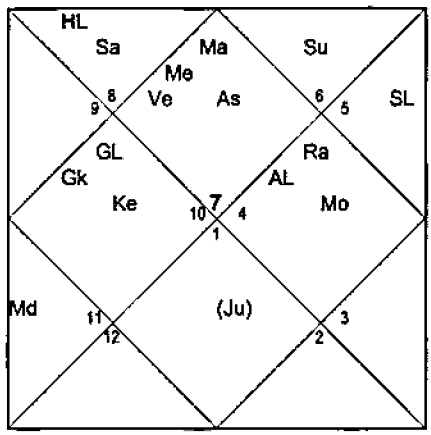
Gandhi was born on October 2, 1869, at 7:30:00 am in Porbandar, India (69 E 36'), (21 N 38') with the Sun in Hastā nakṣatra (No.13) and the Moon in Aśleṣā nakṣatra (No.9). The Ḍimba chakra is drawn with the Sun as the starting point to see the results mentioned by Pt.

Dhundiraja.

Table 55: Ḍimba Chakra – Mahatma Gandhi

Body Part	Nak	From		To	
Head	3	13	Hastā	15	Svātī
Face	3	16	Viśākhā	18	Jyeṣṭhā
Shoulder	2	19	Mūla	20	Pūrva Āsāḍha
Arms	2	21	Uttara Āsāḍha	22	Śrāvaṇa
Hands	2	23	Dhaniṣṭha	24	Śatabhiṣaj
Chest	5	25	Pūrva bhādra	2	Bharaṇī
Navel	1	3	Kṛttikā	3	Kṛttikā
Genitals	1	4	Rohiṇī	4	Rohiṇī
Buttocks	2	5	Mṛgāśiras	6	Ārdrā
Legs	6	7	Punarvasu	12	Uttara Phālguṇī





As:	8 Li 43	Su:	16 Vi 55 (GK)	Mo:	28 Cn 07 (AmK)	Ma:	26 Li 23 (BK)
Me:	11 Li 45 (DK)	Ju (R):	28 Ar 08 (AK)	Ve:	24 Li 25 (MK)	Sa:	20 Sc 20 (PiK)
Ra:	12 Cn 09 (PK)	Ke:	12 Cp 09	HL:	4 Sc 21	GL:	15 Cp 35

The Janma nakṣatra of Mahatma Gandhi is Aśleṣā which is in the 'Legs section' reckoned from the Sun indicating that the ḍimba Moon was in the legs. Gandhi was religious in the sense of being a strict follower of the path of truth - Satyagraha was his religion and his life. He was not into agriculture but did have his own farm and goats that he would milk and led a simple ashram life. His initial career was like a service – lawyer but he shifted to politics and led India in the freedom struggle. He was also an editor and a voracious writer.

There is no doubt that there can be none as fearless as him and he also instilled this courage into those who followed and they did so very bravely, facing guns and sticks but refused to retaliate or run away. Who can be braver than this apostle of non-violence? He led the only non-violent political movement ever known in the history of mankind.

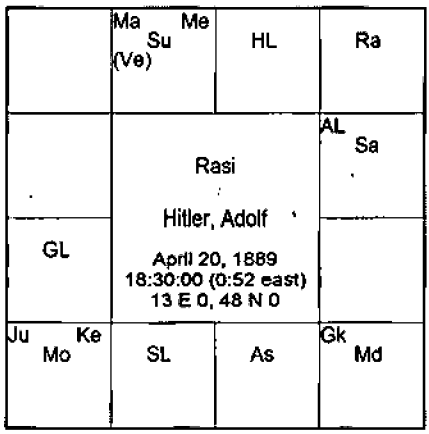
The significator planet for the for the leg section of the ḍimba chakra is Saturn and short life dangers are not ruled out when birth occurs showing the ḍimba in this leg section. Satyadeva (truth) or Satya Nārāyaṇa (form: Śrī Rama) is their favourite deity and like Hanuman they are brave and can serve very well. Strength of Saturn is important for survival and success. It is the second strongest planet in ṣaḍbala (six strengths), strongest in viṁsopāka strengths (15.8/20) with the highest Iṣṭa phala (34.8). Compare this strength to that of the Sun, the bādhaka planet of the chart. Sun has viṁsopāka strength at 11.6, ṣaḍba-

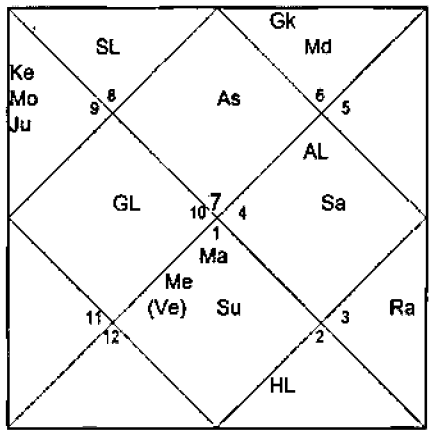
la at 130 and Iṣṭa phala at 14.3, showing that it is much weaker than Saturn under all counts. Gandhi removes obstacles and succeeds.

Chart 105: Adolf Hitler

Table 56: Adolf Hitler – ḍimba chakra

Body Part	Naks	From		To	
Head	3	1	Aśvinī	3	Kṛttikā
Face	3	4	Rohiṇī	6	Ārdrā
Shoulder	2	7	Punarvasu	8	Puśya
Arms	2	9	Aśleṣā	10	Maghā
Hands	2	11	Pūrva Phālguṇī	12	Uttara Phālguṇī
Chest	5	13	Hastā	17	Anurādhā
Navel	1	18	Jyeṣṭhā	18	Jyeṣṭhā
Genitals	1	19	Mūla	19	Mūla
Buttocks	2	20	Pūrva Āsāḍha	21	Uttara Āsāḍha
Legs	6	22	Śrāvaṇa	27	Revatī





As:	4 Li 27	Su:	8 Ar 30 (PK)	Mo:	14 Sg 20 (PiK)	Ma:	24 Ar 05 (AmK)
Me:	3 Ar 23 (DK)	Ju:	15 Sg 56 (MK)	Ve (R):	24 Ar 23 (AK)	Sa:	21 Cn 09 (BK)
Ra:	23 Ge 45 (GK)	Ke:	23 Sg 45	HL:	19 Ta 49	GL:	22 Cp 35

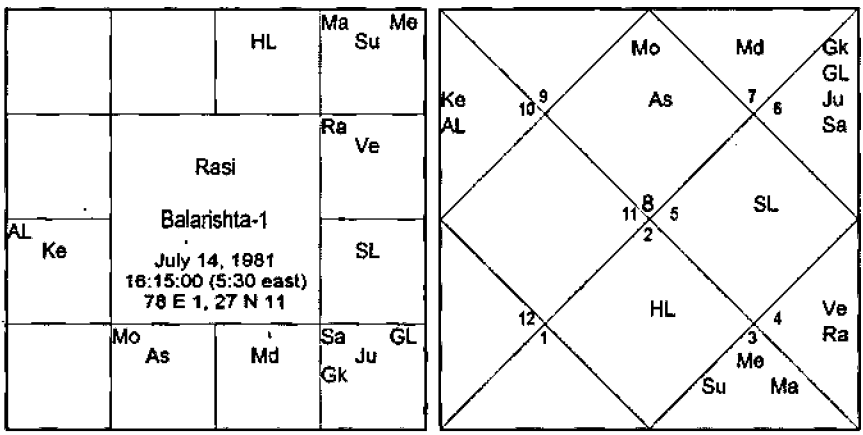
Adolf Hitler: born on April 20, 1889 at 6:30 pm LMT 13 E 48 N. Hitler has the Sun in Aśvinī nakṣatra (No.1) which is the starting point of the ḍimba chakra. The natal Moon or Janma nakṣatra is Pūrva Āsāḍha (No.20) indicating that the ḍimba Moon was in the buttocks. The reading for this is 'travels' may not indicate just travelling but one who is always looking outside the nation, at other countries and peoples rather than one who is interested in what is happening at home. He was always very anxious and 'eager for everything' with an incorrigible optimism. Nothing has ever been written about any weight problems. Therefore 'slim or thin' would be an acceptable reading. He is the biggest recorded liar in history of the world and did not care about how it would reflect on the people he represented. He was also very shrewd, perhaps so much that his enemies who were in denial about this trait preferred to believe that an astrologer moulded his destiny and battle plans. He looked down upon the British Prime Minister as a 'little worm'.

The significator planet for the Buttocks section in the ḍimba chakra is Mars. Mars is very strong in the chart in Rucaka Mahāpuruṣa yoga conjoined exalted Sun. It has the highest viṁsopāka strength (16.8/20), second highest ṣaḍbala after the Sun at 166 and Iṣṭa phala at 42.1%. Not only would Hitler live through his childhood but would also have powerful rājayoga due to Mars. We need to compare the relative strength of the Sun, the bādhaka

planet that is going to obstruct him or stand on his way which would be President Roosevelt (Leo lagna). We find this having marginally more strength – viṁsopāka strength at 13.3/20 (not as supported as Hitler by the public); ṣaḍbala at 171 which is marginally higher than Mars at 166 indicating that Roosevelt would prove to be stronger than Hitler; Iṣṭa phala at 49.1 which is higher than Mars at 42.1. Sun (Roosevelt) finally wins and obstructs/stops Mars (Hitler).

In both cases of Gandhi and Hitler, the most important factor was the relative strength of the lord of the egg, the ḍimba graha was strong and well placed from lagna and involved in various rājayoga. Let us examine what happens when this ḍimba graha is ill placed.

Chart 106: Bālariṣṭa – 1



As:	17 Sc 25	Su:	28 Ge 18 (AK)	Mo:	26 Sc 59 (AmK)	Ma:	3 Ge 45 (DK)
Me:	7 Ge 45 (GK)	Ju:	10 Vi 02 (PK)	Ve:	24 Cn 09 (BK)	Sa:	10 Vi 40 (PiK)
Ra:	8 Cn 37 (MK)	Ke:	8 Cp 37	HL:	17 Ta 10	GL:	16 Vi 06

The Baby was born on July 14, 1981 at 4:15 pm IST at Agra, India (78 E 01' 27 N 11'). The Moon was in Jyeṣṭha nakṣatra gaṇḍānta 4th pada which is the first danger in the chart. Add to this the classic combination of Parāśara vide BPHS 21-2. The lagna, eighth and tenth lords are all in the 8th house and in such a case longevity is definitely at stake.

The Sun is in Punarvasu nakṣatra (No.7) and the ḍimba chakra is calculated from here. The Janma nakṣatra (Moon) is in Jyeṣṭha nakṣatra (No.18) indicating the ḍimba was in the 'hands'. While examining the chart of a baby we are not interested in the general results but more on the planet which formed the egg, the ḍimba graha Mercury in this case.

Table 57: Bālariṣṭa -1: ḍimba chakra

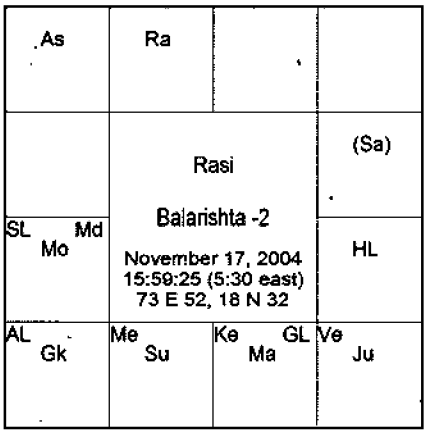
Body Part	Nakṣ	From		To	
Head	3	7	Punarvasu	9	Aśleṣā
Face	3	10	Maghā	12	Uttara Phālguṇī
Shoulder	2	13	Hastā	14	Chitrā
Arms	2	15	Svātī	16	Viśākhā
Hands	2	17	Anurādhā	18	Jyeṣṭhā
Chest	5	19	Mūla	23	Dhaniṣṭha
Navel	1	24	Śatabhiṣaj	24	Śatabhiṣaj
Genitals	1	25	Pūrva bhādra	25	Pūrva bhādrapada
Buttocks	2	26	Uttara bhādra	27	Revatī
Legs	6	1	Aśvinī	6	Ārdrā

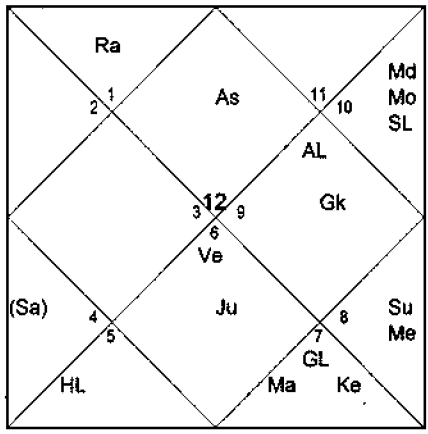
Mercury is involved in a curse in the 8th house and is the 8th lord conjoining chara ātmakāraka Sun and lagna lord Mars showing that the curse is complete and sealed with the tenth house aspect of Saturn. It is useless to examine strengths in the face of such a sealed curse and given vimśottari daśā of Mercury with the Moon in gaṇḍānta, the child died within a year of birth. The root cause of death will be known from the ḍimba graha Mercury.

Chart 107: Bālariṣṭa – 2

Table 58: Bālariṣṭa -2: ḍimba chakra

Body Part	Naks	From		To	
Head	3	16	Viśākhā	18	Jyeṣṭhā
Face	3	19	Mūla	21	Uttara Āsāḍha
Shoulder	2	22	Śrāvaṇa	23	Dhaniṣṭha
Arms	2	24	Śatabhiṣaj	25	Pūrva bhādrapada
Hands	2	26	Uttara bhādra	27	Revatī
Chest	5	1	Aśvinī	5	Mṛgāśiras
Navel	1	6	Ārdrā	6	Ārdrā
Genitals	1	7	Punarvasu	7	Punarvasu
Buttocks	2	8	Puṣyā	9	Aśleṣā
Legs	6	10	Maghā	15	Svātī





As:	28 Pi 49	Su:	1 Sc 30 (DK)	Mo:	7 Cp 47 (PK)	Ma:	10 Li 14 (PiK)
Me:	23 Sc 12 (BK)	Ju:	16 Vi 59 (MK)	Ve:	29 Vi 46 (AK)	Sa (R):	3 Cn 20 (GK)
Ra:	6 Ar 46 (AmK)	Ke:	6 Li 46	HL:	7 Le 47	GL:	2 Li 46

The baby was born on November 17, 2004 at 3:59:25 pm in Pune, India (73 E 52′ 18 N 32′). The Sun at birth is in Viśākhā nakṣatra (No.16) which is the starting point of the ḍimba chakra and the Moon (Janma nakṣatra) is Uttara Āsāḍha (No.21) indicating the body part 'Face'. We are not interested in the other readings for the child except the strength and placement of the ḍimba graha, which is Moon in this case.

The Moon is in the 11th house aspected by a retrograde Saturn and having an exchange of signs. It is also aspected by Mars. There are four malefic planets – Saturn, Mars, Rāhu and Ketu in quadrants to the Moon without any relief. This is not good for longevity and the problems will also be indicated by the Moon. The baby had serious breathing problems and died a few days later after being on artificial respiration. The significators play an important role in longevity calculations and this work of Pt. Pt. Dhundiraja has been praised by Kalyanaverma and others.

NARA CHAKRA - 1

The nara chakra is used for medical astrology. Nara means human being and as the word indicates it shows the various parts of the human body, the anatomy itself described in detailed and associated with the nakṣatra reckoned from Krittikā, which is the exaltation of the Moon.

Table 59: Naisargika Nara chakra

No.	Nakṣatra	Body part	No.	Nakṣatra	Body part
1	Aśvinī	Upper feet	15	Svātī	Chest
2	Bharaṇī	Soles	16	Viśākhā	Breast
3	Kṛttikā	Head	17	Anurādhā	Stomach
4	Rohiṇī	Fore head	18	Jyeṣṭhā	Right trunk
5	Mṛgāśiras	Eyebrows	19	Mūla	Left trunk
6	Ārdrā	Eyes	20	Pūrva Āsāḍha	Back
7	Punarvasu	Nose	21	Uttara Āsāḍha	Waist
8	Puṣyā	Face	22	Śrāvaṇa	Genitals
9	Aśleṣā	Ears	23	Dhaniṣṭha	Anus
10	Maghā	Lips and chin	24	Śatabhiṣaj	Right thigh
11	Pūrva Phālguṇī	Right hand	25	Pūrva bhādrapada	Left thigh
12	Uttara Phālguṇī	Left hand	26	Uttara bhādrapada	Shins
13	Hastā	Fingers	27	Revatī	Ankles
14	Chitrā	Neck	Starts at Kṛttikā - Head		

The first nakṣatra of this Nara chakra can be the Sun, Lagna or the Moon depending on the age of the native. For children the Nara chakra from the sun gives better results. Other names for this chakra are also aṅga chakra and there is another version of the nara chakra as well. Our point is to study the utility of this chakra and what information it can give us at a quick glance.

1. Determine the graha pīḍita nakṣatra, especially those afflicted by Rāhu, Ketu, Sun, Saturn and Mars. These will surely indicate the problem areas of the body.
2. Benefic planets indicate blessings especially the nakṣatra occupied by Jupiter.

ILLUSTRATIONS

Chart 108: Bālariṣṭa -2: Nara chakra

The baby was born on November 17, 2004 at 3:59:25 pm in Pune, India (73 E 52′ 18 N 32′) with the Moon in Uttara Āsāḍha nakṣatra (No.21) and the Sun in Viśākhā nakṣatra (No.16). We know that this baby died in 3 days following breathing problems and turned blue as if choking or strangled. Rāhu is the planet afflicting as breathing difficulties are indicated by Rāhu and the chest has the Moon as it significator. The battle for life is the one between Rāhu and the Moon with the Moon constantly delivering soma and prana through the food and breath. [Chart is available on pre-page]

Table 60: Sūrya Nara Chakra: Bālariṣṭa-2

Sun Nakṣatra	**16**	**Viśākhā**	Breast	2	Bharaṇī
Head	16	Viśākhā	Stomach	3	Kṛttikā
Fore head	17	Anurādhā	Right trunk	4	Rohiṇī
Eyebrows	18	Jyeṣṭhā	Left trunk	5	Mṛgāśiras
Eyes	19	Mūla	Back	6	Ārdrā
Nose	20	Pūrva Āsāḍha	Waist	7	Punarvasu
Face	21	Uttara Āsāḍha	Genitals	8	Puṣyā
Ears	22	Śrāvaṇa	Anus	9	Aśleṣā
Lips and chin	23	Dhaniṣṭha	Right thigh	10	Maghā
Right hand	24	Śatabhiṣaj	Left thigh	11	Pūrva Phālguṇī
Left hand	25	Pūrva bhādrapada	Shins	12	Uttara Phālguṇī
Fingers	26	Uttara bhādrapada	Ankles	13	Hastā
Neck	27	Revatī	Upper feet	14	Chitrā
Chest	1	Aśvinī	Soles	15	Svātī

We find the following nakṣatra indications – Neck is in Revatī and Chest is in Aśvinī. Looking at the chart we find Rāhu is in Aśvinī nakṣatra confirming that the breathing difficulty is caused due to Rāhu in the chest nakṣatra.

Table 61: Nara Chakra (Chandra): Bālariṣṭa - 2

Janma Nakṣatra	**21**	**Uttara Āsāḍha**	Breast	7	Punarvasu
Head	21	Uttara Āsāḍha	Stomach	8	Puṣyā
Fore head	22	Śrāvaṇa	Right trunk	9	Aśleṣā
Eyebrows	23	Dhaniṣṭha	Left trunk	10	Maghā
Eyes	24	Śatabhiṣaj	Back	11	Pūrva Phālguṇī
Nose	25	Pūrva bhādrapada	Waist	12	Uttara Phālguṇī
Face	26	Uttara bhādrapada	Genitals	13	Hastā
Ears	27	Revatī	Anus	14	Chitrā
Lips and chin	1	Aśvinī	Right thigh	15	Svātī
Right hand	2	Bharaṇī	Left thigh	16	Viśākhā
Left hand	3	Kṛttikā	Shins	17	Anurādhā
Fingers	4	Rohiṇī	Ankles	18	Jyeṣṭhā
Neck	5	Mṛgāśiras	Upper feet	19	Mūla
Chest	6	Ārdrā	Soles	20	Pūrva Āsāḍha

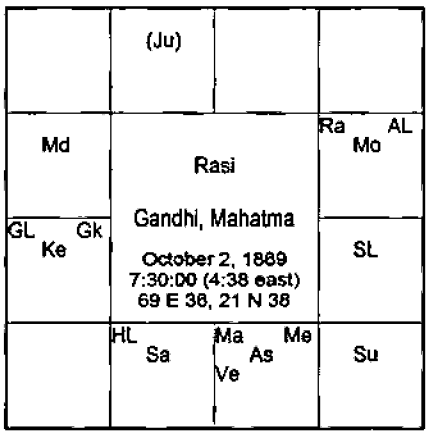
In this chakra we find the Neck in Mṛgāśiras and the Chest in Ārdrā nakṣatra. There are no planets in Mṛgāśiras or in Ārdrā. In fact we should only be looking at the Chest and not at the neck as the death was due to breathing difficulty and by no stretch of imagination can we say that Ārdrā is in the 4th house from lagna and this may indicate the chest, which would not be really using the Nara chakra.

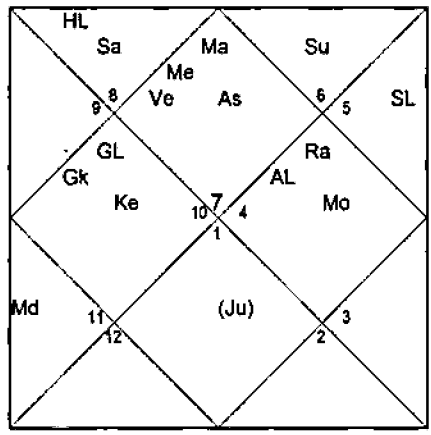
Compared to Rāhu in the Chest nakṣatra in the Sūrya nara Chakra, this is definitely no pointer. Rāhu also has the direct aspect of Saturn from Cancer and Mars from Libra in the 8th house. We may conclude that it is better to study the Sūrya Nara chakra for small children.

Chart 109: Mahatma Gandhi - Nara chakra

Table 62: Mahatma Gandhi: Nara Chakra

Janma Nakṣatra	**9**	**Aśleṣā**	Breast	22	Śrāvaṇa
Head	9	Aśleṣā	Stomach	23	Dhaniṣṭha
Fore head	10	Maghā	Right trunk	24	Śatabhiṣaj
Eyebrows	11	Pūrva Phālguṇī	Left trunk	25	Pūrva bhādrapada
Eyes	12	Uttara Phālguṇī	Back	26	Uttara bhādrapada
Nose	13	Hastā	Waist	27	Revatī
Face	14	Chitrā	Genitals	1	Aśvinī
Ears	15	Svātī	Anus	2	Bharaṇī
Lips and chin	16	Viśākhā	Right thigh	3	Kṛttikā
Right hand	17	Anurādhā	Left thigh	4	Rohiṇī
Left hand	18	Jyeṣṭhā	Shins	5	Mṛgāśiras
Fingers	19	Mūla	Ankles	6	Ārdrā
Neck	20	Pūrva Āsāḍha	Upper feet	7	Punarvasu
Chest	21	Uttara Āsāḍha	Soles	8	Puṣyā





As:	8 Li 43	Su:	16 Vi 55 (GK)	Mo:	28 Cn 07 (AmK)	Ma:	26 Li 23 (BK)
Me:	11 Li 45 (DK)	Ju (R):	28 Ar 08 (AK)	Ve:	24 Li 25 (MK)	Sa:	20 Sc 20 (PiK)
Ra:	12 Cn 09 (PK)	Ke:	12 Cp 09	HL:	4 Sc 21	GL:	15 Cp 35

Mahatma Gandhi was born with the Moon in Aśleṣā nakṣatra which shall be the starting point for the nara chakra as we are not examining bālariṣṭa in this chart. Gandhi was assassinated by Nathuram Godse with bullets to his chest region.

Rāhu is in Puṣyā nakṣatra which is the soles of the feet; Sun is in Hastā nakṣatra which is the nose; Mars is in Viśākhā nakṣatra which is the lips and chin; Saturn is in Jyeṣṭha in the left hand and Ketu is in the Breast region in Śrāvaṇa. The death occurred due to bullet destroying the chest/breast region which is where Ketu is confirming the use of Nara chakra in identifying exact body regions of affliction.

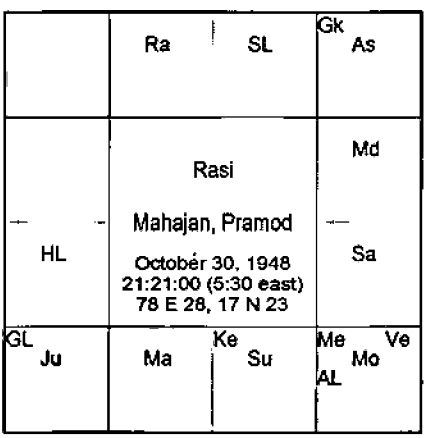
Further, the Nara chakra uses the 27 nakṣatra system which is designed to work in perfect harmony with the Vimśottari daśā started from the Moon. However in bālariṣṭa cases we cannot vouch for the same as the Sūrya Nara chakra is mostly applicable. In this case, Mahatma Gandhi was assassinated on January 30, 1948 in Jupiter daśā Ketu antardaśā in the Vimśottari daśā (Moon).

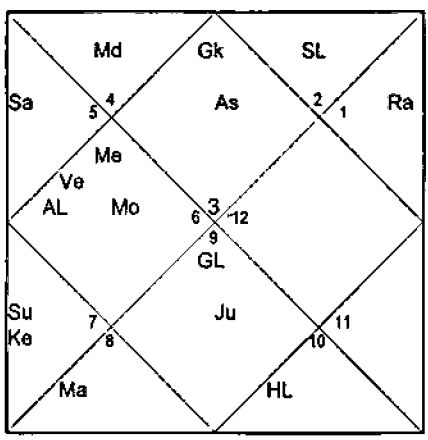
Chart 110: Pramod Venkatesh Mahajan - Nara chakra

Pramod Mahajan was born in Hastā nakṣatra (Moon) and the Nara chakra is to be initiated from here. He was the Bharatiya Janata Party General Secretary at the time of his death.

Table 63: Pramod Mahajan: Nara Chakra

Janma Nakṣatra	**13**	**Hastā**	Breast	26	Uttara bhādrapada
Head	13	Hastā	Stomach	27	Revatī
Fore head	14	Chitrā	Right trunk	1	Aśvinī
Eyebrows	15	Svātī	Left trunk	2	Bharaṇī
Eyes	16	Viśākhā	Back	3	Kṛttikā
Nose	17	Anurādhā	Waist	4	Rohiṇī
Face	18	Jyeṣṭhā	Genitals	5	Mṛgāśiras
Ears	19	Mūla	Anus	6	Ārdrā
Lips and chin	20	Pūrva Āsāḍha	Right thigh	7	Punarvasu
Right hand	21	Uttara Āsāḍha	Left thigh	8	Puṣyā
Left hand	22	Śrāvaṇa	Shins	9	Aśleṣā
Fingers	23	Dhaniṣṭha	Ankles	10	Maghā
Neck	24	Śatabhiṣaj	Upper feet	11	Pūrva Phālguṇī
Chest	25	Pūrva bhādrapada	Soles	12	Uttara Phālguṇī







As:	9 Ge 30	Su:	14 Li 00 (PiK)	Mo:	22 Vi 30 (AmK)	Ma:	16 Sc 34 (MK)
Me:	26 Vi 53 (AK)	Ju:	3 Sg 47 (DK)	Ve:	4 Vi 56 (GK)	Sa:	11 Le 05 (PK)
Ra:	11 Ar 36 (BK)	Ke:	11 Li 36	HL:	15 Cp 11	GL:	2 Sg 55

Pramod Mahajan was critically injured after he was shot at point-blank range by his brother Pravin Mahajan on 22 Apr 2006 at his residence in Worli, central Mumbai. Four bullets pierced his liver, pancreas, intestines and the IVC, a key pipeline of blood leading to heart. The ones in the liver and pancreas could not be removed and led to his death. This

would indicate the affliction coming from the right trunk (liver is on the right) of the body and not chest or breast. The right trunk is indicated by Aśvinī nakṣatra in the Nara chakra and Rāhu is placed in it. Once again we find the Nara chakra (drawn from the Moon) giving perfect results in identifying the body part which shall be based on graha pīḍita nakṣatra.

The next step is to check the Vimśottari daśā (Moon) and we find Pramod Mahajan was under Saturn daśā Rāhu antardaśā at the time of his death. Just as in the case of Mahatma Gandhi, the antardaśā planet is causing specific affliction to a body part based on the Nara chakra. True to the nature of Rāhu, the whole episode is shrouded in mystery.

***Advice:** Use Nara chakra drawn from the Sun (called Sūrya nara Chakra) for babies and small children as they have not yet grown up and prefer the Nara chakra drawn from the Janma nakṣatra for all others. The naisargika nara chakra drawn from Krittikā nakṣatra is for theory only and we have never found any other useful purpose for this.*



~ Chapter XVIII ~

Nakṣatra Puruṣa Vrata

VAIṢṆAVA NAKṢATRA PURUṢA

Śrī Viṣṇu [as the Matsya avatāra] is the Nakṣatra Puruṣa as taught by Varāhamihīra in his immortal classic Bṛhat Saṁhitā . The process of energizing the idol of Śrī Viṣṇu has been taught and this is done to afford protection for a home, village or nation depending on whether the idol of Śrī Viṣṇu is for personal or public prayers. It is a very long vrata (spiritual vow) taking about 312 days to complete but by the end of it the biṁba of Śrī Viṣṇu is sure to manifest. The period is an approximation and would depend on the actual dates when the Moon is conjunct a nakṣatra.

MŪRTI – IMAGE OF DEITY



The worship is to begin in the month of Chaitra, when the Sun is in Pisces and activates Viṣṇu Āditya who grants mokṣa by taking three steps. The day should be kṛṣṇa pakṣa (waning half) aṣṭamī tithi (eighth lunar day) when the Moon is in conjunction with the nakṣatra Mūlā during sunlight hours. The prayers should ideally commence exactly at sunrise to catch the first rays of the Sun. Subsequently, if the solar disc is not visible or obscured by clouds, then the prayers will become futile. If it glows with a deep golden colour then the prayers will be successful in energising the image of Viṣṇu – Kṛṣṇa. Aṣṭamī tithi in the kṛṣṇa pakṣa is the day associated with Śrī Kṛṣṇa, the Viṣṇu avatāra for the present kali yuga implying that the image should be one of Viṣṇu-Kṛṣṇa like Jagannātha (Puri). When the idol is fully energized in this manner, the spiritual lustre protects the inhabitants of the home, village or nation, especially from diseases and calamities which have their root in Mūlā nakṣatra.

The order of worshipping body parts of the idol starts from the feet and travels upwards to the head and hair. The specific parts are to be worshipped on the following day when the Moon conjoins a particular constellation. It starts with Mūlā nakṣatra on Chaitra kṛṣṇa aṣṭamī where the feet are meditated and worshipped. The next worship is about the 13th day when the Moon joins Rohiṇī nakṣatra when the shanks are worshipped; thereafter on the 37th day from the start of the worship (approx) when the Moon is in Aśvinī nakṣatra the

knees are worshipped, and so on. During the course of worship the ornaments, clothes and weapons associated with each part should also be worshipped like worshipping toe rings with feet or anklets with the shank or the crown with the head.

Table 64: Nakṣatra Puruṣa – Varāhamihīra

No.	Nakṣatra	Body part	Day	No.	Nakṣatra	Body part	Day
19	Mūla	Feet	1	16	Viśākhā	Arms	160
4	Rohiṇī	Shanks	13	13	Hastā	Hand	184
1	Aśvinī	Knees	37	7	Punarvasu	Fingers	205
20	Pūrva Āsāḍha	Left thigh	56	9	Aśleṣā	Nails	207
21	Uttara Āsāḍha	Right thigh	57	18	Jyeṣṭhā	Neck	216
11	Pūrva Phālguṇī	Penis	74	22	Śrāvaṇa	Ears	220
12	Uttara Phālguṇī	Testicles	75	8	Puṣyā	Mouth	233
3	Kṛttikā	Hips	93	15	Svātī	Teeth	240
25	Pūrva bhādrapada	Left trunk	115	24	Śatabhiṣaj	Smile, Lips	249
26	Uttara bhādrapada	Right trunk	116	10	Maghā	Nose	262
27	Revatī	Stomach	117	5	Mṛgāśirā	Eyes	284
17	Anurādhā	Chest	134	14	Chitrā	Forehead	293
23	Dhaniṣṭha	Back	140	2	Bharaṇī	Head	308
				6.	Ārdrā	Hair	312

THE ASTROLOGER

A friendly (temple) astrologer is to be the representative of the Nakṣatra Puruṣa and should sit in attendance during the worship, especially if the Kṛṣṇa (Viṣṇu) idol is meant for the village or nation, else the head of the family has to officiate as the nimitta for the Nakṣatra Puruṣa. After the saṅkalpa he is to recite the pancāñga and explain the attributes of the stars for the day, especially provide a description of the nakṣatra of the day. He has to keep a fast for the day of the worship, and when the worship is for two consecutive days, he has to keep complete fast during the period. He has to be given a donation of a large vessel of ghee, dakṣiṇa (can be gold, gems or wealth) and two clothes (upper and lower garment). Other rules are to be observed as per the pañca-rātra school of Śrī Nārada. Brāhmaṇa associated with the worship should be fed only sweetened milk during the course of the days worship and given donations as per means.

RESULTS

Varāhamihīra ascribes phenomenal results including becoming a luminary in the sky and awaiting the end of the kalpa for mokṣa has been included along with being reborn (if of lesser merit) as a monarch or with such enchanting looks and sweet voice. Varāhamihīra gives a very lucid description of the looks which is perhaps, beyond the context.

Once energized the idol can be worshipped by everyone for their benefit for which purpose they have been advised by Varāhamihīra to use the twelve names of Viṣṇu associated with the lunar months. In doing so and concentrating on the particular body part of the Nakṣatra Puruṣa, especially on days associated with the particular nakṣatra, they will be able to heal diseases and other health issues associated with these parts. Varāhamihīra has purposely started the month count from Mārgaśiras instead of Chaitra to emphasize the position of

Viṣṇu in the dharma (ninth house) as Mārgaśiras is the ninth from Chaitra. It is very important to bear in mind that the nomenclature is based on the gauna māna {śuklānta i.e. month begins from the moment of a full Moon which is the anta (end) of the śukla pakṣa (waxing moon)}. Most pancāñga use the mukhya māna which is the amānta {anta (end) of amāvasyā = amānta} lunar calendar which should not be followed for this spiritual purpose of worshipping Viṣṇu both in temples and homes.

Śuklānta māsa	Viṣṇu Name	Sun sign (approx)
Mārgaśiras	Keśava	Scorpio
Pauśa	Nārāyaṇa	Sagittarius
Māgha	Mādhava	Capricorn
Phālguṇa	Govinda	Aquarius
Chaitra	Viṣṇu	Pisces
Vaiśākha	Madhusūdana	Aries
Jyeṣṭha	Trivikrama	Taurus
Āsāḍha	Vāmana	Gemini
Śrāvaṇa	Śrīdhara	Cancer
Bhādrapada	Hṛṣīkeśa	Leo
Aśvina	Padmanābha	Virgo
Kārtika	Dāmodara	Libra



Varāhamihīra gives specific hints for the use of these Bhagavat māsa nāma (holy names of Viṣṇu associated with the months). The chanting of names should be initiated on dvādasī, the tithi associated with Viṣṇu after fasting on the previous day (ekādaśī) for purification. He gives a special hint about the ninth house effect of these names of Viṣṇu while stating that chanting the name of Keśava, the native attains Viṣṇu-pada where the fear of rebirth is destroyed (attains mokṣa). The hint that nāma mantra dīkṣa should not be given unless the person has kept ekādaśī vrata (which includes pāraṇa – fasting from breakfast the next day as well and commencing eating only at noon on dvādasī) is absolutely vital for purification if the mantra transmission has to be effective. This fasting process does not apply to other devatā (there are different rules for them) as only Viṣṇu is associated with the Abhijit Muhurta which is at midday.

ILLUSTRATION

Chart 111: Viṣṇu nāma

Male nativity: born 7 August 1962 at 9.15 pm in Sambalpur, India (84E01 21N28). When born the nāma karaṇa ceremony was celebrated by parents and the name was given as Sushanta as he was always smiling and happy – which is the indication of the fourth pada of Satabhisaj nakṣatra (refer Pada results under Teachings of Śrī Nārada). The native had some very narrow escape from death in accidents, especially one related to water and the anxious mother consulted the child's grandfather, the jyotiṣa ratna of Puri. The name was changed to Sanjay which was based on the third pada of Revatī nakṣatra (ever victorious) where his natal Jupiter was placed.

When the child was just able to articulate words he got his first mantra upadeśa from his mother in a very informal learning when his feet touched a book lying on the floor. She

asked him to pick the book up and place it on the table and touching the book first, next chest and finally head with the palm of the right hand, he had to recite the name of god thrice – Viṣṇu, Viṣṇu, Viṣṇu. She explained that the letters had the power of god in them and was the reason for respecting the book as the first sign to god. The little child did not understand all that but somehow got the lesson.

The name Viṣṇu is associated with the sign Pisces according to the teachings of Varāhamihīra which is also based on the ancient seers. The single greatest protector in the chart is Jupiter in various strengths and alone in Pisces. Jupiter is also the indicator of Viṣṇu tattva (ākāśa tattva devatā). We are not sure whether grandfather used –

1. the placement of Jupiter in Pisces for choosing the name chanting advise, which would then be based on the Praśna Mārga which explicitly states "God is to be seen in the sign occupied by Jupiter", or
2. the lagna which is Pisces and the indicator of health and longevity as well, or
3. the ninth house from the Sun which is Pisces as is hinted to by Varāhamihīra in this chapter on the stellar deity when he gives the name advice of Keśava for mokṣa (Pisces). Maybe Keśava actually refers to Scorpio and prevents negative transformations within us like those causing rebirth.
4. One thing is definite – the name of Kṛṣṇa based on lunar month was not followed as the birth was in Śrāvaṇa māsa (both amānta and śuklānta are the same for kṛṣṇa pakṣa) and then the name chosen should have been Śrīdhara instead of Viṣṇu.

Rule: We cannot define a definite rule but would advise the use of both sign occupied by Jupiter and the Lagna for deciding the name of Nakṣatra Puruṣa.

In cases of black magic (māraṇa tantra) that brings physical suffering, the afflicted body part gives the clue to the lagna nakṣatra of the person who is angry. Association with such person is known from the āruḍha associating with the sign that has the nakṣatra and if there are two signs, then the one with more of the nakṣatra pada or the one with a planet shall give the indication. For example if a native suffers severe pain in the arms then he should look at Viśākhā nakṣatra and Libra (unless Scorpio has a strong planet in the first 3°20′) to know the cosmic connection for the suffering. If the upapada is here then the anger is that of spouse who is doing things to punish him or if the dārāpada is here then it could be a partner or a relationship which is bringing the evil punishment.

ŚAIVA NAKṢATRA PURUṢA

Table 65: Nakṣatra Puruṣa – Śiva Purāṇa

No.	Nakṣatra	Body part	Nama	Mantra~
1	Aśvinī	nails	Khaṇḍendu-dhara	khaṇḍendudharāya
2	Bharaṇī	back	Vṛṣāṁka	vṛṣāṁkāya
3	Kṛttikā	neck	Kṛttivāsa	kṛttivāsāya
4	Rohiṇī	tongue	Vācaspati	vācaspate
5	Mṛgāśiras	head	Daśanāna-bhairava	daśanānbhairavāya

No.	Nakṣatra	Body part	Nama	Mantra
6	Ārdrā	veins, fluid holder	Yudhiṣṭhira	yudhiṣṭhirāya
7	Punarvasu	Nose	Pūṣa-danta-vināśa	pūṣadantanāśāya
8	Puṣyā	three eyes	Sarvadarśa	sarvadarśāya
9	Aśleṣā	forehead	Trayaṁbakka	trayaṁbakkāya
10	Maghā	hair	Dhakāra	dhakārāya
11	Pūrva Phālguṇī	right ear	Somadhārā	somadhārāya
12	Uttara Phālguṇī	left ear	Gangādhara	gangādharāya
13	Hastā	Feet	Sāmbaśiva	sāmbaśivāya
14	Chitrā	ankles	Śankara	śankarāya
15	Svātī	knees	Bhīma	bhīmāya
16	Viśākhā	thighs	Trinetra	trinetrāya
17	Anurādhā	penis	Anangangahara	anangangaharāya
18	Jyeṣṭhā	hip, buttocks	surajyeṣṭha	surajyeṣṭhāya
19	Mūla	navel	Dānākhya	dānākhyāya
20	Pūrva Āsāḍha	left ribs	Gouriśankara	gouriśankarāya
21	Uttara Āsāḍha	right ribs	Umākānta	umākāntāya
22	Śrāvaṇa	belly, abdomen	Kapāla	kapāline
23	Dhaniṣṭha	chest, breast	Sadyojāta	sadyojātāya
24	Śatabhiṣaj	heart	Vāmadeva	vāmadevāya
25	Pūrva bhādrapada	right forearm	Ajaikapāda	ajaikapādāya
26	Uttara bhādrapada	left forearm	Khaṭvāṅga-dhara	khaṭvāṅgadharāya
27	Revatī	both palms	Rudra	rudrāya

The traditional use of this table given in the Śiva Purāṅa is meant for alleviating terrible diseases and afflictions associated with the constellations.

GRAHA PĪḌITA NAKṢATRA

The nakṣatra occupied by the malefic planets are called graha pīḍita nakṣatra which literally means tormented by the graha like Sun and Saturn. The word graha is derived from grahaṇa which means 'to eclipse'. During the course of an eclipse the luminaries lose their own identity and light and take on the identity and light of the nodes i.e. they become dark-tamas like Rāhu instead of retaining their own light, the indicator of sattva guṇa. When a planet conjoins a nakṣatra it tries to do the same thing – cause an eclipse of the nakṣatra by forcing its own identity and nature on the nakṣatra. The nakṣatra have their own stars that give them their identities and their own guṇa based on the star-light. This star-light and guṇa get eclipsed, enhanced and altered based on the nature of the planet conjoining.

CHARA ĀTMAKĀRAKA

The nakṣatra occupied by the chara ātmakāraka is sure to indicate the source of suffering. Determine the body part and the connected constellation that is getting afflicted in ascer-

tained. For example, a person born with Saturn as the chara ātmakāraka in Dhaniṣṭha will have affliction in the chest region if it is due to the AK. This happens when the chara ātmakāraka is involved in a curse combination in the chart showing the suffering coming due to a past life curse. This can also happen due to the negative indications of the nakṣatra if the planet is to give negative results. In the above example, when the native is over worked chest related issued like pains and coughs are seen.

SUN

The Sun will cause terrible anger and isolation (agni doṣa) which will hurt the ego, cause humiliation and suffering. When the Sun afflicts the Mānasa nakṣatra (refer special nakṣatra) mental diseases can be seen to occur. Abhiṣeka of Śiva Liñga with water and milk while reciting the pañcākṣarī mantras with additional names as indicated in the table and Śiva will cause the anger and hurt of the nakṣatra devatā to go ushering in prosperity and well being.

SATURN

Saturn causes vāyu doṣa in the nakṣatra as it depletes the soma nectar contained. Absence of soma prevents healing and development causing malformations, dissociations and destruction of body parts or such aspects of life associated with the nakṣatra. It is the sorrow of the gods that is manifesting through the nakṣatra. Recite the correct mantra based on the nakṣatra, make Lord Śiva happy with the offer of incense (*sugandhiṁ*) and he will cause the Moon to fill the **śani pīḍita nakṣatra** with soma (*puṣṭi-vardhanaṁ*). Thereafter the sorrow and pain shall disappear.

MARS

The nakṣatra occupied by Mars is the anger of the gods. It manifests as accidents, cuts, boils and such injuries caused by sharp weapons but can always be explained as accidents that seem logical based on human errors or reactions. Worship Śiva on the days when the Moon conjoins the maṅgala pīḍita nakṣatra with lamps and mantras as indicated, so that the faults maybe forgiven.

KETU

Of all the planets the Ketu pīḍita nakṣatra is the worst as Ketu carries a very destructive negative energy which is understood to be like the gaṇḍānta nakṣatra – Mūlā, Maghā and Aśvinī. The nakṣatra it conjoins becomes hazy due to the smoky, cloudy nature of Ketu and loses all its indications. It starts behaving like a gaṇḍānta nakṣatra and when the Moon transits through this nakṣatra, terrible things happen.

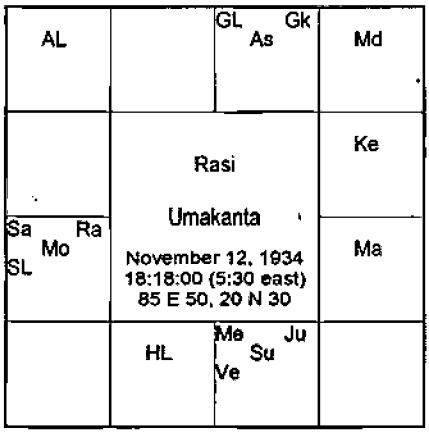
Unlike Mars where human logic can find fine excuses, these incidents defy normal logic and can come under the paranormal and inexplicable events in one's life. Even if the event is normally explained, some doubt always lingers because of the hazy unclear effect of Ketu in the nakṣatra. Dhyāna (meditation) is the best remedy to overcome the deadly effects of Ketu and the Śiva mantras should be used for meditation in the third eye (*tryaṁbakkaṁ*).

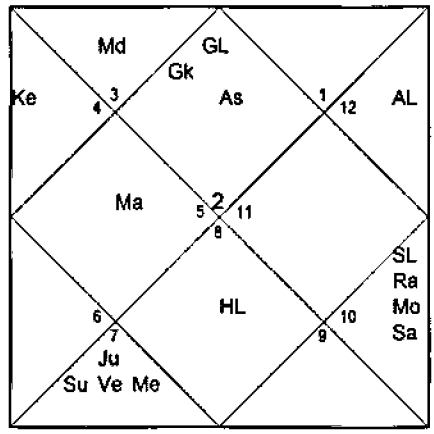
RĀHU

Rāhu pīḍita nakṣatra are the sources of greatest temptations, the ṣaḍripu and pitfalls. No matter how much information we gather to handle the problem, it is never sufficient. There are always those points and areas one misses and this is where the eclipse begins. Just as the rays of the Sun lose their glory when the eclipse sets in, in human life we find the hair suddenly greying when the effect of the Rāhu pīḍita nakṣatra sets in. Viṣṇu (Jupiter) cut off the neck of Rāhu, who continues to have breathing difficulty, which he passes on to those who he eclipses. Prāṇāyama is the best remedy while dealing with Rāhu pīḍita nakṣatra. Breathe in with Śiva pañcākṣarī mantra *'om namaḥ śivāya'*, hold the breath and mentally recite *'śubhaṁ śubhaṁ kuru kuru'*, slowly release the breath and recite the Śiva nāma mantra as given in the table adding *'namaḥ om'* after the name.

ILLUSTRATIONS

Chart 112: Naming Child





As:	16 Ta 09	Su:	26 Li 31 (AmK)	Mo:	5 Cp 50 (DK)	Ma:	21 Le 40 (MK)
Me:	10 Li 00 (GK)	Ju:	14 Li 05 (PK)	Ve:	24 Li 54 (BK)	Sa:	28 Cp 47 (AK)
Ra:	11 Cp 55 (PiK)	Ke:	11 Cn 55	HL:	6 Sc 06	GL:	21 Ta 14

Male nativity: Before his conception, the father of the native kept a fast for 21 days to honour Lord Somanath Śiva in his village. He had previously lost two sons due to disease and snake bite and chanted whole days and every waking moment of the night. In a few weeks after the fast he learnt that his wife had conceived and the child was born on 12 November 1934 at 6.18 pm IST in Cuttack, India. Thereafter, he constructed the chart fixed the prāṇapada and calculated 'two possible vimśottari daśā balance'. He followed the childhood events of his son meticulously mentally calculating the vimśottari daśā to the sixth level in each case and recording everything in a paper. He finally checked and signed on the Sun daśā balance of 1 year 10 m 10 days etc. To date we do not know how this was done as a vital key to deciphering this daśā is missing. In any case, having decided to name his son after Lord Śiva (due to the fast and prayers), he had simply looked at the Moon in Uttara Āsāḍha Janma nakṣatra and named him 'Umakant' based on the logic that the Moon is always in the head of Lord Śiva.

PART V : NAKṢATRA YOGAḤ

Conjunctions and Aspects of Planets with Stars



~ Chapter XIX ~

Teachings of Śrī Nārada



JANMA NAKṢATRA

INTRODUCTION

Devarṣi Nārada has used fine śloka in his works, especially Nārada Purāṅa, to teach jyotiṣa. Balabhadra provides an accurate copy of some of these śloka in the Horā Ratnaṁ. The results of being born in different nakṣatra are indicated.

NAKṢATRA RESULTS

1. Aśvinī natives are charming, fortunate, skilful, intelligent, fond of ornaments and women and valorous are the adjectives used by Nārada.
2. Bharaṇī natives are skilful in sexual acts, truthful, resolute in undertakings, bereft of sickness, fortunate and eat limited food.
3. Kṛttikā natives are splendorous, intelligent, liberal, avid eaters, fond of opposite sex, sagacious, skilful and honourable.
4. Rohiṇī natives are charming in appearance, firm in disposition, honourable, enjoy pleasures, fond of liquor, affable in speech, skilful and brilliant.
5. Mṛgāśirā natives are enthusiastic, unstable, timid, wealthy, peace-lovers, seek purity, lordly, learned in secret lore and skilful.
6. Ārdrā natives are deft in magic rituals, adventurous, skilful in trading, fierce and ungrateful.
7. Punarvasu natives are mean, handsome, patient, happy, contented and walk fast.
8. Puṣya natives are fortunate, famous, adventurous, kind, charitable, wealthy, have taste for arts, lustful and of short stature.
9. Āśleṣā natives are mischievous, cruel, lascivious, crafty, straight spine, addicted to vices, seeking self-restraint and coveting others wives and property.
10. Maghā natives are stout with prominent cheeks, protruding abdomen, irascible temper, oratorical abilities, very patient, radiant, honour gods and preceptors.
11. Pūrva Phālguṇī natives are brilliant, wanderers, charitable, adept in art and dance, discerning and skilful.
12. Uttara Phālguṇī natives are victorious (subdue foes), happy, enjoy pleasures, passionate, poetic and arty, truthful and a scholarly.
13. Hastā natives are learned, thievish, enthusiastic, servile, travellers living abroad, valorous and addicted to sex.
14. Citrā natives are learned in kāma sutra, splendorous, wealthy, enjoy pleasures, scholarly in outlook yet glamorous using finest jewellery and robes.
15. Svātī natives are righteous, eloquent, valorous, expert traders, lustful, highly celebrated or learned, self-restrained and well educated.
16. Viśākhā natives are extremely jealous, slim, master of many languages, ferocious

towards enemies, controller of senses, spiritually inclined, wealthy and miserly.

17. Anurādhā natives are in the royal service, heroic, travel and live abroad, loved by all, charming, secretive and tawny.
18. Jyeṣṭhā natives are spendthrifts, grieving, libidinous, hateful and can curse, cruel, liar and wealthy.
19. Mūla natives are honourable, wealthy, capable, crisis managers, twist facts and can lie, lustful, slim and can cause lot of trouble for others.
20. Pūrva Āsāḍha natives are sexually attached to one (spouse), skilful, firm in friendship, grieving, heroic and honourable.
21. Uttara Āsāḍha natives are grateful, upright, heroic, modest, can charm anyone, blessed with excellent spouse and many sons.
22. Śrāvaṇa natives are illustrious with an equally or more competent spouse, learned in scriptures, orator, wealthy, author, poetical, expert in kāma sutra and great givers.
23. Dhaniṣṭha natives are generally philanthropic but miserly to some, tormented by vices, expert dancers, enjoy music and society, insist on peaceful methods to work, splendorous and heroic.
24. Śatabhiṣaj natives are heroic, addicted to vices, cruel, has fluctuating fortunes and rich with fortifications i.e. security is an important issue in addition to large property.
25. Pūrva Bhadra natives are sorrowful, perpetually mourning lost love or friend, defeated by women, crafty, always blaming others, hypocritical, impatient and heroic.
26. Uttara Bhadra natives are philanthropic, great speakers, vanquish enemies, happy, always satisfied, firm objectives and clear goals, forever libidinous and blessed with progeny.
27. Revatī natives are very desirable, rich, enjoy pleasures, scholarly, proud, heroic, travel and live abroad or in isolation.

TRADITIONAL ADVICE

Brahmarṣi Nārada gives results of birth in 27 nakṣatra indicating that even if birth occurs in the intercalary Abhijit nakṣatra, the same should not be treated as Janma nakṣatra for delineation of general results and instead the 27 nakṣatra scheme should be used to declare the Janma nakṣatra. For this reason we never find any horoscope in the tradition mentioning Abhijit as the Janma nakṣatra. A person born in the initial 0°53′ of Śrāvaṇa or the last 3°20′ of Uttara Āsāḍha also has the effect of Abhijit nakṣatra which is used in the 28 nakṣatra scheme.

Secondly, these results should not be blindly attributed to everyone born with a particular Janma nakṣatra. For example, Pope John Paul II was born[1] with the Moon in Krittikā and to read all results including 'fond of opposite sex' would be blasphemous. The tradition gives subtle hints to check the most applicable results and determine the nature, mindset and fortunes.

1. Determine the stronger between the Moon and Lagna based on the planets in quadrants from the Lagna and Moon sign. If the Moon is stronger then, the results given for the Moon nakṣatra (Janma nakṣatra) shall apply whereas if the lagna is stronger then, the results given for lagna tārā shall be applicable. If both are equally strong then a mixture of the two shall prevail.

1 See chart in example

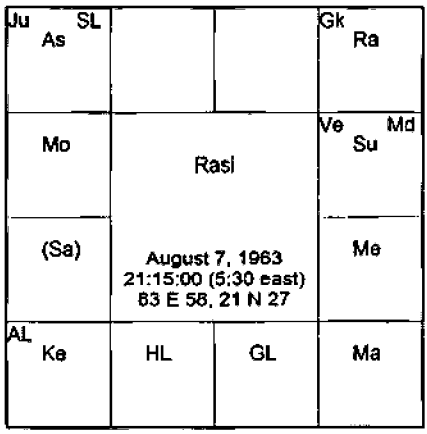
2. This initial judgment can vary depending on daśā. When the Moon is stronger the native will be sociable and popular whereas if the lagna is stronger, he will favour isolation or seclusion. A good balance is equanimity between their strengths or the Moon being in Lagna kendra houses 1, 4, 7 or 10.
3. If instead the Moon is weak with no planets in kendra and is simultaneously in a duṣthāna (3, 6, 8 or 12 house) while the lagna has many strong and exalted planets in kendra, then the native is like the king or one of royal birth (or behaving like one) who favours isolation and seclusion like the Sun. Many planets in lagna kendra can cause such strong isolation tendencies that the native may renounce the world, become a recluse, mystic or mendicant. If the Moon is also in kendra with too many planets then it will pull him back to society to share his knowledge. Thus it is best to approach very learned renounced, spiritual or mystic teachers when they are under the influence of stars in kendra to the Moon for what they know is in kendra to lagna and when they will give is kendra to Moon, the planet that favours continuity in society.
4. If in addition to not having planets in kendra, there are no planets in 2nd or 12th houses from the Moon then he will be without wealth (work, career direction) or family (spouse, children) respectively. In this manner kemadruma yoga forms which gives zero benefit from society (Moon). If however, the lagneśa is very strong like being in own sign or exaltation and is supported by the strength of its dispositors in rāśi and navāṁśa, then kalpadruma yoga is formed which gives the abilities like that of Indra, the king of the gods and the native succeeds by sheer dint of his abilities and hard work.
5. If kāla sarpa or kāla aṁṛta yoga is present then the nodes become very strong and prevent the Moon from showering its results and social blessings. Such people may feel isolated in their own surroundings even when they have everything or they may prefer and choose to live in isolation like monks or criminals. In such cases we need to see whether any planet breaks the kāla yoga of the nodes by either joining either of the nodes or joining the lagna or 7th house (spouse). If a planet joins Rāhu to break the kāla yoga then criminal tendencies will surely be present whereas if a planet joins Ketu then saintly, ascetic tendencies will be the cause of isolation. If they join the lagna then we need to study the nature of the planet joining lagna. Then from the constellation of the stronger node or the planet breaking the kāla sarpa shall we know about the nature of the person.
6. In all cases, the original nature shall be indicated by the Moon and shall change based on the naisargika or vimśottari daśā.

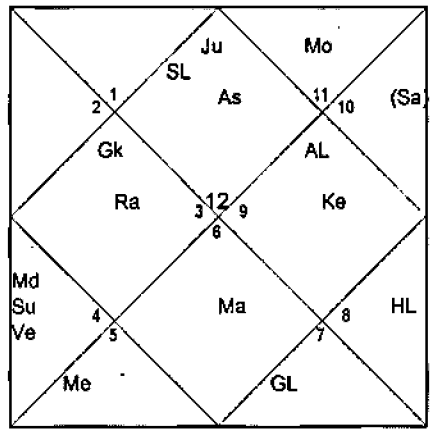
ILLUSTRATIONS

Chart 113: Satabhisaj nakṣatra in duṣthāna

Male nativity: born on August 7, 1963 at 9:15 pm in Sambalpur, India (84 E 01', 21 N 28'). The Moon is in Satabhisaj nakṣatra and he was born in the mansion of his maternal grandfather as would be indicated by the Janma nakṣatra which reads

"Śatabhiṣaj natives are heroic, addicted to vices, cruel, has fluctuating fortunes and rich with fortifications i.e. security is an important issue in addition to large property."





As:	14 Pi 05	Su:	21 Cn 05 (BK)	Mo:	19 Aq 59 (MK)	Ma:	13 Vi 41 (PK)
Me:	13 Le 23 (GK)	Ju:	26 Pi 08 (AmK)	Ve:	14 Cn 56 (PiK)	Sa (R):	26 Cp 50 (AK)
Ra:	25 Ge 46 (DK)	Ke:	25 Sg 46	HL:	11 Sc 30	GL:	28 Li 04

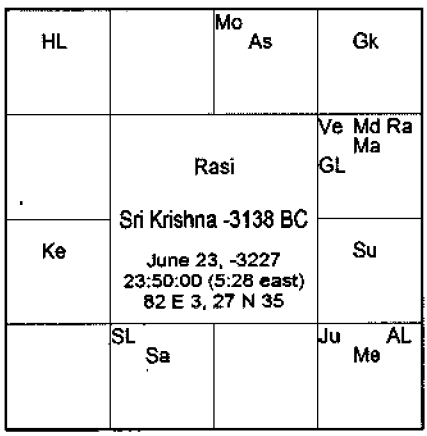
He has changed career direction thrice starting off as an engineer, and then joining government service where he worked in a fortified building in the defence ministry and is now a Vedic astrologer and teacher showing his fluctuating fortunes. He is addicted to smoking but no other vice showing that the indications of the nakṣatra have given very accurate results.

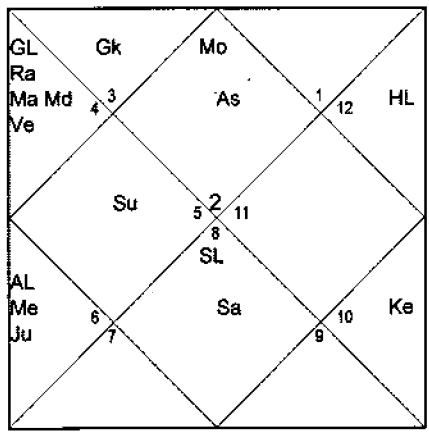
The lagna kendra (four planets, two exalted and one in own sign) are stronger than the Moon kendra with only Mercury in quadrant. Jupiter in haṁsa mahāpuruṣa yoga and kalpadruma yoga is much stronger than the Moon in the 12th house in nakṣatra junction. Results attributed for the lagna nakṣatra are *"Uttara Bhadra natives are philanthropic, great speakers, vanquish enemies, happy, always satisfied, firm objectives and clear goals, forever libidinous and blessed with progeny."*

The effects of this nakṣatra will start functioning only after 32 years i.e. after August 1995 as Jupiter is the cause of the lagna nakṣatra becoming stronger and is in Revatī nakṣatra which has 32 stars. He wrote a translation of Maharṣi Jaimini's Upadeśa Sutra after this as Ketu is in Sagittarius and is the strongest planet in Kendra. Ketu belongs to Jaimini gotra. This special rule is applicable only for Satabhisaj and Revatī nakṣatra as 100 and 32 years being the number of stars they possess and the years they will shine. Had the Moon been in any other nakṣatra, its results would have faded away much earlier and only the lagna nakṣatra results would have shown. In this case it is bound to throw its influence for 100 years i.e. August 2063.

The native has had a few court cases and battles and has always vanquished his enemies without fail, yet he is philanthropic as after defeating them he goes back to them, explains his point of view and settles matters so as not to leave hatred for future lives. In one case he was falsely accused of cheating and took the matter to court, defeated his crafty enemies in the lower and high courts. Thereafter he waited for a year to pass and see if they are trying other dirty tricks. Having been secured that the battle is over, he approached them by visiting their office discussed the issue threadbare after reminding them that they had been defeated, and gave away much more than what they could have expected. This is typical of Uttara Bhadra which follows the dharma defined by Jyeṣṭhā nakṣatra – Indra devatā.

Chart 114: Śrī Kṛṣṇa: Rohiṇī





Śrī Raṇchoḍji



As:	16 Ta 37	Su:	18 Le 12 (AK)	Mo:	16 Ta 10 (BK)	Ma:	3 Cn 15 (PK)
Me:	1 Vi 52 (GK)	Ju:	1 Vi 26 (DK)	Ve:	15 Cn 27 (MK)	Sa:	17 Sc 07 (AmK)
Ra:	14 Cn 37 (PiK)	Ke:	14 Cp 37	HL:	12 Pi 26	GL:	19 Cn 57



Rohiṇī nakṣatra is the lagna and Janma nakṣatra in the chart of Śrī Kṛṣṇa showing that there is no difference between his mind (Moon) and intelligence (Lagna). Such a combination indicates one who has incarnated only for the sake of society and that human welfare shall be his primary interest, especially since the Moon is strong and dominant. Nārada teaches that

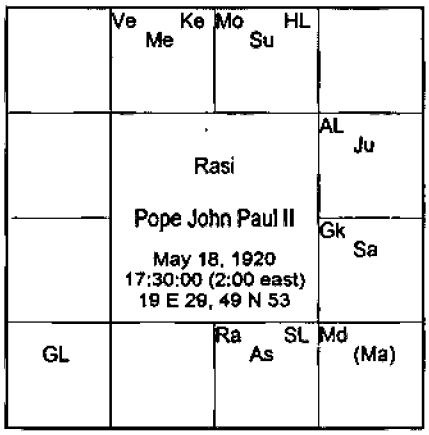
> *"Rohiṇī natives are charming in appearance, firm in disposition, honourable, enjoy pleasures, fond of liquor, affable in speech, skilful and brilliant."*

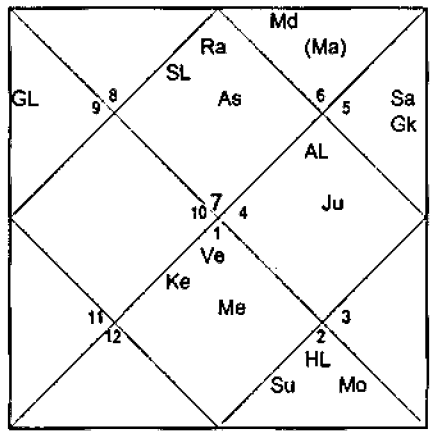
He was and continues to be the most attractive personality known to mankind. He was very firm in disposition, although he took a sweet patient approach to give others the time needed to grasp his advice as is indicated by 'affable in speech'. Always honourable, his words never ever went in vain and what he said was always honoured including the time when he kept his word and met Rukmiṇī at the temple and escaped with her instead of fighting his in-laws in the process he was prepared to be called a coward but the people of India worship him for this one great episode as 'Śrī Raṇchoḍji'.

He was extremely skilful wrestler not having lost a single bout ever besides being brilliant in the sciences, śāstra and the best charioteer. He was not fond of liquor but was intoxicated in līla – mystical spiritual dance. Food is seen from the wellness star – Kṣema nakṣatra, the 4th star reckoned from Janma nakṣatra. This is Punarvasu with Aditi devatā, the mother of the disciplined, dutiful and brilliant Āditya. The lord of this nakṣatra joins the exalted lord of the 2nd house Mercury in a trine to the Moon and aspects it confirming that he consumed pure food.

It is evident that the teachings of Nārada are very apt. Most authors tend to focus on the placement of the Moon in rāśi to describe the nature, but this is not good enough and can at times be very contradictory.

Chart 115: Pope John Paul II









As:	4 Li 30	Su:	4 Ta 37 (DK)	Mo:	9 Ta 56 (PK)	Ma (R):	29 Vi 41 (AK)
Me:	25 Ar 49 (AmK)	Ju:	18 Cn 16 (MK)	Ve:	22 Ar 07 (BK)	Sa:	12 Le 11 (PiK)
Ra:	22 Li 18 (GK)	Ke:	22 Ar 18	HL:	19 Ta 32	GL:	12 Sg 41

What one is born with is important no doubt but what one becomes out of it is more important – handsome is what handsome does. Pope John Paul II was born Karol Józef Wojtyoa on May 18, 1920 at about 5:30 pm in Wadowice, Poland (19 E 29', 49 N 53') when the Moon was in Krittikā nakṣatra. He was born with kāla sarpa yoga as Rāhu is leading the planets which are all on one side of the nodal axis. The kāla sarpa yoga in along the lagna-seventh house axis indicating that he will have to make a very profound decision to choose between bhoga (material world) or mokṣa (spiritual world) paths.

Dvisaptati sama daśā (applicable if lagna lord is in 7th or 7th lord is in lagna):
Merc: 1911-06-04 - 1920-06-03
Jup: 1920-06-03 - 1929-06-03
Ven: 1929-06-03 - 1938-06-04
Sat: 1938-06-04 - 1947-06-04
Rah: 1947-06-04 - 1956-06-03
Sun: 1956-06-03 - 1965-06-04
Moon: 1965-06-04 - 1974-06-04
Mars: 1974-06-04 - 1983-06-04

The Moon is in Krittikā nakṣatra indicating the birth of one who is looked after by the seven mothers[2]. With five planets in kendra to lagna and the Moon in a duṣthāna, although exalted and without pakṣa bāla, renunciation is definitely in store. Such people are recluses and monks and would prefer isolation instead of social material life. Both Mercury and Venus breaking the kāla yoga conjoin Ketu indicating that initial suffering will lead towards the mokṣa kāraka Ketu instead of Rāhu. These planets are in Bharanī nakṣatra which is ruled by Yama, the god of the manes and ancestors. With the advent of Venus daśā in 1929, his mother died in the very first year of the daśā (he was nine years) in Venus antardaśā. In another three years when he was twelve years, his brother died in Venus daśā Rāhu

2 Refer Puranic Lessons: Krittikā nakṣatra and the birth of Kārtikeya.

antardaśā and later his only remaining sister also died. Bharanī nakṣatra Venus brought in much suffering and deaths which brings about transformations.

Although the seven sisters are the energies of the wives of the seven seers (saptarṣi), they are worshipped with the names ambā (अम्बा), dulā (दुला), nitatnī (नितत्नी), abhrayantī (अभ्रयन्ती), meghayantī (मेहयन्ती), varṣayantī (वर्षयन्ती), and cupuṇīkā (चुपुणीका). The extent of Krittikā is divided into seven parts and each is assigned to one tongue of agni and one of these sapta mātṛkā śaktī, starting with Sun (Sunday). The Moon is in Taurus 9°56'14" which indicates the last saptāṁśa of Krittikā nakṣatra coinciding with Saturday (Saturn) and cupuṇīkā śaktī.

Table 66: Kṛttikā saptāṁśa
Each saptāṁśa = 13°20'/7 = 1°:54':17"

No	From	To	Graha	Vara	Śaktī	Agni Tongue
1	26:40:00	28:34:17	Sun	Sunday	ambā	Hiranyā
2	28:34:17	30:28:34	Moon	Monday	dulā	Kanakā
3	30:28:34	32:22:51	Mars	Tuesday	nitatnī	Raktā
4	32:22:51	34:17:09	Mercury	Wednesday	abhrayantī	Āraktā
5	34:17:09	36:11:26	Jupiter	Thursday	meghayantī	Suprabhā
6	36:11:26	38:05:43	Venus	Friday	varṣayantī	Bahurūpā
7	38:05:43	40:00:00	Saturn	Saturday	cupuṇīkā	Satī

Since Saturn dominates the light in the Moon, it shows that the native shall move towards spirituality and renunciation as would be indicated by the eleventh house Saturn aspecting the Moon and Sun in the 8th house of saṁnyāsa (renunciation, monkhood). Saturn is chara pitṛkāraka and the only thread stopping him would be his father. His father died in 1941 in Saturn daśā Sun antardaśā and there was none left in his family. In Saturn daśā Moon antardaśā he entered the underground seminary run by the Archbishop of Krakow, Cardinal Adam Stefan Sapieha. Satī śaktī indicates one so pure that would willingly sacrifice for their vows.

Let us a take a more careful look at Venus and Mercury, the two planets in Bharanī nakṣatra who are breaking the kāla sarpa yoga and also converting it into kāla aṁṛta yoga by forcing Ketu to dominate over Rāhu. Mercury has a higher longitude and shall be the dominant factor and is the chara amātyakāraka indicating profession and career. It is the lord of the 9th house (church) and 12th house (mokṣa, renunciation) and therefore shows a career in the church, but this shall also include renunciation and monkhood, and not a church worker alone. The exact conjunction of Ketu with Venus shows complete and total destruction of Venus. Such people completely overcome every form of sexual desire and shall be perfectly celibate like Kārtikeya, the child of the seven sisters of Krittikā. In Saturn daśā Mercury antardaśā the stars were all set to send him to church. Mercury joins Ketu in Bharanī to indicate breakage of bones which happened on February 29, 1944 when he was knocked down by a German truck. Thereafter he decided to become a monk and was ordained a priest on November 1, 1946 in Saturn daśā Venus antardaśā.

Examine the results for Krittikā and Bharanī nakṣatra:

"Bharaṇī natives are skilful in sexual acts, truthful, resolute in undertakings, bereft of sickness, fortunate and eat limited food. Kṛttikā natives are splendorous, intelligent, liberal, avid eaters, fond of opposite sex, sagacious, skilful and honourable."

We take sexuality out of the picture as Venus is completely destroyed by exact conjunction with Ketu in the seventh house. He was born 'married to god' and none else could take that place. A careful observation will show that the results of Bharanī are marked way above those of Krittikā as he was extremely truthful, very resolute, extremely healthy and most important believed in 'eat to live and not live to eat' which is the biggest difference between the two nakṣatra. He did not favor abortions and artificial birth control which are more Bharanī results as Krittikā is very fiery and favors abortions. Therefore his fortune is to be read from dominant Mercury in Bharanī and not the Moon in Krittikā.

In his youth, he worked as a volunteer librarian showing a strong Mercury and Bharanī is natural librarian always organizing and cataloging people and things just like Yama who must have a correct catalogue of all karma to decide punishment for souls. He also did compulsory military training in the Academic Legion, but refused to hold or fire a weapon which is a definite sign of Mercury as both the nakṣatra are quite violent in nature. He was an actor and playwright and learned as many as ten languages during his lifetime, including Latin, Ukrainian, Greek, Dutch, Spanish, Portuguese, French, Italian, German, English as well as his native Polish besides some Russian. This is definitely a Mercurial trait.

Śrī Nārada teaches about the ten kāla of Agni which are its karma directions like the dasāṁśa of the signs which show the karma manifestation in this life.

Table 67: Kṛttikā dasāṁśa (Nārada Purāṇa)
Dasāṁśa = 13°20′/10 = 1°:20′

No	From	To	Kalā	Meaning	Fire in
1	26:40:00	28:00:00	dhūmrā	Hazy, unclear	meditation
2	28:00:00	29:20:00	archi	Honour, worship, salute	fame
3	29:20:00	30:40:00	ūṣmā	Vapour,	passion
4	30:40:00	32:00:00	jvalinī	Fire in the bow string	strength
5	32:00:00	33:20:00	jvālinī	Bright flame	consciousness
6	33:20:00	34:40:00	visphuliṅginī	Spark	soul
7	34:40:00	36:00:00	suśrī	Prosperity, wellness	food (wealth)
8	36:00:00	37:20:00	surūpā	Well formed, attractive	beauty
9	37:20:00	38:40:00	kapilā	Red hair, brown	knowledge
10	38:40:00	40:00:00	havya-kavya vāhā	Carrier of prayers and offerings	prayers

Pope John Paul II had the Moon in Taurus (i.e. 39°56′14″) which indicates the last dasāṁśa of Krittikā nakṣatra coinciding with 'havya-kavya-vāhā' or one who shall act as the carrier of prayers and offerings to god. His prayers will be answered and the position specifically indicates His Holiness as the head of the Christian faith in Roma.

PADA RESULTS

Tattva		Agni	Prthvi	Vāyu	Ākāśa
Ayana		Dharma	Artha	Kāma	Mokṣa
No	Nakṣatra	Pada 1	Pada 2	Pada 3	Pada 4
1	Aśvinī	Thief	Childish	Fortunate	Enjoyer, long life
2	Bharaṇī	Sacrificing	Happy, rich	Cruel deeds	Poverty
3	Kṛttikā	Radiant	Spiritual knowledge	Grief	Long life, sons
4	Rohiṇī	Prosperous	Many evils	Timid	Truthful
5	Mṛgāśirā	Kingly	Thief	Enjoyer	Wealth, grains
6	Ārdrā	Spendthrift	Poverty	Short life	Thief
7	Punarvasu	Happy	Learned	Sickly	Untruth
8	Puṣya	Long life	Thief	Enjoyer	Intelligent
9	Aśleṣā	Childless	Servitude	Sickly	Prosperous
10	Maghā	No funeral	Sons	Deadly disease	Scholar
11	P. Phālguṇī	Skilful	Righteous	Cruel	Short life
12	U. Phālguṇī	Scholar	Emperor	Success	Righteous, just
13	Hastā	Heroic	Learned	Sickly	Wealthy
14	Chitrā	Thief	Artist	Truthful	Learned
15	Svātī	Thief	Short life	Charitable	Kingly
16	Viśākhā	Justice	Polity, policy	Learned	Long life
17	Anurādhā	Fierce	Charitable	Long life	Bad background
18	Jyeṣṭha	Cruel	Enjoyer	Intelligent	Sons
19	Mūla	Enjoyer	Sacrifice	Friends	Lordly
20	P. Āsāḍha	Good human	Kingly	Eloquent	Wealthy
21	U. Āsāḍha	Lordly	Inimical to all	Honour	Religious
22	Śrāvaṇa	High honour	Virtuous	Scholar	Charitable
23	Dhaniṣṭha	Long life	Reputed scholar	Timid	Great spouse
24	Śatabhiṣaj	eloquent	Wealthy	Happy	Sons
25	P. Bhadra	Valorous	Thief	Brilliance	Enjoyer
26	U. Bhadra	Kingly	Thief	Sons	Happy
27	Revatī	Spiritual wisdom	Thief	Victorious	Grieving

Kalyāṇavermā has provided detailed results for birth in each of the nakṣatra pada, which is the same as navāṁśa. However, the Vedic seers were known for their brevity and to the point practical approach. What is really useful about the way Śrī Nārada has taught the nakṣatra pada is that he uses just one attribute to describe each for the simple reason that he wants to bring the thinking to a focus and understand the underlying principle rather than having to memorize huge paragraphs.

ILLUSTRATIONS

Example 1. Śrī Kṛṣṇa

Śrī Kṛṣṇa was born with lagna and Moon vargottama in Taurus in the second pada of Rohiṇī. To the untrained eye the reading from the original text would be that the native

does many evil deeds, which is quite absurd to say for an avatāra (incarnation of god). This is where the tradition steps in to train the eye to see the wisdom through right (veda).

What is to be read from the text is 'many evils' and whether the native perpetuates this or has to face the same will depend on the Lagna and other planets. When the Moon is exalted in Lagna the native has high thinking due to the exaltation and supreme consciousness and awareness of everything. Therefore the evil is to be perpetuated on him or his near and dear ones and he would be forced by circumstances to fight in defence. This is the primary theme of the entire incarnation of the Kṛṣṇa avatāra right from birth till the moment of his departure from this planet.

Example 2. Pope John Paul II

Pope John Paul II was born with the Moon in fourth pada of Krittikā nakṣatra. From the table we see the Nārada teaching to read 'long life, sons'. This is normally given for the Moon in Pisces or Sagittarius navāṁśa as the same is ruled by Jupiter which has the power to prevent mṛtyu pāta (refer pāta nakṣatra). While it gives long life, the other implication is one of many responsibilities. In any case he did live a long wholesome life of 85 years dying just 46 days short of his birthday. The word 'sons' refers to the father-son relationship which is like the guru-śiṣya relationship by which biological and spiritual lineages are perpetuated. Since John Paul II was a celibate monk, the other meaning of continuing a spiritual lineage is more apt. On Saturday April 2, at about 15:30 CEST, John Paul II spoke his final words, "Let me go to the house of the Father" confirming our reading of he meaning of the word 'sons' in the teachings of Śrī Nārada.

Example 3. Satabhisaj 4th pada

Male nativity: born on August 7, 1963 at 9:15 pm IST in Sambalpur, India (84 E 01', 21 N 28'). The reading for this pada is 'sons'. The native has one son but he has many students who have received the paraṁparā jyotiṣa mantras and therefore once again we find that the word does qualify for strong teacher-student bond as in a guru-śiṣya paraṁparā. His life is devoted to his students and preparing scholars for the continuity of the tradition of Jagannath Puri. He believes that the sum-mum bo-num of his entire life would be later described by that one golden word of Śrī Nārada – 'son' which would be his brilliant dedicated students.

Example 4. Rajiv Gandhi

Śrī Rajiv Gandhi: born on August 20, 1944 at 7:11:28 am in Bombay, India (72 E 49', 18 N 58'). The Janma nakṣatra is Pūrva Phālguṇī, second pada and is in lagna. The reading for this given by Śrī Nārada is 'Righteous'. Rajiv Gandhi was always considered the most righteous one among all the Gandhi-Nehru family. He was so straight that as a young man he spurned dirty politics and desiring to lead a clean life became an pilot for Air India. He continued in this profession and allowed his younger brother Sanjay to be groomed as the heir apparent of the Congress party after his mother Indira Gandhi. Venus is the lord of the Janma nakṣatra Pūrva Phālguṇī and is the lord of the 3rd and 10th houses indicating his giving away the throne of India to his brother. Pūrva Phālguṇī represents the lower part of

the marriage bed which produces children and would indicate fortunes changing after his marriage and the advent of his wife Sonia Gandhi. Unfortunately, in his 36th year (1980) his younger brother died due to an aircraft crash and he was coerced to join politics.

The people of India welcomed 'Mr. Clean' the image that raised the hopes for a bright future for India and on the sudden assassination of his mother Indira Gandhi, he became the Prime Minister with a majority unheard of in Indian politics showing his popularity rating higher than even Jawaharlal Nehru after independence. True to the directions of Aryaman āditya he brought about structural reforms in India and did what none else could have done. India was no longer just another developing country and was heading towards seeking its place in the world map. Then his own minister V.P.Singh raised the cry of kick-backs in Bofors guns deal that shattered his image and in the ensuing elections, he was still the largest party but did not have clear majority. Horse trading and finding bedfellows among those of completely opposite political views is what any politician in India would have done or are still doing. But the righteous Rajiv Gandhi stayed out of government and exposed the weaknesses. He was sure to get re-elected when he was assassinated in 1991. Rajiv Gandhi's entire life was one of being 'righteous' as has been so very aptly pointed out by Nārada muni.

CONCLUSION

We have purposely started this chapter with the teachings of Śrī Nārada to show the brevity and clarity of the teachings of the seers. The reader can use this as it provides sufficient information for reading charts and the scholar would like to carry this forward to the teachings of Parāśara, Varāhamihīra and others.



PART VI : APPENDICES



~ Appendix - I ~

Special Nakṣatra Tables

Special Nakṣatra are based on 28 nakṣatra system and Abhijit is allocated No.22 instead of Śrāvaṇa which becomes No.23 and so on. Since Abhijit is primarily composed on the last pada of Uttara Āsāḍha nakṣatra having Sun as its Vimśottari Lord, the same is also allocated to Abhijit

Abhijit nakṣatra is an intercalary nakṣatra overlapping last pada of Uttara Asadha (3°20′) and one-fifteenth part of Śrāvaṇa nakṣatra (0°53′20″) thereby having a total overlap of 4°13′20″ from 6°40′ to 10°53′20″ Capricorn. This brings in the concept of Sūkṣma varga meaning subtle divisions of the nakṣatra. One such varga is the division of the nakṣatra into 15 parts corresponding to the 15 tithi (of either pakṣa). Ready reckoner is provided below

DIV-15: **NAKṢATRA-TITHI**

Tithi	1,10,19	2,11,20	3,12,21	4,13,22	5,14,23	6,15,24	7,16,25	8,17,26	9,18,27
1	0:53:20	14:13:20	27:33:20	10:53:20	24:13:20	7:33:20	20:53:20	4:13:20	17:33:20
2	1:46:40	15:06:40	28:26:40	11:46:40	25:06:40	8:26:40	21:46:40	5:06:40	18:26:40
3	2:40:00	16:00:00	29:20:00	12:40:00	26:00:00	9:20:00	22:40:00	6:00:00	19:20:00
4	3:33:20	16:53:20	0:13:20	13:33:20	26:53:20	10:13:20	23:33:20	6:53:20	20:13:20
5	4:26:40	17:46:40	1:06:40	14:26:40	27:46:40	11:06:40	24:26:40	7:46:40	21:06:40
6	5:20:00	18:40:00	2:00:00	15:20:00	28:40:00	12:00:00	25:20:00	8:40:00	22:00:00
7	6:13:20	19:33:20	2:53:20	16:13:20	29:33:20	12:53:20	26:13:20	9:33:20	22:53:20
8	7:06:40	20:26:40	3:46:40	17:06:40	0:26:40	13:46:40	27:06:40	10:26:40	23:46:40
9	8:00:00	21:20:00	4:40:00	18:00:00	1:20:00	14:40:00	28:00:00	11:20:00	24:40:00
10	8:53:20	22:13:20	5:33:20	18:53:20	2:13:20	15:33:20	28:53:20	12:13:20	25:33:20
11	9:46:40	23:06:40	6:26:40	19:46:40	3:06:40	16:26:40	29:46:40	13:06:40	26:26:40
12	10:40:00	24:00:00	7:20:00	20:40:00	4:00:00	17:20:00	0:40:00	14:00:00	27:20:00
13	11:33:20	24:53:20	8:13:20	21:33:20	4:53:20	18:13:20	1:33:20	14:53:20	28:13:20
14	12:26:40	25:46:40	9:06:40	22:26:40	5:46:40	19:06:40	2:26:40	15:46:40	29:06:40
15	13:20:00	26:40:00	10:00:00	23:20:00	6:40:00	20:00:00	3:20:00	16:40:00	30:00:00

AŚVINĪ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	4	Rohiṇī	Moon
Naidhana	Death	7	Punarvasu	Jupiter
Karma	Work	10	Maghā	Ketu
Deśa	Nation	12	Uttara Phālguṇī	Sun
Saṅghaṭika	Social	16	Viśākhā	Jupiter
Samudāyika	Collective	18	Jyeṣṭha	Mercury
Ādhāna	Kindling	19	Mūla	Ketu
Vainasika	Destructive	22	Abhijit	Sun
Mānasa	Mental	25	Śatabhiṣaj	Rāhu
Abhiśeka	Coronation	28	Revatī	Mercury

BHARIṆĪ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	5	Mṛgāśiras	Mars
Naidhana	Death	8	Puṣyā	Saturn
Karma	Work	11	Pūrva Phālguṇī	Venus
Deśa	Nation	13	Hastā	Moon
Saṅghaṭika	Social	17	Anurādhā	Saturn
Samudāyika	Collective	19	Mūla	Ketu
Ādhāna	Kindling	20	Pūrva Āsāḍha	Venus
Vainasika	Destructive	23	Śrāvaṇa	Moon
Mānasa	Mental	26	Pūrva bhadrapada	Jupiter
Abhiśeka	Coronation	1	Aśvinī	Ketu

KRITTIKĀ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	6	Ardrā	Rāhu
Naidhana	Death	9	Aśleṣā	Mercury
Karma	Work	12	Uttara Phālguṇī	Sun
Deśa	Nation	14	Chitrā	Mars
Saṅghaṭika	Social	18	Jyeṣṭha	Mercury
Samudāyika	Collective	20	Pūrva Āsāḍha	Venus
Ādhāna	Kindling	21	Uttara Āsāḍha	Sun
Vainasika	Destructive	24	Dhaniṣṭha	Mars
Mānasa	Mental	27	Uttara bhadrapada	Saturn
Abhiśeka	Coronation	2	Bharinī	Venus

ROHIṆĪ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	7	Punarvasu	Jupiter
Naidhana	Death	10	Maghā	Ketu
Karma	Work	13	Hastā	Moon
Deśa	Nation	15	Svātī	Rāhu
Saṅghaṭika	Social	19	Mūla	Ketu
Samudāyika	Collective	21	Uttara Āsāḍha	Sun
Ādhāna	Kindling	22	Abhijit	Sun
Vainasika	Destructive	25	Śatabhiṣaj	Rāhu
Mānasa	Mental	28	Revatī	Mercury
Abhiśeka	Coronation	3	Krittikā	Sun

MṚGĀŚIRAS

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	8	Puṣyā	Saturn
Naidhana	Death	11	Pūrva Phālguṇī	Venus

Karma	Work	14	Chitrā	Mars
Deśa	Nation	16	Viśākhā	Jupiter
Saṅghaṭika	Social	20	Pūrva Āsāḍha	Venus
Samudāyika	Collective	22	Abhijit	Sun
Ādhāna	Kindling	23	Śrāvaṇa	Moon
Vainasika	Destructive	26	Pūrva bhadrapada	Jupiter
Mānasa	Mental	1	Aśvinī	Ketu
Abhiśeka	Coronation	4	Rohiṇī	Moon

ARDRĀ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	9	Aśleṣā	Mercury
Naidhana	Death	12	Uttara Phālguṇī	Sun
Karma	Work	15	Svātī	Rāhu
Deśa	Nation	17	Anurādhā	Saturn
Saṅghaṭika	Social	21	Uttara Āsāḍha	Sun
Samudāyika	Collective	23	Śrāvaṇa	Moon
Ādhāna	Kindling	24	Dhaniṣṭha	Mars
Vainasika	Destructive	27	Uttara bhadrapada	Saturn
Mānasa	Mental	2	Bhariṇī	Venus
Abhiśeka	Coronation	5	Mṛgāśiras	Mars

PUNARVASU

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	10	Maghā	Ketu
Naidhana	Death	13	Hastā	Moon
Karma	Work	16	Viśākhā	Jupiter
Deśa	Nation	18	Jyeṣṭha	Mercury
Saṅghaṭika	Social	22	Abhijit	Sun
Samudāyika	Collective	24	Dhaniṣṭha	Mars
Ādhāna	Kindling	25	Śatabhiṣaj	Rāhu
Vainasika	Destructive	28	Revatī	Mercury
Mānasa	Mental	3	Krittikā	Sun
Abhiśeka	Coronation	6	Ardrā	Rāhu

PUṢYĀ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	11	Pūrva Phālguṇī	Venus
Naidhana	Death	14	Chitrā	Mars
Karma	Work	17	Anurādhā	Saturn
Deśa	Nation	19	Mūla	Ketu
Saṅghaṭika	Social	23	Śrāvaṇa	Moon
Samudāyika	Collective	25	Śatabhiṣaj	Rāhu
Ādhāna	Kindling	26	Pūrva bhadrapada	Jupiter
Vainasika	Destructive	1	Aśvinī	Ketu
Mānasa	Mental	4	Rohiṇī	Moon
Abhiśeka	Coronation	7	Punarvasu	Jupiter

AŚLEṢĀ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	12	Uttara Phālguṇī	Sun
Naidhana	Death	15	Svātī	Rāhu
Karma	Work	18	Jyeṣṭha	Mercury
Deśa	Nation	20	Pūrva Āsāḍha	Venus
Saṅghaṭika	Social	24	Dhaniṣṭha	Mars
Samudāyika	Collective	26	Pūrva bhadrapada	Jupiter

Ādhāna	Kindling	27	Uttara bhadrapada	Saturn
Vainasika	Destructive	2	Bhariṇī	Venus
Mānasa	Mental	5	Mṛgāśiras	Mars
Abhiśeka	Coronation	8	Puṣyā	Saturn

MAGHĀ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	13	Hastā	Moon
Naidhana	Death	16	Viśākhā	Jupiter
Karma	Work	19	Mūla	Ketu
Deśa	Nation	21	Uttara Āsāḍha	Sun
Saṅghaṭika	Social	25	Śatabhiṣaj	Rāhu
Samudāyika	Collective	27	Uttara bhadrapada	Saturn
Ādhāna	Kindling	28	Revatī	Mercury
Vainasika	Destructive	3	Krittikā	Sun
Mānasa	Mental	6	Ardrā	Rāhu
Abhiśeka	Coronation	9	Aśleṣā	Mercury

PŪRVA PHĀLGUṆĪ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	14	Chitrā	Mars
Naidhana	Death	17	Anurādhā	Saturn
Karma	Work	20	Pūrva Āsāḍha	Venus
Deśa	Nation	22	Abhijit	Sun
Saṅghaṭika	Social	26	Pūrva bhadrapada	Jupiter
Samudāyika	Collective	28	Revatī	Mercury
Ādhāna	Kindling	1	Aśvinī	Ketu
Vainasika	Destructive	4	Rohiṇī	Moon
Mānasa	Mental	7	Punarvasu	Jupiter
Abhiśeka	Coronation	10	Maghā	Ketu

UTTARA PHĀLGUṆĪ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	15	Svātī	Rāhu
Naidhana	Death	18	Jyeṣṭha	Mercury
Karma	Work	21	Uttara Āsāḍha	Sun
Deśa	Nation	23	Śrāvaṇa	Moon
Saṅghaṭika	Social	27	Uttara bhadrapada	Saturn
Samudāyika	Collective	1	Aśvinī	Ketu
Ādhāna	Kindling	2	Bhariṇī	Venus
Vainasika	Destructive	5	Mṛgāśiras	Mars
Mānasa	Mental	8	Puṣyā	Saturn
Abhiśeka	Coronation	11	Pūrva Phālguṇī	Venus

HASTĀ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	16	Viśākhā	Jupiter
Naidhana	Death	19	Mūla	Ketu
Karma	Work	22	Abhijit	Sun
Deśa	Nation	24	Dhaniṣṭha	Mars
Saṅghaṭika	Social	28	Revatī	Mercury
Samudāyika	Collective	2	Bhariṇī	Venus
Ādhāna	Kindling	3	Krittikā	Sun
Vainasika	Destructive	6	Ardrā	Rāhu
Mānasa	Mental	9	Aśleṣā	Mercury
Abhiśeka	Coronation	12	Uttara Phālguṇī	Sun

CHITRĀ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	17	Anurādhā	Saturn
Naidhana	Death	20	Pūrva Āsāḍha	Venus
Karma	Work	23	Śrāvaṇa	Moon
Deśa	Nation	25	Śatabhiṣaj	Rāhu
Saṅghaṭika	Social	1	Aśvinī	Ketu
Samudāyika	Collective	3	Krittikā	Sun
Ādhāna	Kindling	4	Rohiṇī	Moon
Vainasika	Destructive	7	Punarvasu	Jupiter
Mānasa	Mental	10	Maghā	Ketu
Abhiśeka	Coronation	13	Hastā	Moon

Svātī

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	18	Jyeṣṭha	Mercury
Naidhana	Death	21	Uttara Āsāḍha	Sun
Karma	Work	24	Dhaniṣṭha	Mars
Deśa	Nation	26	Pūrva bhadrapada	Jupiter
Saṅghaṭika	Social	2	Bhariṇī	Venus
Samudāyika	Collective	4	Rohiṇī	Moon
Ādhāna	Kindling	5	Mṛgāśiras	Mars
Vainasika	Destructive	8	Puṣyā	Saturn
Mānasa	Mental	11	Pūrva Phālguṇī	Venus
Abhiśeka	Coronation	14	Chitrā	Mars

VIŚĀKHĀ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	19	Mūla	Ketu
Naidhana	Death	22	Abhijit	Sun
Karma	Work	25	Śatabhiṣaj	Rāhu
Deśa	Nation	27	Uttara bhadrapada	Saturn
Saṅghaṭika	Social	3	Krittikā	Sun
Samudāyika	Collective	5	Mṛgāśiras	Mars
Ādhāna	Kindling	6	Ardrā	Rāhu
Vainasika	Destructive	9	Aśleṣā	Mercury
Mānasa	Mental	12	Uttara Phālguṇī	Sun
Abhiśeka	Coronation	15	Svātī	Rāhu

ANURĀDHĀ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	20	Pūrva Āsāḍha	Venus
Naidhana	Death	23	Śrāvaṇa	Moon
Karma	Work	26	Pūrva bhadrapada	Jupiter
Deśa	Nation	28	Revatī	Mercury
Saṅghaṭika	Social	4	Rohiṇī	Moon
Samudāyika	Collective	6	Ardrā	Rāhu
Ādhāna	Kindling	7	Punarvasu	Jupiter
Vainasika	Destructive	10	Maghā	Ketu
Mānasa	Mental	13	Hastā	Moon
Abhiśeka	Coronation	16	Viśākhā	Jupiter

JYEṢṬHA

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	21	Uttara Āsāḍha	Sun
Naidhana	Death	24	Dhaniṣṭha	Mars

Karma	Work	27	Uttara bhadrapada	Saturn
Deśa	Nation	1	Aśvinī	Ketu
Saṅghaṭika	Social	5	Mṛgāśiras	Mars
Samudāyika	Collective	7	Punarvasu	Jupiter
Ādhāna	Kindling	8	Puṣyā	Saturn
Vainasika	Destructive	11	Pūrva Phālguṇī	Venus
Mānasa	Mental	14	Chitrā	Mars
Abhiśeka	Coronation	17	Anurādhā	Saturn

MŪLA

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	22	Abhijit	Sun
Naidhana	Death	25	Śatabhiṣaj	Rāhu
Karma	Work	28	Revatī	Mercury
Deśa	Nation	2	Bhariṇī	Venus
Saṅghaṭika	Social	6	Ardṛā	Rāhu
Samudāyika	Collective	8	Puṣyā	Saturn
Ādhāna	Kindling	9	Aśleṣā	Mercury
Vainasika	Destructive	12	Uttara Phālguṇī	Sun
Mānasa	Mental	15	Svātī	Rāhu
Abhiśeka	Coronation	18	Jyeṣṭha	Mercury

PŪRVA ĀSĀḌHA

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	23	Śrāvaṇa	Moon
Naidhana	Death	26	Pūrva bhadrapada	Jupiter
Karma	Work	1	Aśvinī	Ketu
Deśa	Nation	3	Krittikā	Sun
Saṅghaṭika	Social	7	Punarvasu	Jupiter
Samudāyika	Collective	9	Aśleṣā	Mercury
Ādhāna	Kindling	10	Maghā	Ketu
Vainasika	Destructive	13	Hastā	Moon
Mānasa	Mental	16	Viśākhā	Jupiter
Abhiśeka	Coronation	19	Mūla	Ketu

UTTARA ĀSĀḌHA

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	24	Dhaniṣṭha	Mars
Naidhana	Death	27	Uttara bhadrapada	Saturn
Karma	Work	2	Bhariṇī	Venus
Deśa	Nation	4	Rohiṇī	Moon
Saṅghaṭika	Social	8	Puṣyā	Saturn
Samudāyika	Collective	10	Maghā	Ketu
Ādhāna	Kindling	11	Pūrva Phālguṇī	Venus
Vainasika	Destructive	14	Chitrā	Mars
Mānasa	Mental	17	Anurādhā	Saturn
Abhiśeka	Coronation	20	Pūrva Āsāḍha	Venus

ABHIJIT

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	25	Śatabhiṣaj	Rāhu
Naidhana	Death	28	Revatī	Mercury
Karma	Work	3	Krittikā	Sun
Deśa	Nation	5	Mṛgāśiras	Mars
Saṅghaṭika	Social	9	Aśleṣā	Mercury
Samudāyika	Collective	11	Pūrva Phālguṇī	Venus

Ādhāna	Kindling	12	Uttara Phālguṇī	Sun
Vainasika	Destructive	15	Svātī	Rāhu
Mānasa	Mental	18	Jyeṣṭha	Mercury
Abhiśeka	Coronation	21	Uttara Āsāḍha	Sun

ŚRĀVAṆA

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	26	Pūrva bhadrapada	Jupiter
Naidhana	Death	1	Aśvinī	Ketu
Karma	Work	4	Rohiṇī	Moon
Deśa	Nation	6	Ardrā	Rāhu
Saṅghaṭika	Social	10	Maghā	Ketu
Samudāyika	Collective	12	Uttara Phālguṇī	Sun
Ādhāna	Kindling	13	Hastā	Moon
Vainasika	Destructive	16	Viśākhā	Jupiter
Mānasa	Mental	19	Mūla	Ketu
Abhiśeka	Coronation	22	Abhijit	Sun

DHANIṢṬHA

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	27	Uttara bhadrapada	Saturn
Naidhana	Death	2	Bharinī	Venus
Karma	Work	5	Mṛgāśiras	Mars
Deśa	Nation	7	Punarvasu	Jupiter
Saṅghaṭika	Social	11	Pūrva Phālguṇī	Venus
Samudāyika	Collective	13	Hastā	Moon
Ādhāna	Kindling	14	Chitrā	Mars
Vainasika	Destructive	17	Anurādhā	Saturn
Mānasa	Mental	20	Pūrva Āsāḍha	Venus
Abhiśeka	Coronation	23	Śrāvaṇa	Moon

ŚATABHIṢAJ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	28	Revatī	Mercury
Naidhana	Death	3	Krittikā	Sun
Karma	Work	6	Ardrā	Rāhu
Deśa	Nation	8	Puṣyā	Saturn
Saṅghaṭika	Social	12	Uttara Phālguṇī	Sun
Samudāyika	Collective	14	Chitrā	Mars
Ādhāna	Kindling	15	Svātī	Rāhu
Vainasika	Destructive	18	Jyeṣṭha	Mercury
Mānasa	Mental	21	Uttara Āsāḍha	Sun
Abhiśeka	Coronation	24	Dhaniṣṭha	Mars

PŪRVA BHADRAPADA

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	1	Aśvinī	Ketu
Naidhana	Death	4	Rohiṇī	Moon
Karma	Work	7	Punarvasu	Jupiter
Deśa	Nation	9	Aśleṣā	Mercury
Saṅghaṭika	Social	13	Hastā	Moon
Samudāyika	Collective	15	Svātī	Rāhu
Ādhāna	Kindling	16	Viśākhā	Jupiter
Vainasika	Destructive	19	Mūla	Ketu
Mānasa	Mental	22	Abhijit	Sun
Abhiśeka	Coronation	25	Śatabhiṣaj	Rāhu

UTTARA BHADRAPADA

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	2	Bhariṇi	Venus
Naidhana	Death	5	Mṛgāśiras	Mars
Karma	Work	8	Puṣyā	Saturn
Deśa	Nation	10	Maghā	Ketu
Saṅghaṭika	Social	14	Chitrā	Mars
Samudāyika	Collective	16	Viśākhā	Jupiter
Ādhāna	Kindling	17	Anurādhā	Saturn
Vainasika	Destructive	20	Pūrva Āsāḍha	Venus
Mānasa	Mental	23	Śrāvaṇa	Moon
Abhiśeka	Coronation	26	Pūrva bhadrapada	Jupiter

REVATĪ

Special Tara	Meaning	No.	Nakṣatra	Vimśottari Lord
Jāti	Family	3	Krittikā	Sun
Naidhana	Death	6	Ardrā	Rāhu
Karma	Work	9	Aśleṣā	Mercury
Deśa	Nation	11	Pūrva Phālguṇī	Venus
Saṅghaṭika	Social	15	Svātī	Rāhu
Samudāyika	Collective	17	Anurādhā	Saturn
Ādhāna	Kindling	18	Jyeṣṭha	Mercury
Vainasika	Destructive	21	Uttara Āsāḍha	Sun
Mānasa	Mental	24	Dhaniṣṭha	Mars
Abhiśeka	Coronation	27	Uttara bhadrapada	Saturn



~ Appendix - II ~

Sri Aurobindo - Uttarpara Speech



30 May 1909

The Speech that Aurobindo made after his release from prison, where he had been incarcerated on charges of conspiracy to murder an English Magistrate. It was, in effect, his farewell to the political arena and the Indian Freedom Struggle. First published in "Karmayogin", June 1909, later in Aurobindo Birth Centenary Library, Volume 2, 1972 published by Sri Aurobindo Ashram - Pondicherry

"...When I first approached Him, it was not entirely in the spirit of the Jnani. I came to Him long ago in Baroda some years before the Swadeshi began and I was drawn into the public field. When I approached God at that time, I hardly had a living faith in Him. The agnostic was in me, the atheist was in me, the sceptic was in me and I was not absolutely sure that there was a God at all. I did not feel His presence. Yet something drew me to the truth of the Vedas, the truth of the Gita, the truth of the Hindu religion. I felt there must be a mighty truth somewhere in this Yoga, a mighty truth in this religion based on the Vedanta..."

THE GREAT MASTER SPOKE

When I was asked to speak to you at the annual meeting of your Sabha, it was my intention to say a few words about the subject chosen for today, the subject of the Hindu religion. I do not know now whether I shall fulfill that intention; for as I sat here, there came into my mind a word that I have to speak to you, a word that I have to speak to the whole of the Indian Nation. It was spoken first to myself in jail and I have come out of jail to speak it to my people.

It was more than a year ago that I came here last. When I came I was not alone; one of the mightiest prophets of Nationalism sat by my side. It was he who then came out of the seclusion to which God had sent him, so that in the silence and solitude of his cell he might hear the word that He had to say. It was he that you came in your hundreds to welcome. Now he is far away, separated from us by thousands of miles.

Others whom I was accustomed to find working beside me are absent. The storm that swept over the country has scattered them far and wide. It is I this time who have spent one year in seclusion, and now that I come out I find all changed. One who always sat by my side

and was associated in my work is a prisoner in Burma; another is in the north rotting in detention.

I looked round when I came out, I looked round for those to whom I had been accustomed to look for counsel and inspiration. I did not find them. There was more than that. When I went to jail the whole country was alive with the cry of Bande Mataram, alive with the hope of a nation, the hope of millions of men who had newly risen out of degradation. When I came out of jail I listened for that cry, but there was instead a silence.

A hush had fallen on the country and men seemed bewildered; for instead of God's bright heaven full of the vision of the future that had been before us, there seemed to be overhead a leaden sky from which human thunders and lightning rained. No man seemed to know which way to move, and from all sides came the question, "What shall we do next ? What is there that we can do ?"

I too did not know which way to move, I too did not know what was next to be done. But one thing I knew, that as it was the Almighty Power of God which had raised that cry, that hope, so it was the same Power which had sent down that silence. He who was in the shouting and the movement was also in the pause and the hush. He has sent it upon us, so that the nation might draw back for a moment and look into itself and know His will. I have not been disheartened by that silence because I had been made familiar with silence in my prison and because I knew it was in the pause and the hush that I had myself learned this lesson through the long year of my detention.

When Bepin Chandra Pal came out of jail, he came with a message, and it was an inspired message. I remember the speech he made here. It was a speech not so much political as religious in its bearing and intention. He spoke of his realisation in jail, of God within us all, of the Lord within the nation, and in his subsequent speeches also he spoke of a greater than ordinary force in the movement and a greater than ordinary purpose before it.

Now I also meet you again, I also come out of jail, and again it is you of Uttarpara who are the first to welcome me, not at a political meeting but at a meeting of a society for the protection of our religion. That message which Bepin Chandra Pal received in Buxar jail, God gave to me in Alipore. That knowledge He gave to me day after day during my twelve months of imprisonment and it is that which He has commanded me to speak to you now that I have come out.

I knew I would come out. The year of detention was meant only for a year of seclusion and of training. How could anyone hold me in jail longer than was necessary for God's purpose ? He had given me a word to speak and a work to do, and until that word was spoken I knew that no human power could hush me, until that work was done no human power could stop God's instrument, however weak that instrument might be or however small. Now that I have come out, even in these few minutes, a word has been suggested to me which I had no wish to speak. The thing I had in my mind He has thrown from it and what I speak is under an impulse and a compulsion.

When I was arrested and hurried to the Lal Bazar hajat I was shaken in faith for a while, for I could not look into the heart of His intention. Therefore I faltered for a moment and cried out in my heart to Him, "What is this that has happened to me ? I believed that I had a mission to work for the people of my country and until that work was done, I should have Thy protection. Why then am I here and on such a charge ?"

A day passed and a second day and a third, when a voice came to me from within, "Wait and see." Then I grew calm and waited, I was taken from Lal Bazar to Alipore and was placed for one month in a solitary cell apart from men. There I waited day and night for the voice of God within me, to know what He had to say to me, to learn what I had to do. In this seclusion the earliest realisation, the first lesson came to me.

I remembered then that a month or more before my arrest, a call had come to me to put aside all activity, to go in seclusion and to look into myself, so that I might enter into closer communion with Him. I was weak and could not accept the call. My work was very dear to me and in the pride of my heart I thought that unless I was there, it would suffer or even fail and cease; therefore I would not leave it. It seemed to me that He spoke to me again and said, "The bonds you had not the strength to break, I have broken for you, because it is not my will nor was it ever my intention that that should continue. I have had another thing for you to do and it is for that I have brought you here, to teach you what you could not learn for yourself and to train you for my work."

Then He placed the Gita in my hands. His strength entered into me and I was able to do the sadhana of the Gita. I was not only to understand intellectually but to realise what Sri Krishna demanded of Arjuna and what He demands of those who aspire to do His work, to be free from repulsion and desire, to do work for Him without the demand for fruit, to renounce self-will and become a passive and faithful instrument in His hands, to have an equal heart for high and low, friend and opponent, success and failure, yet not to do His work negligently.

I realised what the Hindu religion meant. We speak often of the Hindu religion, of the Sanatan Dharma, but few of us really know what that religion is. Other religions are preponderatingly religions of faith and profession, but the Sanatan Dharma is life itself; it is a thing that has not so much to be believed as lived.

This is the Dharma that for the salvation of humanity was cherished in the seclusion of this peninsula from of old. It is to give this religion that India is rising. She does not rise as other countries do, for self or when she is strong, to trample on the weak. She is rising to shed the eternal light entrusted to her over the world. India has always existed for humanity and not for herself and it is for humanity and not for herself that she must be great.

Therefore this was the next thing He pointed out to me. He made me realise the central truth of the Hindu religion. He turned the hearts of my jailors to me and they spoke to the Englishman in charge of the jail, "He is suffering in his confinement; let him at least walk outside his cell for half an hour in the morning and in the evening." So it was arranged, and

it was while I was walking that His strength again entered into me. I looked the jail that secluded me from men and it was no longer by its high walls that I was imprisoned; no, it was Vāsudeva who surrounded me.

I walked under the branches of the tree in front of my cell but it was not the tree, I knew it was Vāsudeva, it was Sri Krishna whom I saw standing there and holding over me his shade. I looked at the bars of my cell, the very grating that did duty for a door and again I saw Vāsudeva. It was Nārāyaṇa who was guarding and standing sentry over me. Or I lay on the coarse blankets that were given me for a couch and felt the arms of Sri Krishna around me, the arms of my Friend and Lover. This was the first use of the deeper vision He gave me.

I looked at the prisoners in the jail, the thieves, the murderers, the swindlers, and as I looked at them I saw Vāsudeva, it was Nārāyaṇa whom I found in these darkened souls and misused bodies. Amongst these thieves and dacoits there were many who put me to shame by their sympathy, their kindness, the humanity triumphant over such adverse circumstances.

One I saw among them especially, who seemed to me a saint, a peasant of my nation who did not know how to read and write, an alleged dacoit sentenced to ten years' rigorous imprisonment, one of those whom we look down upon in our Pharisaical pride of class as Chhotalok. Once more He spoke to me and said, "Behold the people among whom I have sent you to do a little of my work. This is the nature of the nation I am raising up and the reason why I raise them."

When the case opened in the lower court and we were brought before the Magistrate I was followed by the same insight. He said to me, "When you were cast into jail, did not your heart fail and did you not cry out to me, where is Thy protection ? Look now at the Magistrate, look now at the Prosecuting Counsel."

I looked and it was not the Magistrate whom I saw, it was Vāsudeva, it was Nārāyaṇa who was sitting there on the bench. I looked at the Prosecuting Counsel and it was not the Counsel for the prosecution that I saw; it was Sri Krishna who sat there, it was my Lover and Friend who sat there and smiled. "Now do you fear ?" He said, "I am in all men and I overrule their actions and their words. My protection is still with you and you shall not fear. This case which is brought against you, leave it in my hand. It is not for you. It was not for the trial that I brought you here but for something else. The case itself is only a means for my work and nothing more."

Afterwards when the trial opened in the Sessions Court, I began to write many instructions for my Counsel as to what was false in the evidence against me and on what points the witnesses might be cross-examined. Then something happened which I had not expected.

The arrangements which had been made for my defence were suddenly changed and another Counsel stood there to defend me. He came unexpectedly, a friend of mine, but I

did not know he was coming. You have all heard the name of the man who put away from him all other thoughts and abandoned all his practice, who sat up half the night day after day for months and broke his health to save me, Srijukta Chittaranjan Das.

When I saw him, I was satisfied, but I still thought it necessary to write instructions. Then all that was put away from me and I had the message from within, "This is the man who will save you from the snares put around your feet. Put aside those papers. It is not you who will instruct him. I will instruct him."

From that time I did not of myself speak a word to my Counsel about the case or give a single instruction, and if ever I was asked a question, I always found that my answer did not help the case. I had left it to him and he took it entirely into his hands, with what result you know. I knew all along what He meant for me, for I heard it again and again, always I listened to the voice within; "I am guiding, therefore fear not. Turn to your own work for which I have brought you to jail and when you come out, remember never to fear, never to hesitate. Remember that it is I who am doing this, not you nor any other.

Therefore whatever clouds may come, whatever dangers and sufferings, whatever difficulties, whatever impossibilities, there is nothing impossible, nothing difficult. I am in the nation and its uprising and I am Vāsudeva, I am Nārāyaṇa , and what I will, shall be, not what others will. What I choose to bring about, no human power can stay."

Meanwhile He had brought me out of solitude and placed me among those who had been accused along with me. You have spoken much today of my self-sacrifice and devotion to my country. I have heard that kind of speech ever since I came out of jail, but I hear it with embarrassment, with something of pain.

For I know my weakness, I am a prey to my own faults and backslidings. I was not blind to them before and when they all rose up against me in seclusion, I felt them utterly. I knew them that I the man was a man of weakness, a faulty and imperfect instrument, strong only when a higher strength entered into me. Then I found myself among these young men and in many of them I discovered a mighty courage, a power of self-effacement in comparison with which I was simply nothing. I saw one or two who were not only superior to me in force and character, - very many were that, - but in the promise of that intellectual ability on which I prided myself.

He said to me, "This is the young generation, the new and mighty nation that is arising at my command. They are greater than yourself. What have you to fear ? If you stood aside or slept, the work would still be done. If you were cast aside tomorrow, here are the young men who will take up your work and do it more mightily than you have ever done. You have only got some strength from me to speak a word to this nation which will help to raise it." This was the next thing He told me.

Then a thing happened suddenly and in a moment I was hurried away to the seclusion of a solitary cell. What happened to me during that period I am not impelled to say, but only

that day after day, He showed me His wonders and made me realise the utter truth of the Hindu religion. I had many doubts before. I was brought up in England amongst foreign ideas and an atmosphere entirely foreign.

About many things in Hinduism I had once been inclined to believe that they were imaginations, that there was much of dream in it, much that was delusion and Maya. But now day after day I realised in the mind, I realised in the heart, I realised in the body the truths of the Hindu religion. They became living experiences to me, and things were opened to me which no material science could explain. When I first approached Him, it was not entirely in the spirit of the Jnani. I came to Him long ago in Baroda some years before the Swadeshi began and I was drawn into the public field.

When I approached God at that time, I hardly had a living faith in Him. The agnostic was in me, the atheist was in me, the sceptic was in me and I was not absolutely sure that there was a God at all. I did not feel His presence. Yet something drew me to the truth of the Vedas, the truth of the Gita, the truth of the Hindu religion. I felt there must be a mighty truth somewhere in this Yoga, a mighty truth in this religion based on the Vedanta.

So when I turned to the Yoga and resolved to practise it and find out if my idea was right, I did it in this spirit and with this prayer to Him, "If Thou art, then Thou knowest my heart. Thou knowest that I do not ask for Mukti, I do not ask for anything which others ask for. I ask only for strength to uplift this nation, I ask only to be allowed to live and work for this people whom I love and to whom I pray that I may devote my life."

I strove long for the realisation of Yoga and at last to some extent I had it, but in what I most desired I was not satisfied. Then in the seclusion of the jail, of the solitary cell I asked for it again. I said, "Give me Thy Adesh. I do not know what work to do or how to do it. Give me a message." In the communion of Yoga two messages came.

The first message said, "I have given you a work and it is to help to uplift this nation. Before long the time will come when you will have to go out of jail; for it is not my will that this time either you should be convicted or that you should pass the time, as others have to do, in suffering for their country. I have called you to work, and that is the Adesh for which you have asked. I give you the Adesh to go forth and do my work."

The second message came and it said, "Something has been shown to you in this year of seclusion, something about which you had your doubts and it is the truth of the Hindu religion. It is this religion that I am raising up before the world, it is this that I have perfected and developed through the Rishis, saints and Avatars, and now it is going forth to do my work among the nations. I am raising up this nation to send forth my word. This is the Sanatan Dharma, this is the eternal religion which you did not really know before, but which I have now revealed to you.

The agnostic and the sceptic in you have been answered, for I have given you proofs within and without you, physical and subjective, which have satisfied you. When you go forth,

speak to your nation always this word, that it is for the Sanatan Dharma that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is the Sanatan Dharma that shall be great.

When it is said that India shall expand and extend herself, it is the Sanatan Dharma that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists. To magnify the religion means to magnify the country. I have shown you that I am everywhere and in all men and in all things, that I am in this movement and I am not only working in those who are striving for the country but I am working also in those who oppose them and stand in their path. I am working in everybody and whatever men may think or do, they can do nothing but help in my purpose.

They also are doing my work, they are not my enemies but my instruments. In all your actions you are moving forward without knowing which way you move. You mean to do one thing and you do another. You aim at a result and your efforts subserve one that is different or contrary. It is Shakti that has gone forth and entered into the people. Since long ago I have been preparing this uprising and now the time has come and it is I who will lead it to its fulfilment."

This then is what I have to say to you. The name of your society is "Society for the Protection of Religion". Well, the protection of the religion, the protection and upraising before the world of the Hindu religion, that is the work before us. But what is the Hindu religion ? What is this religion which we call Sanatan, eternal ? It is the Hindu religion only because the Hindu nation has kept it, because in this Peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land it was given as a charge to the Aryan race to preserve through the ages.

But it is not circumscribed by the confines of a single country, it does not belong peculiarly and for ever to a bounded part of the world. That which we call the Hindu religion is really the eternal religion, because it is the universal religion which embraces all others. If a religion is not universal, it cannot be eternal. A narrow religion, a sectarian religion, an exclusive religion can live only for a limited time and a limited purpose. This is the one religion that can triumph over materialism by including and anticipating the discoveries of science and the speculations of philosophy.

It is the one religion which impresses on mankind the closeness of God to us and embraces in its compass all the possible means by which man can approach God. It is the one religion which insists every moment on the truth which all religions acknowledge that He is in all men and all things and that in Him we move and have our being. It is the one religion which enables us not only to understand and believe this truth but to realise it with every part of our being. It is the one religion which shows the world what the world is, that it is the Lila of Vāsudeva. It is the one religion which shows us how we can best play our part in that Lila, its subtlest laws and its noblest rules. It is the one religion which does not separate life

in any smallest detail from religion, which knows what immortality is and has utterly removed from us the reality of death.

This is the word that has been put into my mouth to speak to you today. What I intended to speak has been put away from me, and beyond what is given to me I have nothing to say. It is only the word that is put into me that I can speak to you. That word is now finished. I spoke once before with this force in me and I said then that this movement is not a political movement and that nationalism is not politics but a religion, a creed, a faith. I say it again today, but I put it in another way. I say no longer that nationalism is a creed, a religion, a faith; I say that it is the Sanatan Dharma which for us is nationalism. This Hindu nation was born with the Sanatan Dharma, with it it moves and with it it grows. When the Sanatan Dharma declines, then the nation declines, and if the Sanatan Dharma were capable of perishing, with the Sanatan Dharma it would perish.

The Sanatan Dharma, that is nationalism. This is the message that I have to speak to you.

